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WITH
COMMENTARIES, REFERENCES, HARMONY OF THE GOSPELS
AND THE HELPS NEEDED TO UNDERSTAND
AND TEACH THE TEXT

ILLUSTRATED AND EXPLAINED

BY FOUR HUNDRED AND FORTY-EIGHT HALF-TONE ENGRAVINGS FROM
PHOTOGRAPHS SHOWING PLACES OF BIBLE EVENTS
AS THEY APPEAR TO-DAY

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IN FOUR VOLUMES

VOLUME IV

THE NEW TESTAMENT

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THE PERIOD BETWEEN THE OLD AND NEW TESTAMENTS.

JEWISH HISTORY FROM SECULAR SOURCES.

JUDEA continued subject to the kings of Persia about two hundred years, but does not appear to have had a separate governor after Nehemiah. It was annexed to the province of Syria, and the administration of its affairs was left to the high-priest, subject to the control of the provincial rulers. This raised the high-priesthood to a degree of temporal dignity and power which very soon made it an object of ambition to the different members of the family of Aaron, and gave rise to many violent and disgraceful contests among them for the office.

Upon the overthrow of the Persian army by Alexander, Syria and the neighboring countries fell under his power, and Tyre was taken after an obstinate resistance. Alexander then marched into Judea to punish the Jews, who, as faithful subjects of the king of Persia, had sent the Tyrians supplies of provisions, and refused them to him. But it is related that, as he approached Jerusalem, and saw a procession of the people clothed in white coming to meet him, headed by Jaddua the high-priest, and all the priestly race, in their robes of office, his heart was turned to spare and favor them. He continued to them the free enjoyment of their laws and religion, and exempted them from tribute during their sabbatical years; and when he built the city of Alexandria, he placed a great number of Jews there, and gave to them the same privileges as to his Greek subjects.

After the death of Alexander and the division of his empire among his generals, Judea became a subject of contention between the kings of Syria and Egypt, which ended in its forming for a time part of the monarchy of Egypt. Ptolemy Soter, the king of Egypt, brought many thousands of the Jews into that country, settled them there and treated them kindly, placing them on an equality with the Greeks at Alexandria. Greek being the common language of that city, it was quickly learned by the Jewish settlers, and became the native language of their children who were born there, and who on that account, in process of time, were called *Hellenists*, or Grecian Jews, a name which afterward came to be applied generally to all Jews speaking the Greek language in foreign countries (see Acts vi. 1; ix. 29; xi. 20, etc.). These Grecian Jews had synagogues in Alexandria, in which the writings of Moses and of the prophets, translated into Greek for this purpose, were read every sabbath day. This translation, which is called the *Septuagint*, contributed much to spread the knowledge of true religion through the western part of the world. It came into common use among the Jews, and the quotations made from the Old Testament Scriptures in the New, by the evangelists and apostles, are often, though not always, from this version.

Seleucus, king of Syria, about 300 B.C., built numerous cities in Syria and Asia Minor, and regarding the Jews as good and faithful citizens, endeavored to attract them to his new cities by the offer of the same privileges as were enjoyed by the Greeks and Macedonians. They accordingly settled there in great numbers, especially at Antioch in Syria.

It is worthy of notice that by these events the Jews were brought into contact with a new form of heathenism. They had already encountered its more ancient and more barbarous forms during their sojourns in Egypt and in Babylon, the headquarters and central seats of idolatry in their days. But now, by their dispersion in Egypt, and the other countries bordering on the eastern end of the Mediterranean, they were everywhere brought into contact with the more cultivated and refined mythology and philosophy of the Greeks; and there are good grounds for believing that they were the means of communicating to the more candid and teachable among them some knowledge of a purer religion.

During the reign of Ptolemy Soter the prosperity of the Jews was much promoted by the internal administration of an excellent high-priest, Simon the Just. He repaired and fortified their city and temple, and made a spacious reservoir of water, "in compass as a sea."

After the Jewish nation had been tributary to the kings of Egypt for about eighty years, it became, by the conquest of Antiochus the Great, subject to the kings of Syria, but the Jews were still governed by their own laws, under the high-priest and council of the nation.

Judea, being situated between Syria and Egypt, suffered much during the whole of this period from the frequent wars in which those countries were engaged, and was the arena of many bloody and destructive battles. Besides this, the peace of the nation was greatly disturbed by the claims of rival candidates to the office of high-priest, which afforded to the kings of Syria frequent pretexts for interfering with the internal affairs of the nation. And all these evils were considerably aggravated by the corruption and misconduct of the chief men, and the increasing wickedness of the people, who began to neglect the worship and the law of God far more than they had ever done since their return from the captivity.

God saw fit to punish the Jews for this defection by the hand of Antiochus Epiphanes, who came with an army and plundered the city and temple of Jerusalem with every conceivable circumstance of cruelty and profanation. For three years and a half they were altogether deprived of their civil and religious liberties. The

stand up for the law," and having collected around him a large number of faithful men, he undertook to deliver his people, and to restore the worship of the God of Israel. But being very old when he engaged in this arduous work, he did not live to see its completion. At his death his eldest son Judas succeeded to the command of the army, in which he was greatly assisted by his brother Simon, a man of remarkable prudence. The motto on his standard was Exod. xv. 11: "Who is like unto thee among the gods, O Jehovah?" the Hebrew words being, *Mi Camoka Baalim Jehovah*; and from the initial letters of these words, MCB I, is said to be derived the word *Maccabi* or *Maccabee*, which became the surname of the family.

After several victories over the troops of Antiochus, Judas Maccabeus gained possession of Jerusalem; and his first care was to repair and purify the temple for the restoration of the Divine worship. This reconsecration of the temple and revival of its worship was ever after celebrated by an annual feast of eight days. It occurred at the time of the winter solstice (165 B.C.), and was called the Feast of the Dedication (John x. 22).

The war was carried on for twenty-six years, with five successive kings of Syria, and after many sanguinary battles the Syrians were driven out of the country, and the Jews, under their Maccabean princes, regained for a time their independence and the free exercise of their religion, which they commemorated by commencing a new epoch in 143 B.C. as the year of "the freedom of Jerusalem." They had again regular troops, strong garrisons and alliances with other powers, including even Rome, and the boundaries of the state were extended by the subjugation of the Idumeans and Philistines, as well as of Moab, Ammon and Arabia Petrea. Previously to this, in the year 153 B.C., as the Asamonean family were descended from the eldest branch of the race of Aaron, the office of high-priest was assumed by Jonathan, the then reigning prince, and it remained in the family until the usurpation of Herod.

This season of prosperity was, however, of short duration. The nation was exceedingly troubled by internal dissensions, especially on the part of the Pharisees, who first appear prominently in history in the reign of John Hyrcanus, as forming a large and powerful body, of turbulent character and lofty pretensions, and carrying on fierce quarrels with the rival sect of the Sadducees, which led upon one occasion to a dreadful civil war. There were also violent contests for the throne between rival members of the royal family, which greatly weakened the nation, and it was ill-prepared to withstand the extending power of Rome, which in the year 65 B.C. subjugated Syria, and soon afterward conquered Egypt. In the year 63 B.C. Pompey marched his army into Judea, besieged Jerusalem and made the country tributary to the Romans, though it was still governed by the Maccabean princes. During the reigns of the later princes of this family, Herod Antipater, an Idumean by birth, obtained a position of power and influence in the land, and after his death, his son, Herod the Great, so ingratiated himself with the Romans that he obtained the appointment of king of Judea in the place of Antigonus. He had, however, some difficulty in obtaining possession of his kingdom, as the people were greatly attached to their Maccabean kings. But he came against Jerusalem with a Roman army of 60,000 men, and, after a siege of above half a year, took the city by storm, and massacred many of the inhabitants. Shortly afterward he put to death Antigonus, and thus ended the Asamonean dynasty, after it had subsisted a hundred and twenty-six years.

Herod was a man of great abilities and of indomitable resolution, but an ambitious and cruel tyrant, unscrupulous as to the means by which he gained his ends. He persecuted to death all the members and adherents of the Asamonean house, and he even put to death his wife and two of his own sons. He degraded the high-priesthood by making the tenure of the office dependent on his own pleasure. In order to gain popularity with his subjects, as well as to increase his own fame, he greatly enlarged and beautified the temple at Jerusalem, making it, in some respects, more magnificent than that of Solomon. He also erected in neighboring cities many heathen temples, and constructed numerous public works, such as bridges, roads, baths, aqueducts and harbors, the cost of which he defrayed by heavy exactions upon his subjects.

In the thirty-sixth year of the reign of Herod, while Augustus was emperor of Rome, THE SAVIOUR OF THE WORLD WAS BORN.

Herod was succeeded in the government of the greater part of Palestine by his son Archelaus, who acted with great cruelty and injustice, and in the tenth year of his reign, upon a complaint being made against him by the Jews, he was banished by Augustus to Vienne, in Gaul, where he died. Publius Sulpitius Quirinus (who is called in Greek Cyrenias, Luke ii. 2), the president of Syria, was then sent to reduce the countries over which Archelaus had reigned to a Roman province, and a governor of Judea was appointed under the title of Procurator, subordinate to the president of Syria. But the Jews were still permitted to exercise their

A HARMONY OF THE FOUR GOSPELS;

OR, THE EVENTS IN OUR LORD'S LIFE IN CHRONOLOGICAL ORDER.

SECT.	THE CONSECUTIVE NARRATIVE OF THE GOSPELS.	PLACE.	MATT.	MARK.	LUKE.	JOHN.
PART I.—EVENTS CONNECTED WITH THE BIRTH AND CHILDHOOD OF OUR LORD.						
TIME: <i>About thirteen years and a half.</i>						
1.	The Genealogies	Jerusalem	i. 1-17	.....	iii. 23-38	
2.	The birth of John announced to Zacharias.....	Nazareth .....	.....	.....	i. 5-25	
3.	The birth of Jesus announced to Mary.....	Juttah? .....	.....	.....	i. 26-38	
4.	Mary's visit to Elizabeth, and her song of praise.....	Juttah? .....	.....	.....	i. 39-56	
5.	The birth of John the Baptist.....	Nazareth	i. 18-25	.....	i. 57-80	
6.	An angel appears to Joseph.....	Bethlehem.....	.....	.....	ii. 1-7	
7.	The birth of Jesus.....	Near Bethlehem.....	.....	.....	ii. 8-20	
8.	Angelic mission to the shepherds.....	Beth'lm and Jerusalem.....	.....	.....	ii. 21-38	
9.	The circumcision of Jesus, and his presentation in the temple.....	Jeru. and Bethlehem.....	ii. 1-12	.....	
10.	The visit of the Magi.....	Nazareth	ii. 13-23	.....	ii. 39, 40	
11.	The flight into Egypt. Herod's cruelty. The return from Egypt to.....	Jerusalem .....	.....	.....	ii. 41-52	
12.	At twelve years of age Jesus goes to the passover.....					
PART II.—ANNOUNCEMENT AND INTRODUCTION OF OUR LORD'S PUBLIC MINISTRY.						
TIME: <i>About one year; commencing about eighteen years after Sect. 12.</i>						
13.	The Ministry of John the Baptist.....	The Desert. Jordan...	iii. 1-12	i. 1-8	iii. 1-18	
14.	The baptism of John.....	The Jordan.....	iii. 13-17	i. 9-11	iii. 21-23	
15.	The temptation.....	Desert of Judea.....	iv. 1-11	i. 12, 13	iv. 1-13	
16.	Testimony of John the Baptist to Jesus.....	Bethabara.....	.....	.....		i. 15-34
17.	Two of John's disciples follow Jesus. Andrew brings Peter to him.....	Bethabara.....	.....	.....		i. 35-42
18.	Jesus returns to Galilee. Philip becomes his disciple, and brings Nathanael.....	Galilee.....	.....	.....		i. 43-51
19.	The marriage at Cana in Galilee. Visit to Capernaum.....	Cana and Capernaum..	.....	.....		ii. 1-12
PART III.—FROM THE FIRST PASSOVER DURING OUR LORD'S PUBLIC MINISTRY UNTIL THE SECOND.						
TIME: <i>One year.</i>						
20.	Jesus goes to Jerusalem to the passover—drives the traders out of the temple.....	Jerusalem .....	.....	.....		ii. 13-25
21.	Nicodemus visits him at night.....	Jerusalem .....	.....	.....		iii. 1-21
22.	Jesus leaves Jerusalem, but remains in Judea and makes disciples. Further testimony of John the Baptist.....	Ænon.....	.....	.....		iii. 22-36
23.	Jesus departs for Galilee after John is cast into prison.....	Galilee.....	iv. 12	i. 14	iv. 14	iv. 1-3
24.	Passing through Samaria, he converses with a woman of Sychar at Jacob's well. Many Samaritans believe on him.....	Samaria.....	.....	.....		iv. 4-42
25.	He arrives in Galilee, and teaches there publicly.....	Galilee.....	iv. 17	i. 14, 15	iv. 14, 15	iv. 43-45
26.	He comes again to Cana—heals the son of a nobleman lying ill at Capernaum.....	Cana.....	.....	.....		iv. 46-54
27.	Jesus at Nazareth; he is there rejected. He goes to Capernaum, fixes his abode there, and teaches publicly on the Sabbath.....	Nazareth—Capernaum	iv. 13-16	.....	iv. 16-31	
28.	The call of Peter, Andrew, James and John, and the miraculous draught of fishes	Sea of Galilee: near Capernaum.....	iv. 18-22	i. 16-20	v. 1-11	
29.	Jesus heals a demoniac in the synagogue.....	Capernaum .....	.....	i. 21-28	iv. 31-37	
30.	He heals Peter's wife's mother, and many others.....	Capernaum	viii. 14-17	i. 29-34	iv. 38-41	
31.	He makes his first circuit with his disciples throughout.....	Galilee.....	iv. 23-25	i. 35-39	iv. 42-44	
32.	He heals a leper. On account of his great popularity he retires to.....	The Desert.....	viii. 2-4	i. 40-45	v. 12-16	
33.	He returns to Capernaum. The people flock to him. He heals a paralytic let down through the roof.....	Capernaum.....	ix. 2-8	ii. 1-12	v. 17-26	
34.	He calls Matthew to follow him.....	Sea of Galilee.....	ix. 9	ii. 13, 14	v. 27, 28	
PART IV.—FROM THE SECOND PASSOVER UNTIL THE THIRD.						
TIME: <i>One year.</i>						
35.	Jesus at Jerusalem at the passover; heals an infirm man at the pool of Bethesda on the Sabbath. The Jews seek to kill him.....	Jerusalem—Bethesda..	.....	.....		v. 1-47
36.	The disciples pluck ears of corn on the Sabbath.....	On the way to Galilee.	xii. 1-8	ii. 23-28	vi. 1-6	
37.	Healing of a withered hand on the Sabbath.....	Galilee.....	xii. 9-14	iii. 1-6	vi. 6-11	
38.	Jesus withdraws to the Sea of Galilee, and is followed by great multitudes from the surrounding country. He heals many.....	Sea of Galilee	xii. 15-21	iii. 7-12	vi. 12-19	
39.	He retires to the mountain, and chooses the twelve; the people follow him.....	Near Capernaum.....	x. 2-4	iii. 13-19	vi. 20-49	
40.	The sermon on the mount.....	North of Capernaum...	v. 1 to viii. 1	.....	vii. 1-10	
41.	Healing of a centurion's servant.....	Capernaum	viii. 5-13	.....	
42.	Jesus raises a widow's son at Nain. His fame spreads through all the neighborhood and in Judea.....	Nain.....	.....	.....	vii. 11-17	
43.	John the Baptist in prison sends disciples to Jesus	Nain.....	xi. 2-19	.....	vii. 18-35	
44.	Jesus baptizes in Bethabara.....					

A HARMONY OF THE FOUR GOSPELS;

OR, THE EVENTS IN OUR LORD'S LIFE IN CHRONOLOGICAL ORDER.

(CONTINUED FROM PRECEDING PAGE.)

SECT.	THE CONSECUTIVE NARRATIVE OF THE GOSPELS.	PLACE.	MATT.	MARK.	LUKE.	JOHN.
54.	Parables of the tares, the grain of mustard seed, the leaven, the hidden treasure, the pearl of great price, and the net cast into the sea.....	Sea of Galilee.....	xiii. 24-53	iv. 26-34		
55.	Jesus crosses the lake with his disciples, and stills a storm.....	Sea of Galilee.....	viii. 18-27	iv. 35-41	viii. 22-25	
56.	He casts the devils out of two demoniacs of Gadara.....	S. E. Sea of Galilee.....	viii. 28	v. 1-21	viii. 26-40	
57.	The feast at Levi's house, with publicans and sinners.....	Capernaum.....	ix. 10-13	ii. 15-17	v. 29-32	
58.	The question of John's disciples respecting fasting, and our Lord's reply.....	Capernaum.....	ix. 14-17	ii. 18-22	v. 33-39	
59.	Raising of Jairus's daughter; and healing of a woman with issue of blood.....	Capernaum.....	ix. 18-26	v. 22-43	viii. 41-56	
60.	Two blind men healed, and a dumb spirit cast out.....	Capernaum.....	ix. 27-34			
61.	Jesus teaches in his own country, and is rejected.....	Nazareth.....	xiii. 54-58	vi. 1-6		
62.	A third circuit throughout the country. The twelve sent forth.....	Galilee & Capernaum.....	ix. 35 to xi. 1	vi. 6-13	ix. 1-6	
63.	Herod supposes Jesus to be John the Baptist, whom he had beheaded.....		xiv. 1-12	vi. 14-29	ix. 7-9	
64.	The twelve return to Jesus. He retires with them to a desert place on the other side of the Sea of Galilee. He feeds five thousand.....	Sea of Galilee.....	xiv. 13-21	vi. 30-44	ix. 10-17	vi. 1-14
65.	The disciples return across the Sea of Galilee, and at night Jesus comes to them walking upon the water. He goes to.....	Gennesaret.....	xiv. 22-36	vi. 45-56		vi. 15-21
66.	The people seek Jesus and find him at Capernaum. He teaches in the synagogue. Many disciples are offended, and leave. Peter's confession.....	Capernaum.....				vi. 22-71 vii. 1
PART V.—FROM THE THIRD PASSOVER UNTIL OUR LORD'S ARRIVAL AT BETHANY, SIX DAYS BEFORE THE FOURTH.						
TIME: One year, less one week.						
67.	Pharisees and Scribes from Jerusalem object to the disciples' disregarding tradition of elders with respect to washing of hands. Our Lord's reply.....	Capernaum.....	xv. 1-20	vii. 1-23		
68.	Jesus goes to borders of Tyre and Sidon. A Syrophenician woman obtains deliverance for her daughter.....	Coast Tyre and Sidon.....	xv. 21-28	vii. 24-30		
69.	He returns through Decapolis; he heals many and feeds four thousand.....	Sea of Galilee.....	xv. 29-38	vii. 31 to viii. 9		
70.	Jesus sends away the people and crosses the lake to Dalmanutha. The Pharisees and Sadducees again require a sign.....	Magdala.....	xv. 39-xvi. 4	viii. 10-12		
71.	Jesus again crosses lake. Disciples cautioned against leaven of Pharisees, etc.	Bethsaida.....	xvi. 4-12	viii. 13-21		
72.	A blind man healed.....	Bethsaida (Julias).....		viii. 22-26		
73.	Jesus goes to the region of Cæsarea Philippi. Peter and the other disciples again profess their faith in him.....	Reg. Cæsarea Philippi.....	xvi. 13-20	viii. 27-30	ix. 18-21	
74.	He foretells his own death and resurrection and the trials of his followers.....	Reg. Cæsarea Philippi.....	xvi. 21-28	viii. 31-38	ix. 22-27	
75.	Our Lord's transfiguration and subsequent discourse.....	Mount Tabor.....	xvii. 1-13	ix. 2-13	ix. 28-36	
76.	Healing of a demoniac, whom the disciples could not heal.....	In the Plain.....	xvii. 14-21	ix. 14-29	ix. 37-43	
77.	Jesus again foretells his own death and resurrection.....	Galilee.....	xvii. 22, 23	ix. 30-32	ix. 43-45	
78.	The tribute-money miraculously provided.....	Capernaum.....	xvii. 24-27	ix. 33		
79.	The disciples contend who shall be the greatest. Jesus exhorts to humility, forbearance and brotherly love.....	Capernaum.....	xviii. 1-35	ix. 33-50	ix. 46-50	
80.	The seventy instructed and sent out.....	Samaria.....			x. 1-16	
81.	Jesus finally leaves Galilee to go up to Jerusalem to the feast of Tabernacles. A Samaritan village refuses to receive him.....	Galilee to Jerusalem.....			ix. 51-56	vii. 2-10
82.	Ten lepers cleansed.....	Samaria.....			xvii. 11-19	vii. 11-53
83.	Jesus at Jerusalem at the festival of Tabernacles (about six months after the third passover). He teaches in the temple. Rulers attempt to seize him.....	Jerusalem.....				viii. 1
84.	His judgment is asked on a woman guilty of adultery.....	Jerusalem.....				viii. 2-11
85.	He reproves the unbelieving Jews, and they attempt to stone him.....	Jerusalem.....				
86.	Reply to the question of a lawyer. Parable of the good Samaritan.....	Jerusalem.....			x. 25-37	viii. 12-59
87.	The disciples again taught how to pray.....	Jerusalem.....			xi. 1-13	
88.	The seventy return, having accomplished their mission.....	Near Jerusalem.....			x. 17-24	ix. 1-41
89.	A man born blind is healed on the Sabbath. Questions and objections.....	Jerusalem.....				x. 1-21
90.	Jesus in the temple at the festival of Dedication (about three months after the feast of Tabernacles: sect. 83). The Jews seek to seize him; he retires beyond Jordan, and many resort to him.....					x. 22-42
91.	He goes to Bethany and raises Lazarus from the dead.....	Bethany.....				xi. 1-46
92.	The Jewish council determine to put Jesus to death. He retires with his disciples to Ephraim near the wilderness.....	Ephraim.....				
93.	He withdraws beyond Jordan, and heals an infirm woman on the Sabbath.....	Near Jordan.....	xix. 1, 2	x. 1	xiii. 10-21	xi. 47-54
94.	He goes through Peræa toward Jerusalem, teaching on his way. Some Pharisees warn him respecting Herod.....	Peræa.....			xiii. 22-35	
95.	He dines with a chief Pharisee on the Sabbath, and addresses the guests. Parable of the great supper.....					
96.	He teaches the multitude what is required of true disciples.....	Journey to Jerusalem..			xiv. 1-24	
97.	Publicans and sinners flock to him. The Pharisees murmur. Parables of the lost sheep, the lost piece of silver and the prodigal son.....				xiv. 25-35	
98.	Parable of the unjust steward.....				xv. 1-32	
99.	The Pharisees reproved. Parable of the rich man and Lazarus.....				xvi. 1-13	
100.	Jesus inculcates forbearance, faith and humility.....				xvi. 14-31	

A HARMONY OF THE FOUR GOSPELS;

OR, THE EVENTS IN OUR LORD'S LIFE IN CHRONOLOGICAL ORDER.

(CONCLUDED FROM PRECEDING PAGE.)

SECT.	THE CONSECUTIVE NARRATIVE OF THE GOSPELS.	PLACE.	MATT.	MARK.	LUKE.	JOHN.
PART VI.—THE LAST PASSOVER WEEK.						
	TIME: Seven days.					
111.	First day of the week. Jesus enters Jerusalem publicly, and at night returns to.....	Bethany.....	xxi. 1-11, 14-17	xi. 1-11	xix. 29-44	xii. 12-19
112.	Second day of the week. He goes into Jerusalem; on his way curses the barren fig tree; expels the traders from the temple and in the evening returns again to.....	Bethany.....	xxi. 12, 13, 18, 19, 20-22	xi. 12-19, 20-26, 27-33	xix. 45, 46	
113.	Third day of the week. He again goes into the city in the morning, passing by the withered fig tree.....	Jerusalem.....	xxi. 23-46	xii. 1-12	xx. 1-19, xxi. 37, 38	
114.	He teaches in the temple. His authority is questioned. Parables of the two sons, and of the vineyard let out to husbandmen.....	Jerusalem.....	xxii. 1-14			
115.	Parable of the marriage feast.....	Jerusalem.....	xxii. 15-22	xii. 13-17	xx. 20-26	
116.	Insidious question of the Pharisees and Herodians concerning payment of tribute to Cæsar.....	Jerusalem.....	xxii. 23-33	xii. 18-27	xx. 27-40	
117.	Question of the Sadducees respecting the resurrection.....	Jerusalem.....	xxii. 34-40	xii. 28-34		
118.	A lawyer questions Jesus. The two great commandments.....	Jerusalem.....	xxii. 41-46	xii. 35-37	xx. 41-44	
119.	Our Lord's question respecting the Son of David.....	Jerusalem.....	xxiii. 1-39	xii. 38-40	xx. 45, 47	
120.	Warnings against the example of the scribes and Pharisees. Woes against them. Lamentation over Jerusalem.....	Jerusalem.....		xii. 41-44	xxi. 1-4	xii. 20-50
121.	The widow's offering to the temple treasury.....	Mt. of Olives.....	xxiv. 1-42	xiii. 1-37	xxi. 5-36	
122.	Certain Greeks desire to see Jesus. The unbelief of the Jews.....		xxiv. 43-51			
123.	Jesus leaves the temple; and on the Mount of Olives, on his way to Bethany, foretells its destruction and the overthrow of the Jewish state.....		xxv. 1-46			
124.	He proceeds to speak of his final coming to judgment. Parables of the ten virgins and the five talents.....	Bethany.....	xxvi. 1-16	xiv. 1-11	xxii. 1-6	xii. 2-8
125.	Fourth day of the week (beginning at sunset). The rulers conspire to seize Jesus secretly and put him to death. At a supper at Bethany he is anointed by Mary. Judas lays his plan of treachery, Jesus remaining at Bethany this day.....		xxvi. 17-19	xiv. 12-16	xxii. 7-13	
126.	Fifth day of the week. Jesus sends two disciples to the city to make preparation for the passover, and himself repairs thither in the afternoon.....	Jerusalem.....	xxvi. 20	xiv. 17	xxii. 14-18, 24-30	
127.	Sixth day of the week (beginning at sunset). Jesus celebrates the paschal supper with the twelve. They contend who shall be the greatest.....	Jerusalem.....	xxvi. 21-25	xiv. 18-21	xxii. 21-23	xiii. 1-20
128.	Jesus washes his disciples' feet.....	Jerusalem.....	xxvi. 26-29	xiv. 22-25	xxii. 19-20	xiii. 21-35
129.	He foretells his betrayal, and points out the traitor. Judas withdraws.....	Jerusalem.....	xxvi. 30	xiv. 26, 32-42	xxii. 39-46	xiii. 36-38
130.	He foretells the fall of Peter and the dispersion of the twelve.....	Gethsemane.....	xxvi. 36-46			xiv. 1 to xvii. 20
131.	He institutes the Lord's Supper.....		xxvi. 47-56	xiv. 43-52	xxii. 47-53	xviii. 1
132.	Our Lord's valedictory address to his disciples and his intercessory prayer.....	Jerusalem.....	xxvi. 57, 58, 69-75	xiv. 53, 54, 66-72	xxii. 54-62	xviii. 2-12
133.	His agony in.....	Jerusalem.....	xxvi. 59-68	xiv. 55-65	xxii. 63-71	xviii. 13-18, 25-27
134.	He is betrayed and made prisoner.....	Jerusalem.....	xxviii. 1, 2, 11-14	xv. 1-5	xxiii. 1-5	xviii. 19-24
135.	He is brought before the high-priest in the night. Peter thrice denies him... In the morning he is brought before the high-priest and the council. He declares himself to be the Christ; is condemned and mocked.....	Jerusalem.....	xxvii. 15-30	xv. 6-19	xxiii. 6-12	xviii. 28-38
136.	Chief priests and rulers take him before Pilate to obtain his crucifixion.....	Jerusalem.....	xxvii. 3-10		xxiii. 13-25	xviii. 39 to xix. 1-6
137.	Pilate pronounces him innocent, but sends him to Herod, and Herod sends him back to Pilate.....	Jerusalem.....	xxvii. 31-34	xv. 20-23	xxiii. 26-33	xix. 16, 17
138.	Pilate seeks to release him, but finally delivers him up to be crucified. He is scourged and mocked.....	Calvary.....	xxvii. 35-44	xv. 24-22	xxiii. 33-43	xix. 18-27
139.	Judas repents and hangs himself.....		xxvii. 45-56	xv. 33-41	xxiii. 44-49	xix. 28-30
140.	Jesus is led away to be crucified.....	Joseph's Tomb.....	xxvii. 57-61	xv. 42-47	xxiii. 50-56	xix. 31-42
141.	The crucifixion.....		xxvii. 62-66			
142.	Jesus expires on the cross. The supernatural signs which accompanied his death, and the testimony of the centurion.....					
143.	The taking down of the body from the cross. The burial in.....					
144.	Seventh day of the week. The guard set at the sepulchre.....					
PART VII.—OUR LORD'S RESURRECTION, HIS SUBSEQUENT APPEARANCES TO HIS DISCIPLES, AND HIS ASCENSION.						
	TIME: Forty days.					
146.	First day of the week. The resurrection.....	Jerusalem.....	xxviii. 2-4	xvi. 1		
147.	Visit of the women to the sepulchre. Mary Magdalene returns.....		xxviii. 1	xvi. 2-4	xxiv. 1-3	xx. 1, 2
148.	Vision of angels at the sepulchre.....		xxviii. 5-7	xvi. 5-7	xxiv. 4-8	
149.	The women return to the city. Jesus meets them.....		xxviii. 8-10	xvi. 8	xxiv. 9-11	
150.	Peter and John run to the sepulchre.....				xxiv. 12	xx. 3-10
151.	Our Lord is seen by Mary Magdalene at the sepulchre.....					

THE PARABLES OF OUR LORD,

WITH THE LESSONS WE SHOULD LEARN FROM EACH.

ORDER.	WHERE SPOKEN.	THE ILLUSTRATION USED.	THE LESSON WE SHOULD LEARN.	TEXTS, WHERE RECORDED.
I.	Galilee.....	The Mote and the Beam in the Eye.....	That we should Judge Ourselves instead of presuming to Judge Others.....	Luke vi. 37-41.
II.	Galilee.....	The Builders upon a Rock and upon Sand.....	The Folly of Listening to without Obeying Our Lord's Precepts.....	Matt. vii. 24-27, 14-20;
III.	On a Tour.....	The Two Forgiven Debtors.....	Our Love is in Proportion to our Sense of Forgiveness.....	Luke vi. 48, 49. Luke vii. 36-50.
IV.	Jerusalem.....	The Temple, if Destroyed, to be Raised up in Three Days.....	A Prophecy of His Resurrection.....	John ii. 19-22.
V.	Galilee.....	The Barren Fig Tree.....	Long-Suffering Mercy will be followed by Strict Justice.....	Luke xiii. 6-9.
VI.	Sea of Galilee.....	The Sower on Wayside, Stony places, among Thorns and upon Good Ground.....	Our Heart must be Right in order that the Seed may be Productive.....	Matt. xiii. 3-8, 18-23;
VII.	Sea of Galilee.....	The Wheat and the Tares.....	Children of God and of the Devil in the Church until the Judgment, when the latter shall be burned.....	Mark iv. 1-9, 14-20; Luke viii. 5-8, 11-15.
VIII.	Sea of Galilee.....	The Seed Sown.....	The Secrecy of God's Working in the Heart.....	Matt. xiii. 24-30, 36-43.
IX.	Sea of Galilee.....	The Mustard Seed.....	The Wonderful Growth of Christ's Church.....	Mark iv. 26-29.
X.	Sea of Galilee.....	The Leaven Hidden in the Meal.....	1. The Church Spreading through the World; 2. The Effect of Christ's Doctrines and Spirit on the Individual Christian.....	Mark iv. 30-32; Matt. xiii. 31, 32; Luke xiii. 18, 19.
XI.	Sea of Galilee.....	The Treasure buried in the Field.....	The Inestimable Value of Christ and His Blessings compared with Worldly Possessions.....	Luke xiii. 20, 21; Matt. xiii. 33.
XII.	Sea of Galilee.....	The Merchant Seeking till he finds one Pearl of Great Price.....		Matt. xiii. 44.
XIII.	Sea of Galilee.....	The Drag-Net.....	The Importance of Seeking and Securing, at cost of any Sacrifice, Christ and His Grace.....	Matt. xiii. 45, 46.
XIV.	Capernaum.....	The first Parable of the Lost Sheep.....	The Church Gathers in, besides the Sincere, many who will at the Great Day be Cast Out.....	Matt. xiii. 47-50.
XV.	Capernaum.....	The Debtor forgiven a large Debt Unmerciful to his Fellow-servant who owed him a Small Debt.....	Our Duty to Seek to Reclaim Backsliders.....	Matt. xviii. 12-14.
XVI.	Jerusalem.....	The Good Samaritan.....	We must Forgive if we would be Forgiven.....	Matt. xviii. 23-35.
XVII.	Near Jerusalem.....	Taking the Chief Seats at a Wedding.....	The Obligation of Christian Love to our Neighbor Humility.....	Luke x. 25-37.
XVIII.	On a Tour.....	The Friend that Unwillingly Lends at Midnight.....	God will answer Importunate Prayer.....	Luke xiv. 7-11.
XIX.	Capernaum.....	The Unclean Spirit Returning.....	The State of the Backslider.....	Luke xi. 5-13.
XX.	On a Tour.....	The Foolish Rich Man that Trusted in This Life.....	"A Man's Life consisteth not in the Abundance of the Things which he Possesseth".....	Luke xi. 24-26.
XXI.	Jerusalem.....	The Good Shepherd.....	The wonderful Love of Christ. "I know my sheep; I lay down my Life for the Sheep".....	Luke xii. 15-21.
XXII.	On a Tour.....	The Watchful Servants.....	The Necessity for Constant Watchfulness.....	John x. 1-18.
XXIII.	On a Tour.....	The Faithful and Wise Steward.....	The same Lesson reiterated and intensified.....	Luke xii. 35-40.
XXIV.	Near Jerusalem.....	The Door Shut.....	The Necessity for Steady Perseverance in the Strait Path.....	Luke xii. 41-48.
XXV.	Near Jerusalem.....	The Great Supper.....	God is no Respector of Persons.....	Luke xiii. 23-30.
XXVI.	Near Jerusalem.....	Counting the Cost before Building a Tower.....	"Whosoever doth not Bear his Cross and Come after me cannot be my Disciple".....	Luke xiv. 16-24.
XXVII.	Near Jerusalem.....	The King going to War.....	The Joy in Heaven over One Sinner that Repenteth	Luke xiv. 25-33.
XXVIII.	Near Jerusalem.....	Second Parable of the Lost Sheep.....	The same Lesson as the preceding. These two teach the great Object of our Lord's Incarnation—to Save the Lost.....	Luke xv. 3-10.
XXIX.	Near Jerusalem.....	The Piece of Money Lost and Found.....	God's Delight in Receiving the Repentant Sinner The Right Use of Worldly Possessions.....	Luke xv. 11-32.
XXX.	Near Jerusalem.....	The Prodigal Son.....	The Fearful Consequences of Living merely for this World; also, the Doctrine of Future Rewards and Punishments.....	Luke xvi. 1-14.
XXXI.	Near Jerusalem.....	The Unjust Steward.....	We must not Trust or Glory in our Good Works... The Duty of Unceasing Earnest Prayer.....	Luke xvi. 19-31.
XXXII.	Near Jerusalem.....	The Rich Man (Dives) and Lazarus.....	Humble Prayer will be Answered, while that of the Self-Righteous will not.....	Luke xvii. 7-10.
XXXIII.	Near Jerusalem.....	The Servant Serves his Master before he Sups.....	God's Equity even in placing "the First Last and the Last First".....	Luke xviii. 1-8.
XXXIV.	Near Jerusalem.....	The Unjust Judge and Importunate Widow.....	Our Strict Accountability for such Talents as God has committed to us.....	Luke xviii. 9-14.
XXXV.	Near Jerusalem.....	The Pharisee and Publican.....	1. Condemnation of the Jews; 2. Mere Profession, without actual Service, will bring upon us like Censure	Matt. xx. 1-16.
XXXVI.	Near Jerusalem.....	The Laborers Hired for the Vineyard.....	1. The Rejection of the Jews; 2. Our Rejection if we do not Receive Christ and His Messengers	Luke xix. 11-27.
XXXVII.	Near Jerusalem.....	The Nobleman and his Ten Servants.....		Matt. xxi. 28-32.
XXXVIII.	Jerusalem, Temple...	The Two Sons.....		Matt. xxi. 33-46.
XXXIX.	Jerusalem, Temple...	The Vineyard Let to Husbandmen.....		

THE MIRACLES OF OUR LORD,

WITH THOSE PERFORMED NOT BY HIM DIRECTLY, BUT TO ATTEST HIS DIVINITY.

ORDER.	YEAR OF OUR LORD.	WHERE WROUGHT.	THE MIRACLES, CLASSIFIED.	WHERE RECORDED.
MIRACLES OF RAISING THE DEAD.				
XII.	27	Nain	The Only Son of a Widow—as they were Bearing him to the Grave.	Luke vii. 11-16. [41, 42, 49-56.
XVIII.	27	Capernaum.....	The Daughter of Jairus, the Ruler of the Synagogue.....	Mark v. 22-24, 35-43; Matt. ix. 18-26; Luke viii.
XXXV.	29	Bethany.	Lazarus—when he had been Dead Four Days.....	John xi. 32-44. [9-11.
XLI.	29	Garden of Joseph.	His Own Body—the Third Day from Interment.....	Luke xxiv. 1-7; John xix. 42-xx. 14; Mark xvi.
MIRACLES OF EXORCISING DEVILS.				
IV.	27	Capernaum.....	The Man—of an Unclean Spirit.....	Mark i. 23-26; Luke iv. 33-37.
XIII.	27	Capernaum.....	The Demoniac who was Blind and Dumb.....	Matt. xii. 22, 23; Mark iii. 19-30; Luke xi. 14-23.
XV.	27	Gadara	The Two Men Possessed of Legion, exceeding fierce.....	Matt. viii. 28-34; compare Luke viii. 26-39; and
XX.	27	Capernaum.....	The Dumb Man Possessed of a Devil.....	Matt. ix. 32-35. [Mark v. 1-20.
XXIV.	28	Borders of Tyre and Sidon.....	The Daughter of the Syrophenician Woman.....	Mark vii. 24-30; Matt. xv. 22-28.
XXVIII.	28	Plain of Galilee....	The Lunatic Boy, the Disciples having failed.....	Matt. xvii. 14-21; compare Mark ix. 14-39; Luke
XXXI.	29	Capernaum.....	The Devil that was Dumb.....	Luke ix. 14-26. [xi. 37-43.
MIRACLES OF HEALING.				
II.	27	Cana	Nobleman's Son—of a Fever.....	John iv. 46-54.
VI.	27	Capernaum.....	Peter's Mother-in-law—of a Fever.....	Mark i. 29-31; Matt. viii. 14-17; Luke iv. 38, 39.
VII.	27	Near Chorazin.....	A Man full of Leprosy.....	Mark i. 40-45; Matt. viii. 2-4; Luke v. 12-16.
VIII.	27	Capernaum.....	The Man borne by four—of Palsy.....	Mark ii. 3-12; Matt. ix. 1-8; Luke v. 17-26.
IX.	27	Pool of Bethesda..	The Impotent Man who had been afflicted thirty-eight years.....	John v. 1-16. [9-13.
X.	27	Capernaum.....	The Man with Withered Hand.....	Mark iii. 1-6; Luke vi. 6-10; compare Matt. xii.
XI.	27	Capernaum.....	The Centurion's Servant—of Palsy.....	Matt. viii. 5-13; Luke vii. 1-10.
XVII.	27	Capernaum.....	The Woman who had been twelve years afflicted with Issue of Blood..	Mark v. 25-34; Luke viii. 43-48; Matt. ix. 20-22.
XIX.	27	Capernaum.....	Sight Restored to Two Men.....	Matt. ix. 27-31.
XXV.	28	Decapolis.....	Hearing and Speech Restored to a Man.....	Mark vii. 32-37.
XXVII.	28	Bethsaida.....	Sight Restored to a Man.....	Mark viii. 22-26.
XXX.	29	Pool of Siloam.....	Sight Given to a Man who was Born Blind.....	John ix.
XXXII.	29	Galilee.....	A Woman who had been eighteen years afflicted.....	Luke xiii. 11-17.
XXXIII.	29	Near Jerusalem....	A Man—of Dropsy.....	Luke xiv. 1-6.
XXXIV.	29	Near Jerusalem....	Ten Men—of Leprosy.....	Luke xvii. 11-19.
XXXVI.	29	Jericho (entering)..	Sight Restored to a Beggar.....	Luke xviii. 35-43 } Compare Matt. xx. 29-34.
XXXVII.	29	Jericho (leaving)..	Sight Restored to Bartimeus.....	Mark x. 46-52.
XL.	29	Gethsemane.....	The Ear of Malchus, or Marcus, the High-priest's Servant.....	Luke xxii. 50, 51.
MIRACLES OF SUPPLY.				
I.	27	Cana	Water Converted into Wine.....	John ii. 1-11.
III.	27	Sea of Galilee.....	Peter's Net filled with Immense Draught of Fish.....	Luke v. 1-11. [compare John vi. 5-14.
XXI.	28	Decapolis.....	Five Thousand Men, besides Women and Children, Fed.....	Matt. xiv. 15-21; Mark vi. 35-44; Luke ix. 12-17;
XXVI.	28	Decapolis.....	Four Thousand Men, besides Women and Children, Fed.....	Matt. xv. 32-39; Mark viii. 1-10.
XXIX.	28	Sea of Galilee.....	A Fish Furnishes Tribute Money.....	Matt. xvii. 27.
XLII.	29	Sea of Galilee.....	A Great Haul of Fish.....	John xxi. 6-14.
MIRACLES OF JUDGMENT.				
XVI.	27	Gadara	The Swine Run down a Steep place into the Sea, and are drowned..	Matt. viii. 30-32.
XXXVIII.	29	Near Bethany.....	The Fig Tree Withered.....	Matt. xxi. 18-21; Mark xi. 12-14, 20-24.
MIRACLES OF DELIVERANCE.				
V.	27	Nazareth.....	He Delivers Himself from His Enemies.....	Luke iv. 30.
XIV.	27	Sea of Galilee.....	The Wind and Sea Obey His Word.....	Mark iv. 37-41; Matt. viii. 23-27; Luke viii. 22-25.
XXII.	28	Sea of Galilee.....	Peter Saved, trying to Walk on the Sea, as Jesus was Walking.....	Matt. xiv. 28-31; Mark vi. 45-52.
XXIII.	28	Sea of Galilee.....	The Wind Ceases, and the Vessel is Instantly at the Land.....	John vi. 21; Mark vi. 51, 52.
XXXIX.	29	Gethsemane.....	Those Sent to Apprehend Him Fall Backward.....	John xviii. 4-6.
MIRACLES WROUGHT NOT DIRECTLY BY HIM, BUT TO ATTEST HIS DIVINITY.				

WARNINGS AND PROMISES OF OUR LORD

IN CHRONOLOGICAL ORDER.

WHERE UTTERED.	THE WARNING OR PROMISE.	WHERE RECORDED.
Jerusalem—Temple....	He foretells His Resurrection within Three Days after burial.....	John ii. 19-21.
Jerusalem.....	His Crucifixion, and its Glorious Object and Result—referring to the Mosaic Type.....	John iii. 14-16.
Sychar, in Samaria.....	the Substitution of the New for the Old Dispensation.....	John iv. 21-24.
Jerusalem—Temple....	the General Resurrection of the Dead.....	John v. 25-29.
Cana.....	the Rejection of the Jews and Acceptance of Gentiles.....	Matt. viii. 11, 12; see Luke xiii. 23-30.
Nain.....	the Destruction of Capernaum, Chorazin and Bethsaida.....	Matt. xi. 20-24; see Luke x. 13-15.
Sea of Galilee.....	the Great Judgment.....	Matt. xiii. 30, 40-43, 49, 50.
Capernaum.....	the Persecutions that should Harass them, with Promise of Deliverance and of final Glory..	Matt. x. 16-39.
Capernaum.....	His Flesh to be the Food of His People, with Promise of Resurrection and Eternal Life...	John vi. 39, 40, 54-58.
Capernaum.....	one of the Twelve a Devil.....	John vi. 70, 71.
Reg. of Cæs. Philippi.	His Sufferings, Rejection, Death and Resurrection.....	Matt. xvi. 21; Mark viii. 31; Luke ix. 22.
Reg. of Cæs. Philippi.	His Coming in Glory to Reward every Man according to his Works.....	Matt. xvi. 27; Mark viii. 38; Luke ix. 26.
Reg. of Cæs. Philippi.	the Establishment of His Church.....	Mark ix. 1; Luke ix. 27.
Jerusalem.....	His Ascension.....	John vii. 34.
Jerusalem.....	the Gift of the Holy Ghost.....	John vii. 37-39.
Capernaum.....	the Judgment of Capernaum, Chorazin and Bethsaida.....	Luke x. 13-15; see Matt. xi. 20-24.
Galilee.....	the Salvation of Gentiles and Rejection of many Jews.....	Luke xiii. 23-30; see Matt. viii. 11, 12.
Galilee.....	The Destruction of Jerusalem.....	Luke xiii. 35.
Near Scythopolis.....	His Second Coming to be Sudden, and His Disciples' Sufferings before it.....	Luke xvii. 22-36; see Matt. xxiv. 27-44.
Jerusalem.....	the Apostles to be Peculiarly Blessed at the Second Coming.....	Matt. xix. 28.
Jerusalem.....	the Utter and Total Destruction of Jerusalem.....	Luke xix. 41-44; see Matt. xxiii. 34-39.
Jerusalem—Temple....	the Manner of His Death, and its Great Object and Result.....	John xii. 32, 33.
Mt. of Olives.....	the Kingdom to be taken from the Jews and given to "a nation bringing forth fruits thereof."	Matt. xxi. 43.
Mt. of Olives.....	the Destruction of the Temple.....	Matt. xxiv. 1, 2; Mark xiii. 1, 2; Luke xxi. 5, 6.
Mt. of Olives.....	the Coming of False Christs; Commotions and Wars among the Nations, and Active Persecution of the Church.....	Matt. xxiv. 4-25; Mark xiii. 5-23.
Mt. of Olives.....	the Second Coming and its Signs.....	Matt. xxiv. 27-44; Mark xiii. 24-37; Luke xxi. 25-36; see Luke xvii. 22-36.
Mt. of Olives.....	the Judgment.....	Matt. xxv. 31-46.
Jerusalem.....	the Betrayer Pointed Out.....	John xiii. 18-29; Matt. xxvi. 21-25; Mark xiv. 18-21.
Jer.—Upper Chamber.	Peter's Denial (two warnings).....	John xiii. 38 and Luke xxii. 34.
Jer.—Upper Chamber.	the Holy Ghost (several prophecies).....	John xiv. 16, 17, 26; xv. 26, 27; xvi. 7-14.
Jer.—Upper Chamber.	His Ascension.....	John xvi. 28.
Jer.—Upper Chamber.	their Forsaking Him.....	John xvi. 32.
Jerusalem.....	His Sitting on the Right Hand of Power, and Coming in the Clouds of Heaven.....	Matt. xxvi. 64; Mark xiv. 62.
On the way to Calvary.	the Desolation of Jerusalem.....	Luke xxiii. 27-31.
Calvary.....	"To-day shalt thou be with Me in Paradise".....	Luke xxiii. 43.
Garden of Joseph.....	His Ascension.....	John xxi. 17.
Sea of Galilee.....	Peter's Crucifixion.....	John xxi. 18, 19.
Jerusalem.....	the Sending of the Holy Spirit.....	Luke xxiv. 49; Acts i. 4-8.
Bethany.....	the Signs that should Follow the Gift of the Holy Spirit.....	Mark xvi. 17, 18.

THE PRAYERS OF JESUS CHRIST

IN CHRONOLOGICAL ORDER.

WHERE OFFERED.	THE LESSON WE SHOULD LEARN.	WHERE RECORDED.
The Jordan.....	We must not attempt to "fulfil righteousness" without prayer—God answers promptly and unmistakably.....	Luke iii. 21, 22.
"A Solitary Place," Capernaum.	The duty of early morning prayer—of secret prayer; also, that we should enter upon the discharge of other duties with prayer.....	Mark i. 35; see Isa. xxvi. 9; Ps. v. 3; lxiii. 1.
Chorazin—Wilderness...	To withdraw from the multitude and pray in secret.....	Luke v. 16; see Matt. vi. 5.
Capernaum—Mountain.	Every work designed to advance God's glory should open with prayer; we should not limit the time.....	Luke vi. 12; see 1 Thess. v. 17; Col. iv. 2; Ps. lv. 17.
Nain.....	We must be as babes if we would receive Divine Light; we should be thankful for what "seems good in God's sight".....	Matt. xi. 25, 26; see Isa. xxviii. 9; Matt. xv. 36.
Sea of Gal., Jerusalem, Emmaus.....	The duty of giving thanks at our meals (three examples).....	Lu. vi. 41; Matt. xxvi. 26, 27; Lu. xxiv. 30.
Bethsaida—Mountain...	The duty of closing the day's work with prayer—secret.....	Matt. iv. 23; John vi. 15; see Ps. lv. 17.
Dist. of Cæs. Philippi...	The duty of frequent secret prayer.....	Luke ix. 18.
Mount Tabor.....	The duty of social prayer.....	Luke ix. 28, 29.
Bethany.....	We should recognize God's power; God hears prayer at all times.....	John xi. 41, 42; see Ps. cxlvi. 1.
Gethsemane (probably).	We should learn of Jesus how to pray.....	

THE DISCOURSES OF JESUS CHRIST

IN CHRONOLOGICAL ORDER.

WHERE DELIVERED.	STYLE OF DISCOURSE.	TO WHOM PRIMARILY ADDRESSED.	THE LESSONS WE SHOULD LEARN.	WHERE RECORDED.
Jerusalem.....	Conversation.....	Nicodemus.....	We must be "born of water and of the Spirit" if we would enter the Kingdom of Heaven.....	John iii. 1-21.
Sychar, at Jacob's Well	Conversation.....	Samaritan Woman.....	"God is a Spirit, and they that worship Him, must worship Him in spirit and in truth.".....	John iv. 1-30, 39-42.
Sychar.....	Conversation.....	His Disciples.....	If we would be like Christ, our meat must be to do God's will, and accomplish the work He appoints... ..	John iv. 31-38. Luke iv. 16-30.
Nazareth—Synagogue..	Sermon.....	The assembled Worshippers.....	1. Who are the blessed; 2. We must let our light shine before men, to God's glory; 3. Our righteousness must exceed that of the Scribes and Pharisees; 4. The Law Christianized; 5. How we must worship and serve God; 6. We must lay up treasures in heaven; 7. We must judge ourselves, not others; 8. Prayer will be answered; 9. The golden rule; 10. How we may know false from true prophets.....	
Horns of Hattin.....	Sermon, containing the great doctrines of the Christian religion.	His Disciples.....	We must "search the Scriptures" and "come to Jesus" if we would have eternal life.....	Matt. v., vi., vii.
Bethesda.....	Conversation.....	The Jews seeking His life.....	Works of necessity not wrong on the Sabbath.....	John v.
Neighborhood of Jer....	Conversation.....	The Pharisees.....	Similar to the Sermon on the Mount (in fact some have thought it the same).....	Matt. xii. 1-8.
At foot of Olivet.....	Sermon.....	The Disciples and the Multitude.....	We shall be judged according to the light we have.....	Luke vi. 17-49. Matt. xi. 20-24. Luke vii. 24-35.
Nain.....	Denunciation.....	Chorazin, Bethsaida and Capernaum		
Nain.....	Eulogy.....	The assembled People.....		
Capernaum.....	Conversation.....	The Pharisees, who accused Him of casting out Devils by Satanic Power.....	"He that is not with me is against me;" "the tree is known by his fruit;" the supreme danger of blasphemy against the Holy Ghost.....	Matt. xii. 24-45; Mark iii. 22-30. Matt. x.
Capernaum.....	Conversation.....	One who told Him of the presence of His Mother and Brethren.....	The nearness to Christ of those who do the will of God.....	Matt. xii. 46-50; Mark iii. 31-35. John vi. 25-71.
Capernaum.....	Charge.....	His Apostles.....	"Fear not them which kill the body," etc.; "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven".....	Matt. x.
Capern.—Synagogue....	Sermon.....	The assembled multitude.....	We must eat the bread of life—receive Jesus.....	Matt. xii. 46-50; Mark iii. 31-35. John vi. 25-71.
Capernaum.....	Didactic Reproof.....	The Pharisees, and to his Disciples	"Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man".....	Matt. xv. 1-20. Matt. xviii. 1-9; Mark ix. 33-50. John vii. 14-40.
Near Capernaum.....	Didactic Reply.....	His Disciples.....	The duty of humility, of not giving or taking offence, and of forgiveness.....	Matt. xv. 1-20. Matt. xviii. 1-9; Mark ix. 33-50. John vii. 14-40.
Jerusalem—Temple....	Didactic.....	The Jews at Feast of Tabernacles...	Those who believe shall receive the Holy Ghost.....	John viii.
Jerusalem—Temple....	Didactic Reply.....	The Jews.....	Why we are so prone to misunderstand the truth; Jesus said, "Verily, verily, I say unto you, Before Abraham was, I AM".....	John viii.
Jerusalem—Temple....	Didactic.....	The Jews—Pharisees in particular..	He is the Good Shepherd, the Door of the Fold—He lays down His life for His sheep—He is ONE WITH THE FATHER.....	John x. 1-39.
Capernaum.....	Charge.....	The Seventy.....	Those who despise or disregard His ministers despise or disregard him.....	Luke x. 1-16. Luke xi. 1-13.
Bethany.....	Exhortation.....	His Disciples.....	The efficacy of right prayer.....	Luke x. 1-16. Luke xi. 1-13.
Bethany.....	Conversation.....	The Cavilers at his miracle of casting out the Devil that was dumb..		
Pharisees' Dinner-table	Convers.—Reproof...	Pharisees and Lawyers.....	The condition of the backslider; the blessedness of those that hear God's will and keep it; we must take heed that the light in us be not darkness.....	Luke xi. 14-36.
On last Tour of Galilee	Exhortation.....	His Disciples and the People.....	The necessity for inward purity and of humility—the danger of standing in others' way.....	Luke xi. 37-52.
Galilee.....	Exhortation.....	His Disciples.....	We must beware of hypocrisy and regard God, not man; Blasphemy against the Holy Ghost unpardonable; we must seek the kingdom of God, and he will provide for our earthly needs; we must be ever ready for our Lord's coming; we shall be judged according to the light we have.....	Luke xii.
Perma.....	Prophetic.....	His Disciples.....	The duty of forgiveness, of humility, and of prompt unselfish service.....	Luke xvii. 1-10.
Jerusalem—Temple....	Exhortation.....	The People assembled.....	The necessity for watchfulness and steadfastness; in view of Christ's coming.....	Luke xvii. 22-37.
Jerusalem—Temple....	Denunciation.....	The Pharisees.....	The necessity for faith.....	John xii. 44-50.
Jerusalem.....	Prophetic.....	His Disciples.....	Eight woes against the Pharisees.....	Matt. xxiii.
Jeru.—Upper chamber..	Exhortation.....	His Disciples at Last Supper.....	The signs of His second coming.....	Matt. xxiv.
Jeru.—Upper chamber..	Exhortation.....	His Disciples.....	Humility, love and faithful partaking of his feast.....	John xiii. 1-30; Luke xxii. 19-38.
			The love of our divine Lord, which "passeth knowledge;" and the benefit we receive from the Holy	

OUR LORD'S DISPENSATION.

IF WE WOULD BE MEMBERS OF CHRIST, AND JOINT-HEIRS WITH HIM OF THE PROMISES,		TEXT.
WE MUST "PRAY ALWAYS"		
"And in the morning, rising up a great while before day, He went out and departed into a solitary place and prayed.".....		Luke xxi. 36.
"He went out into a mountain to pray, and continued all night in prayer to God.".....		Mark i. 35.
"When He had sent the multitude away, he went up into a mountain apart to pray, and when the evening was come, he was there alone".....		Luke vi. 12.
"Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one".....		Matt. xiv. 23.
"Father, forgive them, for they know not what they do".....		John xvii.
		Luke xxiii. 34.
WE MUST LOVE THE LORD OUR GOD WITH ALL OUR HEART, SOUL, MIND AND STRENGTH		
See His example in the loving manner in which He always spoke of and addressed His Father.		Mark xii. 30.
WE MUST BE ZEALOUS IN DOING GOD'S WILL		
When only twelve years old—"Wist ye not that I must be about my Father's business?".....		John xv. 4, 5, 8.
"My meat is to do the will of Him that sent me, and to finish His work".....		Luke ii. 49.
"I have kept my Father's commandments".....		John iv. 34.
"I have glorified thee on the earth, I have finished the work which thou gavest me to do".....		John xv. 10.
		John xvii. 4.
WE MUST HONOR OUR PARENTS		
"He went down with them, and came to Nazareth, and was subject unto them".....		Eph. vi. 1-3.
See also account of His committing the care of His mother to John, when about to die.....		Luke ii. 51.
		John xix. 26, 27.
WE MUST LOVE THE CHURCH		
"A new commandment give I unto you, That ye love one another; as I have loved you, that ye also love one another.".....		1 John iii. 16.
"This is my commandment, That ye love one another, as I have loved you".....		John xiii. 34.
		John xv. 12.
WE MUST LOVE AND DO GOOD TO ALL MEN		
"Jesus of Nazareth, . . . who went about doing good and healing all that were oppressed of the devil".....		Gal. vi. 10.
"The blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the gospel preached to them".....		Acts x. 38.
		Matt. xi. 5.
WE MUST LOVE AND FORGIVE OUR ENEMIES		
"Father, forgive them, for they know not what they do".....		Luke vi. 35.
		Luke xxiii. 34.
WE MUST PRACTICE THE CHRISTIAN GRACES		
<i>Humility</i> —He "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men . . . He humbled Himself".....		Matt. v. 3-12.
<i>Meekness</i> —He "when He was reviled, reviled not again; when He suffered, He threatened not".....		Phil. ii. 7, 7, 8.
<i>Mercy</i> —"Neither do I condemn thee: go and sin no more".....		1 Peter ii. 23.
<i>Self-denial</i> —"Though He was rich, yet for our sakes He became poor".....		John viii. 11.
<i>Compassion</i> —"Jesus wept".....		2 Cor. viii. 9.
<i>Firmness</i> —See account of His temptation in the wilderness.....		John xi. 35.
<i>Submission to and acquiescence in God's will</i> —"The cup which my Father hath given me, shall I not drink it?".....		Matt. iv. 1-11.
		John xviii. 11.
HAPPY AND BLESSED INDEED WILL WE BE IF WE "FOLLOW HIS STEPS"		
<i>In this world</i> —"All these things (temporal necessities) shall be added unto you".....		1 Tim. iv. 8. [23.
<i>Eternally in heaven</i> —"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the good things which God hath prepared for them that love him".....		Luke xii. 31; John xiv. [7, 10.
		1 Cor. ii. 9; Rom. ii.

THE SERMON ON THE MOUNT.

A TABULAR ANALYSIS.

SECTION.	THE LESSONS INCULCATED IN THE SEVERAL SECTIONS OR DIVISIONS.	PASSAGE.
I.	The Beatitudes. These were calculated to rectify the mistaken notions of the Jews respecting Messiah's kingdom. They have been designated "Christian paradoxes," because they place happiness in such dispositions of mind as men generally deem incompatible with it.....	
II.	Here the great fact is laid down that Christians are to be the light of the world, and that their conduct and influence are to elevate and bless mankind.....	Matt. v. 1-12.
III.	The permanency of the law is declared: like the great Lawgiver, it is holy in its character, it cannot change, and it demands purity in all.....	13-16.
IV.	Hence, spirituality of life, godly control of all man's powers, and self-rule, are essential to the Christian character.....	17-20.
V.	The ordering of speech, and the sanctity of oaths and of vows, are then expounded.....	21-32.
VI.	Revenge is forbidden, and a genial and tender spirit is enjoined.....	33-37.
VII.	Benevolence to the poor is recognized as a duty, and ostentation severely condemned.....	38-48.
VIII.	Directions given for prayer, and the form usually known as "The Lord's Prayer" set forth.....	Matt. vi. 1-8.
IX.	Duties.....	9-16.

INCIDENTS AT THE TRIAL OF OUR LORD.

AFTER the observance of the Paschal feast and having instituted the sacrament of the *Lord's Supper*, to be observed in commemoration of the *Great Sacrifice* which was about to be offered, JESUS and His Disciples went together to the first scene of his suffering, at the base of the Mount of Olives (Matt. xxvi. 30; Mark xiv. 26; Luke xxii. 39).

Crossing the brook Kedron, they entered the Garden of Gethsemane (the oil-press). A part of this garden still remains, and the few olive trees which continue to live in it seem to be old enough to have been growing in our Saviour's time. Here JESUS took PETER, JAMES and JOHN to be near Him during the awful scene of His Agony. Thereafter, the traitor and the officers of the temple appeared, and having arrested Him, His alarmed Disciples forsook Him and fled; but the zeal of PETER and the love of JOHN led them to follow at a distance (Matt. xxvi. 36-56; Mark xiv. 32-50; Luke xxii. 39-53; John xviii. 2-11).

TAKEN BEFORE ANNAS.

The Divine Prisoner was taken first to the house of ANNAS, the father-in-law of the High-priest, CAIAPHAS, probably to ascertain if it would be safe to risk a public trial. It is obvious that all parties among the rulers desired to go forward, and ANNAS sent Him bound to CAIAPHAS, who had already publicly advised His death (John xviii. 13, 14, 24).

ARRAIGNED BEFORE CAIAPHAS.

The examination took place in the house of CAIAPHAS, and here the melancholy denial of PETER occurred. To understand the scene, it should be remembered that Oriental houses and palaces were erected with an open court-yard in the centre, and the apartments surrounding and opening into it. In the middle of this yard the servants and officers had made a fire, because of the cold of the spring night. PETER and JOHN had entered, and PETER rashly took his place among the soldiers. The Saviour had been led into one of the chambers, and thus both JESUS and JOHN could hear and see all that took place; thus it is obvious that JOHN's testimony, as recorded in his Gospel, is of the utmost value, as he was an eye witness. "The High-priest asked JESUS of His Disciples and of His Doctrine," evidently desiring to ascertain how far His influence had spread (John xii. 42), especially to learn if any members of the Sanhedrim had become His followers, and thus to prepare for dealing with them as well as with Him. On the first point, JESUS gave no information, and on the second He referred to the evidence of those who had been His hearers, whereupon an officer struck Him for contempt of the High-priest (John xvii. 19-24).

BEFORE THE SANHEDRIM.

At dawn of day (15th of *Nisan*, i.e., April 6th) the Council (*Sanhedrim*) met, and JESUS was arraigned before them (Luke xxii. 66). The first object was to convict Him as a *false prophet* and a *blasphemer*, and thus according to the Jewish law bring Him in as worthy of death. Two witnesses were required, but the evidence of all who testified was contradictory. They aimed at proving blasphemy against Him for speaking irreverently about the temple, when He referred to His own death and subsequent resurrection, but their testimony failed to establish their charge (Matt. xxii. 59-63; Mark xiv. 55-61). At length the High-priest reproached Him for His silence, and adjured Him by the LIVING GOD to say whether or not he was the CHRIST, the SON OF GOD. He then plainly said, I AM, and warned them of the time when they should see Him sitting in His Power, at the Right Hand of God and Coming in the Clouds of Heaven. He was forthwith condemned for blasphemy, whereupon the officers covered His face, spat on Him, and buffeted Him, mocking and asking Him to say who it was that struck Him (Matt. xxvi. 63-68; Mark xiv. 61-65; Luke xxii. 67-71 and 63-65; comp. Isa. l. 6; lili. 7). According to Jewish law, he would now have been led out of the city and stoned to death. But "the sceptre had departed from Judah," and the power of life and death did not now rest in Jewish hands. Their national life had ended, and the time must therefore have arrived when the Shiloh had come (Gen. xlix. 10). Hence, they unwittingly fulfilled the prophecy of JESUS respecting His Death. It was effected by the act of PILATE and the consent of HEROD, so that the ecclesiastical rulers of the Jews and the civil authority of Rome combined (comp. Ps. i.), and thus that form of death was inflicted which was the most painful, the most ignominious, and being the usual punishment of slaves and the most degraded criminals, attested the depth of that humiliation to which THE SON OF GOD descended for the *salvation of man* (Gal. iii. 10; vi. 14; Phil. ii. 8; Heb. xii. 2; Col. ii. 14).

THENCE TAKEN TO THE ROMAN PROCURATOR, PONTIUS PILATE.

JESUS was then led to the *Prætorium*, where the Roman Procurator PONTIUS PILATE

BY PILATE SENT TO HEROD ANTIPAS.

At the mention of Galilee as the scene of His seditious teaching, PILATE resolved to send him to HEROD ANTIPAS, who had come to Jerusalem to the Passover—a practice by which he hoped to conciliate the Jews. HEROD was pleased by the conduct of PILATE, with whom he had been long at variance, but getting no information from JESUS, he sent Him back again to PILATE, and thus "the kings of the earth set themselves and the rulers take counsel together against THE LORD and against His ANOINTED" (Luke xxiii. 4-12; Ps. ii. 1, 2; comp. Acts iv. 25, 26).

AGAIN BEFORE PILATE—BARABBAS PREFERRED TO JESUS.

Obliged to decide the case, PILATE tried an appeal from the rulers to the people. Knowing that the envy and malice of the priests had instigated the charge, he proposed to liberate Him whom the populace had lately hailed with such enthusiasm. The cunning of the priests, however, defeated the scheme. They knew that the brigands who opposed the Roman power were favorites with the people, and that one of this class had forfeited his life and was lying under sentence of death. The priests therefore suggested the liberation of BARABBAS, and as the people saw that no political change was likely to be effected by JESUS, they took up the cry, "Not *this man*, but BARABBAS!" Again PILATE tried to bring them to reason, being affected by the interference of his wife. To his inquiry, "What will ye then that I shall do to Him, *whom ye call king of the Jews?*" the vehement outcry of the fickle mob was, "*Crucify Him!*" The loud cries of the populace prevailed over reason, conscience and justice, and PILATE yielded up JESUS to their will, washing his hands and protesting before the people that he "was innocent of the blood of *this just person*." They accepted the awful responsibility, exclaiming, "His blood be on us and on our children" (Matt. xxvii. 15-26; Mark xv. 6-15; Luke xxiii. 13-25; John xviii. 39-40).

THE PURPLE ROBE, THE REED SCEPTRE, THE CROWN OF THORNS.

JESUS was now handed over to the Roman soldiers. Their hatred and contempt of the seditious Jews led them to treat with great indignity a person whom they believed to be a peasant aiming at political power. Scourging always preceded crucifixion, but in addition to this torture, they added the mockery of a royal insignia, crowning His head with thorns, giving Him a reed as a sceptre and assaulting Him with blows and violence (Matt. xxvii. 26-30; Mark xv. 15-19; John xix. 1-3).

PILATE'S LAST WEAK EFFORT TO RELEASE JESUS.

The scene seems to have incited PILATE to make yet another effort, and if unsuccessful, he would at least insult the Jews. Knowing Him to be innocent, he presented Him in the robes of mockery, but he was still assailed with the cry, "*Crucify Him!*" "Take you Him and crucify Him, for I find no fault in Him," rejoined PILATE, well knowing that they dared not take him at his word. Leading JESUS back into the hall, he asked Him, "Whence art thou?" and urged the question with the intimation that he had power to crucify Him, or to set Him free. The Saviour assured him that he had no power, unless it were given him from above, and then assured PILATE of the guilt of his wicked betrayers. Alarmed, PILATE determines to release him, but again the weak and unprincipled man yields to fear, for the Jews knew what above all things he dreaded. They knew the character of his administration, and how much he feared an imperial examination into his tyrannical rule; and therefore, "If thou let this man go, thou art not Cæsar's friend," was their triumphant appeal, and the fear of acquitting a usurper induced the selfish and unjust ruler to condemn to death the innocent and the just ONE. Yielding Him to their fury, he inquired, "*Shall I crucify your king?*" and the answer was an abjuring of the independence which had been a passion with the Jews: "We have no king but Cæsar!" (Matt. xxvii. 26-30; Mark xv. 15-19; John xix. 1-16).

GOD'S PUNISHMENT OF THE PARTICIPATORS IN THE CRIME.

The Providence of GOD took the Jews at their word, and their last futile efforts for freedom ended in their dispersion over the world. The retribution which also fell on the chief actors in this greatest of crimes which was ever enacted in the world's history was no less signal. PILATE afterward met the actual fate which he had dreaded, for he was deposed and degraded, and in a far distant land of disgraceful exile closed his life by suicide. HEROD deservedly met a similar fate, as he was dying of a disease which he had contracted in his youth.

INCIDENTS AT THE CRUCIFIXION.

THE incidents of the Great Sacrifice may be classified under the heads of *manner, place and time*. Our contemplation of the awful scene may be made more affecting by viewing these in order, while our gratitude and love may be rendered more heartfelt and fervid. It was a Roman execution, conducted in the usual form, with certain variations arising from incidental circumstances.

THE PLACE—CALVARY.

THE *place* was necessarily without the city (Acts vii. 58; Heb. xiii. 11-13; comp. Ex. xxix. 14; Lev. iv. 11, 12, 21; vi. 30; ix. 11; xvi. 27; Num. xix. 3); but the exact locality is unknown. It was near one of the gates, and beside a public road, but there is no mention of its being on a "hill" or "mount." The name of CALVARY, which occurs in Luke, is the Latin translation of the Greek word (*kranion*), by which all four Evangelists explain the Hebrew term GOLGOTHA (Matt. xxvii. 33, 34; Mark xv. 22, 23; Luke xxiii. 33; John xix. 17). As a mark of shame and ignominy, the criminal had to carry his cross to the place of execution, and CHRIST was thus led forth with two culprits, who were "justly in the same condemnation" (Luke xxiii. 26, 32, 41; comp. Isa. liii. 12). Everlasting honor was laid on Simon, a man of Cyrene, whom the soldiers seized as he was entering the city, and on whom they laid the load under which JESUS had sunk. It was then that He told the women, who had followed Him, weeping, to mourn rather for the judgments which were coming on the land (Matt. xxvii. 31, 32; Mark xv. 20, 21; Luke xxiii. 26-32; John xix. 17).

THE CRUCIFIXION—THE PRAYER FOR HIS MURDERERS.

THE condemned were stripped at the place of crucifixion and fastened to the cross, which was usually of the form known by the name of the "Roman Cross," but not nearly so high as is commonly represented. Usually, the feet of the sufferer were only about a foot or two above the ground, so that, instead of being raised aloft and looking downward, JESUS suffered in the midst of His persecutors. The body was either nailed or bound by cords to the cross, and sometimes both modes were adopted. Our LORD was nailed both by the hands and the feet, as had been foretold (Ps. xxii. 16; Zech. xii. 10; John xx. 25, 27; comp. Rev. i. 7), a method exquisitely painful, though tending perhaps to shorten the torture. As in our SAVIOUR'S case, when the cross was not already fixed and standing, the sufferer was fastened to the wood as it lay on the ground, and the shock must have been agonizing when the cross was dropped into its place in the ground. Usually some drug was given to deaden the sense of these tortures, but our LORD refused the mixture of wine and myrrh that was offered to Him. He bore the agony of death in meekness and silence, as had been predicted of Him by Isaiah, and thus between two malefactors He died, the Just for the unjust, being "numbered with the transgressors" (Matt. xxvii. 38; Mark xv. 27, 28; Luke xxiii. 33; John xix. 18). While suspended on the cross His *first* saying—an utterance never to be forgotten—was a prayer for His murderers: "Father, forgive them, for they know not what they do" (Luke xxiii. 34).

THE TIME—THE GUARD.

THE *time* of our LORD'S crucifixion was the *third* hour (or 9 o'clock A. M.), the very time when the morning sacrifice was offered (Mark xv. 25); and His death was at the ninth hour, which was the time of the evening sacrifice; and the space of the intervening six hours was divided at noon by the commencement of the miraculous darkness. The cross was watched by a centurion and a guard of four Roman soldiers. The garments of the sufferers were their perquisites, and so the raiment of our LORD was divided among them, except the upper robe, which was without a seam; the soldiers cast lots for it, thus unconsciously fulfilling another prophecy: "They parted my raiment among them, and for my vesture they did cast lots" (Matt. xxvii. 35; Luke xiii. 34; John xix. 23; Ps. xxii. 18).

THE INSCRIPTION ON THE CROSS.

PILATE was enabled again to insult the Jews by the inscription which, according to custom, was placed over the culprit's head to indicate his crime. Hebrew, Greek and Latin were now understood and spoken by the people in Jerusalem, and therefore he wrote the label in these tongues. This fact in some measure explains the various readings of the Evangelists, who aimed only at giving the substance of the inscription, without noting the differences of expression in the three languages.

THIS IS JESUS THE KING OF THE JEWS (Matthew).

THE KING OF THE JEWS (Mark).

THIS IS THE KING OF THE JEWS (Luke).

JESUS OF NAZARETH, THE KING OF THE JEWS (John).

The chief priests felt the insult, and desired a change in the inscription, but PILATE contemptuously refused, saying, "What I have written, I have written" (Matt. xxvii. 31-38; Mark xv. 20-28; Luke xxiii. 34-38; John xix. 22-24).

other, confessing the justice of their sentence, reproved his comrade, and uttered the memorable prayer, "LORD, remember me when thou comest into thy kingdom." For the second time JESUS spoke, and assured the dying penitent: "Verily, I say unto thee, To-day shalt thou be with me in paradise" (Matt. xxvii. 39-44; Mark xv. 29-32; Luke xxiii. 35-37, 39-43).

THE WOMEN AT THE CROSS.

THREE women, together with JOHN, had lingered at the cross, His mother, her sister and Mary of Magdala—the three Marys. In the hour of His agony He bade His mother to look on John as her son, and John to receive her as his mother; "and from that hour that disciple took her unto his own home" (John xix. 25).

THE MIRACULOUS DARKNESS.

IT was now noon, yet a supernatural darkness covered all the land from the sixth to the ninth hour. The Jewish months were lunar, and the Passover was in the middle of the month when the moon was full; therefore this obscuration could not be an eclipse. Deeper far than this darkness was the gloom that rested on the SAVIOUR'S soul, as He bore the burden of Divine wrath for the sins of men. At the ninth hour, He exclaimed, "My God! my God! why hast thou forsaken me?" Catching at the word "Eli," His utterance was misunderstood by those around Him as an appeal to the prophet Elijah. At this moment the Sufferer's mortal frame endured its last agony of intense thirst, and He fulfilled another prophecy by the exclamation, "I thirst." One of the spectators filled a sponge with the acid wine and water that the Roman soldiers ordinarily drank, and raised it to His mouth on the end of a stalk of hyssop. JESUS refused it, while the others said, "Let us see if Elijah will come to help Him" (Matt. xxvii. 45-49; Mark xv. 33-36; Luke xxiii. 44, 45; John xix. 28, 29).

THE DEATH OF JESUS.

ALL that the LAMB OF GOD could do for man had been endured; and now the end of His agony and the completion of His great redemption work are announced by the utterance, "It is FINISHED," and yielding His soul to God, He exclaims, "Father, into thy hands I commend my spirit," and bowing His head on His breast, He expired (Matt. xxvii. 50; Mark xv. 37; Luke xxiii. 46; John xix. 30).

PORTENTS AT CHRIST'S DEATH—CONVERSION OF THE CENTURION.

THE priest who entered the holy place with the blood of the evening sacrifice at the very hour of His death saw that the veil was rent from the top to the bottom, thus intimating that "a new and living way was consecrated for us to enter into the holiest of all, by the blood of JESUS, through the veil, that is to say, His flesh" (Heb. x. 19, foll.). The rocks around Jerusalem were rent by an earthquake, the graves were opened and many of the saints arose and were seen in the city after his resurrection. All these wonders and evidences did not suffice to subdue the hardened spirit of the Jews, but in the death of JESUS the Roman centurion saw enough to satisfy his mind that "this was the Son of God!"

HIS DEATH MADE CERTAIN—THE WATER AND THE BLOOD.

AT sunset the Sabbath would begin. "That Sabbath-day was a high day," being the *second* day of the Feast of Unleavened Bread, when the first-fruits of the harvest were offered in the Temple, and whence the fifty days were reckoned to the Day of Pentecost. For that Sabbath this day was "the preparation." Now they would put away all defilements and all signs of mourning. They had just enacted a deed which would have profaned any day, but they could not endure its defilement by the consequences of their judicial murder. Their request that the sufferings of those on the cross might be ended was granted by PILATE, who consented that the soldiers might break their legs, and so hasten their death. The two malefactors were thus treated, but CHRIST was found to be dead already, hence His limbs were not broken. To be sure, however, that He was really dead, one of the soldiers pierced His side with a spear, and from the wound there flowed blood and water. Thus, in the death of Him, the true Paschal Lamb, two prophecies were fulfilled—"A bone of him shall not be broken," and, "They shall look on him whom they pierced" (John xix. 31-42; comp. Ex. xii. 46; Ps. xxxiv. 20; Zech. xii. 10; Ps. xxii. 16, 17; Rev. i. 7). Thus is the death of CHRIST attested, and even PILATE procures additional testimony from the centurion (Mark xv. 44, 45), because of his surprise at the briefness of the Sufferer's agony. Knowing the relation of these facts to the subsequent resurrection, JOHN, who was a witness of the scene, gives in detail all the incidents as they passed before his eyes.

JESUS LAID IN THE TOMB.

THE RESURRECTION AND ASCENSION.

THE FIRST LORD'S DAY.

17th of Nisan (April 8th).—As the Resurrection is the great fact, so the day of its occurrence is the great day of Christianity. Ever since it has been called by the name of the LORD'S DAY (Rev. vii. 10); and to this epoch of the new creation of all things, marked by the NEW LIFE of CHRIST, all the permanent sanctity of the primeval Sabbath was transferred (John xx. 26; Acts xx. 7; 1 Cor. xvi. 2).

The Resurrection itself is related only by MATTHEW (xxviii. 2-4), who may have learned the facts from one or other of the Roman guard after they had got free from the danger in which they stood because of their falsehood and avowed unfaithfulness. All who heard it must have known that their story was absurd, and that, had they been asleep, they could not have known what had transpired. According to MARK, the Resurrection occurred *early* on the first day of the week, which commenced from the sunset of the evening before (Mark xvi. 9). It had already taken place when the first visit was paid to the sepulchre, "while it was yet dark," "as it began to dawn" (John xx. 1; Matt. xxviii. 1). Whatever portion of this day JESUS was in the tomb was, according to the Jewish custom, reckoned a day, and in the same manner the interval between His entombment and sunset on Friday was counted as a day, and thus He was *three days* in the earth (Matt. xii. 40; xvi. 21; xx. 19; xxvii. 63; Mark viii. 31; ix. 31; x. 34; Luke ix. 22; xviii. 33; John ii. 19, etc.).

VISIT OF THE WOMEN TO THE SEPULCHRE.

THE Jews resumed the business of ordinary life the moment that the Sabbath closed. The two MARYS were therefore able during the evening to procure the spices required to complete the hasty and partial embalmment by NICODEMUS, and in the early dawn they approached the tomb, with certain other women, wondering how they would get the stone rolled away from the sepulchre. Reaching the tomb about sunrise, they found it open, and entering, they saw that the body of JESUS was not there (Matt. xxviii. 1; Mark xvi. 1-4; Luke xxiv. 1-3, 10; John xx. 1, 2).

The ardent spirit of MARY MAGDALENE led her to run at once and tell PETER of the indignity which she concluded the enemies of JESUS had perpetrated in removing His body.

The other women now entered, and there they saw an angel sitting on the right side, who told them that JESUS had arisen, and would meet His disciples in Galilee.

FIRST APPEARANCE OF THE RISEN SAVIOUR.

To the Women on their Return from the Sepulchre.—On their way back JESUS appeared to them and addressed them. They fell down to worship Him, and received from Him the message that had already been delivered by the angel (Matt. xxviii. 9, 10). The Apostles were yet in darkness, and they received the intelligence "as idle tales" (Luke xxiv. 9, 11).

VISIT OF PETER AND JOHN TO THE SEPULCHRE.

WHEN they heard from MARY her tidings, PETER and JOHN hastened to see for themselves, while the other women were in converse with the other Apostles. JOHN reached the tomb first, and, looking in, he saw the grave-clothes, but when PETER arrived he entered at once, and saw the linen clothes lying as they had been left, and the napkin that had been around the head folded and lying by itself (John xx. 3-10; comp. Luke xxiv. 12), showing that the Apostles could not have stolen the body, as they would have carried off all these things in their haste.

SECOND APPEARANCE OF JESUS.

To Mary Magdalene at the Sepulchre.—MARY had followed PETER and JOHN to the sepulchre, and when she arrived they had departed. Looking into the tomb, she saw two angels sitting at the head and feet where the body of JESUS had lain. Turning away she saw JESUS, but, excited and weeping, she did not recognize Him in her great mental confusion. The word "MARY," from the lips of our LORD, recalled her to herself, and in her excitement she would have embraced Him, but the mysterious words, "Touch me not, for I am not yet ascended to my Father," restrained her, and at His desire she went to intimate to the disciples His approaching Ascension (John xx. 11-18; Mark xvi. 9-11).

THIRD APPEARANCE OF OUR LORD.

To Peter.—PAUL states that immediately after our LORD'S Resurrection "He was seen of CEPHAS," before He appeared to the other Apostles (1 Cor. xv. 5). LUKE also mentions this appearance very emphatically in connection with the journey to Emmaus (Luke xxiv. 34).

OUR LORD'S FIFTH APPEARANCE.

THE Apostles, all except THOMAS, were met together, when suddenly JESUS appeared in the midst of them. He called them to feel His body, and showed them His hands and His feet. He even ate food with them, and opened their minds to understand what was written of Him in the Law, the Prophets and the Psalms. He indicated the character of their Apostolic mission as witnesses of His ministry and of His Resurrection, and that they were to be preachers of repentance and remission of sins in His name to all nations. Enjoining them to wait at Jerusalem for the descent of the HOLY SPIRIT to qualify them for their work, He departed (Mark xvi. 14-18; Luke xxiv. 36-49; John xx. 19-23; 1 Cor. xv. 5, "then of the twelve").

CHRIST'S SIXTH APPEARANCE.

Second Appearance to the Assembled Disciples with Thomas.—That we find the disciples again assembled on the first day of the following week, and our LORD'S presence blessing their meeting, goes far to mark the LORD'S DAY as sacred. It was then that THOMAS, hitherto incredulous, was taught by the evidence of his senses that our LORD was risen indeed (John xx. 24-29).

THE SEVENTH APPEARANCE OF OUR SAVIOUR.

The Third Appearance of Jesus to the Apostles (seven of them) by the Lake of Galilee.—The meeting at the lake, which JOHN describes (xxi. 1-24), must have been previous to that which took place by appointment on the mountain in Galilee. Seven of the Apostles had returned to their vocations, and by a miraculous draught of fishes JESUS reveals Himself to them. It was now that He dealt so tenderly with PETER, and restored him after his fall.

THE EIGHTH APPEARANCE OF JESUS CHRIST.

To His Disciples in Galilee.—MATTHEW describes how the Disciples went to the place appointed on the mountain in Galilee (xxviii. 16, 17), and it is almost certain that it was to this assembly that PAUL refers when he says that JESUS was seen of "above five hundred brethren at once" (1 Cor. xv. 6). Here, in the region where His ministry had chiefly been spent, He closes it with the memorable commission (Matt. xxviii. 18-20) by which He sends forth His Apostles and disciples to be heralds of salvation to mankind.

CHRIST'S NINTH APPEARANCE.

To James.—After stating that JESUS was seen by such a great body of witnesses, PAUL immediately adds, "After that He was seen of JAMES," and this appears to have been a special interview, as JAMES was not among the Apostles at the Lake of Galilee.

HIS TENTH APPEARANCE, AND ASCENSION.

Our Lord's Last Interview with the Apostles, and His Ascension.—His tenth appearance. This last scene was specially reserved for the Apostles alone, who were to be His witnesses for His Resurrection and Ascension. PETER rests on the fact that when GOD raised JESUS from the dead, "He showed Him openly *not to all the people, but unto witnesses chosen before of GOD*, even to us who did eat and drink with Him after He rose from the dead" (Acts x. 40, 41).

Thus, during *forty days*, JESUS "showed Himself after His passion by many infallible proofs. As MOSES was forty days on the Mount, and ELIJAH the same time in Horeb, and as JESUS was forty days in the wilderness tempted of the devil, so it appears that a similar period was allotted to establish the fact of His Resurrection." At last, on the fortieth day, the Apostles were assembled with JESUS at Jerusalem (it would seem by special appointment, Acts i. 4; comp. v. 6), and He desired them not to depart thence till they received the promise of the FATHER, the baptism with the HOLY GHOST. Rebuking their desire to know when He would restore the kingdom to Israel, He promised them power for the work which they had to do in His Name in Jerusalem, in Judea and Samaria, and to the ends of the earth (Acts i. 4-8). And now He led them forth over the very ground He had traversed with them six weeks before, when He entered the city for His sufferings. The farther or eastern slope of the Mount of Olives, overlooking Bethany, was called by that name, and having reached that locality, He blessed them with uplifted hands, and being received as into a chariot by a cloud, He ascended from their sight into Heaven. Meanwhile, the Disciples scarcely recollected that this was what He had Himself foretold: "What and if ye shall see the SON OF MAN ascend up where He was before?" (John vi. 62). They stood gazing up after Him, lost in admiration, until they were aroused by the appearance of two

THE SUFFERINGS AND DEATH OF CHRIST.

THE BELIEVER'S PARDON AND SALVATION: THEIR OBJECT AND RESULT.

NOTE.—Only so much of each passage is cited as bears directly on the Gracious and Glorious Doctrine of Pardon and Salvation in and through CHRIST.

TEXT.	THE TESTIMONY.	TEXT.	THE TESTIMONY.
Isa liii. 4..... 5..... 6.....	SURELY he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.	John xiv. 6....	I am the way, and the truth, and the life: no man cometh unto the Father but by me.
Dan. ix. 24..... 26.....	To finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. After three score and two weeks shall Messiah be cut off, but not for himself.	John xv. 13....	Greater love hath no man than this, that a man lay down his life for his friends.
Zech. xiii. 1....	There shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.	John xvii. 2.... 3....	As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.
Matt. i. 21.....	Thou shalt call his name JESUS: for he shall save his people from their sins.	Acts iv. 11.... 12....	This is the stone that was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.
Matt. xx. 28.... See Mark x. 45. Matt. xxvi. 28. See	The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.	Acts v. 30..... 31.....	The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.
Mark xiv. 24. Luke i. 68..... 69..... 76..... 77.....	This is my blood of the new testament, which is shed for many for the remission of sins.	Acts x. 36..... 43.....	God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all.) Through his name whosoever believeth in him shall receive remission of sins.
Luke ii. 11.....	Blessed be the Lord God of Israel; for he hath visited and redeemed his people. And hath raised up an horn of salvation for us in the house of his servant David. Thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins. Unto you is born this day in the city of David a Saviour, which is Christ the Lord.	Acts xiii. 23.. 38.. 39..	Of this man's seed hath God, according to his promise, raised unto Israel a Saviour, Jesus: through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.
Luke xxii. 19. 20.	He took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.	Acts xv. 11....	We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.
John i. 29.....	Behold the Lamb of God, which taketh away the sin of the world.	Acts xvi. 31....	Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.
John iii. 14.... 15..... 16..... 17.....	As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.	Acts xx. 28....	Feed the church of God, which he hath purchased with his own blood.
John v. 40.....	And ye will not come to me, that ye might have life.	Rom. iii. 24.... 25....	Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.
John vi. 27.... 32..... 33..... 35..... 37..... 39..... 51..... 53..... 54..... 55..... 56..... 57..... 58.....	Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you. My Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. Him that cometh to me I will in no wise cast out. Of all which he hath given me I should lose nothing, but should raise it up again at the last day. I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. He that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead; he that eateth of this bread shall live for ever.	Rom. iv. 25....	Who was delivered for our offences, and was raised again for our justification.
John x. 7, &c.... 10.... 11.... 14....	I am the door of the sheep. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. I am the good shepherd, and know my sheep, and am known of mine.	Rom. v. 6..... 7..... 8..... 9..... 10..... 11..... 15..... 16..... 17..... 18..... 19..... 21.....	When we were yet without strength, in due time Christ died for the ungodly. Scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. But not as the offence, so also is the free gift: for if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man Jesus, Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.
		Rom. vi. 3..... 4..... 5..... 6.....	Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the

THE SUFFERINGS AND DEATH OF CHRIST.

THE BELIEVER'S PARDON AND SALVATION: THEIR OBJECT AND RESULT.

(CONCLUDED FROM PRECEDING PAGE.)

TEXT.	THE TESTIMONY.	TEXT.	THE TESTIMONY.
Rom. x. 9.....	If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.	Heb. vii. 22....	By so much was Jesus made a surety of a better testament.
Rom. xiv. 9....	To this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.	25....	Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Who needeth not daily, as those high-priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once; when he offered up himself. For the law maketh men high-priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.
1 Cor. i. 30....	Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.	27....	
1 Cor. iii. 11....	Other foundation can no man lay than that is laid, which is Jesus Christ.	28....	
1 Cor. v. 7.....	Even Christ our passover is sacrificed for us.	Heb. ix. 12....	Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God. And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Nor yet that he should offer himself often, as the high-priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. Christ was once offered to bear the sins of many.
1 Cor. vi. 11....	But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus. Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.	13....	We are sanctified through the offering of the body of Jesus Christ once for all. This man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; by one offering he hath perfected for ever them that are sanctified. Their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh.
1 Cor. xv. 3....	Christ died for our sins according to the scriptures.	14....	To Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.
2 Cor. v. 14....	The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.	15....	The bodies of those beasts, whose blood is brought into the sanctuary by the high-priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.
19....	God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.	16....	Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.
21....		17....	Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.
Gal. iii. 13....	Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.	25....	Christ hath suffered for us in the flesh.
Gal. iv. 4.....	When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law. To redeem them that were under the law, that we might receive the adoption of sons.	26....	The blood of Jesus Christ his Son cleanseth us from all sin.
Eph. i. 7.....	In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.	Heb. x. 10....	He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.
Eph. ii. 13....	Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.	12....	Ye know that he was manifested to take away our sins. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Hereby perceive we the love of God, because he laid down his life for us.
14....		17, 18	God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. We have seen and do testify that the Father sent the Son to be the Saviour of the world.
15....		19....	This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. We know that the Son of God is come, and hath given us an understand-
16....		20....	
Eph. v. 2.....	Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour. Christ is the head of the church: and he is the saviour of the body. Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.	Heb. xii. 24....	
23.....		Heb. xiii. 11..	
25, 26....		12..	
27.....		1 Peter ii. 24..	
Col. i. 14.....	In whom we have redemption through his blood, even the forgiveness of sins. Having made peace through the blood of his cross, by him to reconcile all things unto himself; Christ in you, the hope of glory.	1 Peter iii. 18	
20.....		1 Peter iv. 1...	
27.....		1 John i. 7....	
Col. ii. 13.....	You, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses. Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.	1 John ii. 2....	
14.....		1 John iii. 5, 8	
15.....		16....	
1 Thess. v. 9...	God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him.	1 John iv. 9....	
1 Tim. i. 1, 15.	Lord Jesus Christ, which is our hope; this is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.	10....	
1 Tim. ii. 6....	Who gave himself a ransom for all, to be testified in due time.	14....	
2 Tim. i. 1, 9...	Salvation through faith which is in Christ Jesus.	1 John v. 11..	
Titus ii. 13, 14	The great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.	12..	
Heb. i. 3.....	When he had by himself purged our sins.	13..	
Heb. ii. 3, 9...	How shall we escape, if we neglect so great salvation? We see	20..	

THE BOOKS OF THE NEW TESTAMENT,

WITH THE AUTHORSHIP AND DATE WHEN WRITTEN.

WHEN WRITTEN. A. D.	THE BOOKS OF THE FOUR EVANGELISTS, CALLED THE GOSPELS.	WHEN WRITTEN. A. D.
38 and 61 Jerusalem.	<p>THE GOSPEL ACCORDING TO ST. MATTHEW.—There has been much discussion as to the language in which this Book was written and its date. Some have maintained that it was written in Hebrew, or rather Syro-Chaldaic; others, that its original was in Greek; and others, again, that it was written by the same inspired author in both languages. The last is probably the fact, and the Hebrew copy was written about A. D. 38, the Greek A. D. 61. St. MATTHEW relates <i>what he saw and heard</i> with the most natural and unassuming simplicity, in a plain and perspicuous style. "For simplicity of narrative and an artless relation of facts (without any applause, censure or digressive remarks, on the part of the historian, upon the characters introduced in it; without any intermixture of his own opinion upon any subject whatsoever), and for a multiplicity of <i>internal</i> marks of credibility, this Gospel certainly has no parallel among human productions." St. MATTHEW wrote primarily for the Jewish Christians, and hence his Gospel abounds, more than either of the other three, in allusions to Jewish customs, and hence, too, he dwells most on those of our Lord's words and acts that had direct reference to the Jews, and points out carefully numerous instances of the fulfilment of prophecies—a line of argument especially calculated to influence the devout Israelite. It is worthy of note, that the outlines of the whole Spiritual system are in this Gospel correctly laid down. St. PAUL has amplified and illustrated, but neither he nor any other Apostle or inspired writer has brought to light one truth, the prototype of which is not found in the words and acts of EMMANUEL, as related by St. MATTHEW. [For a sketch of St. MATTHEW's life, see page 54 of these Aids.]</p>	63-64 Rome.
61 Alexandria	<p>THE GOSPEL ACCORDING TO ST. MARK.—St. MARK is supposed to have been "JOHN, whose surname was Mark" (Acts xii. 12), called by St. PETER, in his First Epistle (v. 13), "Marcus, my son," from which it is concluded that he had been converted under St. PETER's preaching. Some have thought that he was the young man mentioned Mark xiv. 51, 52. He was a companion of St. PAUL and St. BARNABAS during their earlier missionary labors, but left them at Perga, in Pamphylia; some time later he became co-laborer with the latter. After this he went to Rome (2 Tim. iv. 11), and thence into Asia, where he again met St. PETER. He wrote his Gospel, it is supposed, under that Apostle's supervision; this supposition is based upon the fact that he is spoken of by PAPIAS, a Christian writer of the Second Century, as St. PETER's "disciple and interpreter," and upon the additional fact that, while he omits many things honorable to that Apostle, he mentions at length all his shortcomings. In fact, JUSTIN MARTYR calls it "<i>the Gospel of St. Peter.</i>" (See also 2 Peter i. 15, 16.) The date of the Gospel has been fixed by general consent a little later than that of St. MATTHEW—about A. D. 61. That it was written directly for Gentile and not Jewish converts is evident from the facts that quotations from the Prophets and allusions to Hebrew customs are usually avoided, and, when they occur, explanatory clauses are added. St. MARK is supposed to have died at Alexandria.</p>	97. Ephesus.
64 Rome.	<p>THE GOSPEL ACCORDING TO ST. LUKE.—This Gospel was written by St. LUKE, "the beloved physician," about A. D. 63-64, while he was with St. PAUL in Rome. St. LUKE, according to the testimony of some of the Fathers, was a native of Antioch. He would appear, from his intimate acquaintance with the Greek language, as well as from his Greek name, Λουκᾶς, to have been of Gentile extraction. But from the Hebrew terms occurring in his writings, and from his accurate knowledge of the Jewish religion, ceremonies and customs, it is highly probable that he was a Jewish proselyte; and, having afterward embraced the Gospel, he became a faithful and zealous companion of St. PAUL in many of his labors and travels (Acts xvi. 10; xx. 5, etc.). We learn from Acts xxviii. 15 and Philem. 24 that he was with the Apostle at the time of his first captivity at Rome; and from 2 Tim. iv. 11 that, during his second imprisonment, St. LUKE alone remained by his side. TERTULLIAN and CHRYSOSTOM call St. PAUL St. LUKE's master and teacher, and EUSEBIUS says he was for the most part a companion of that Apostle. Though, like St. MARK, he was not an Apostle, nor is he once mentioned in the Gospels, yet this does not diminish the credit due to his narrative, because he himself has told us the sources of information to which the HOLY SPIRIT directed him. While passing over various particulars mentioned by St. MATTHEW and St. MARK, he records many things not mentioned by them. His classical style, in both this Book and the Acts, shows him to have been a scholar, while his Gospel is certainly more of a regular narrative than either of the others, as he evidently preserved the chronological order of the main facts.</p> <p>THE GOSPEL ACCORDING TO ST. JOHN.—Written at Ephesus, after St. JOHN's release from the Isle of Patmos, about A. D. 97, this Gospel completed 'the Canon of Scripture.' St. JOHN, the "disciple whom Jesus loved," from his call till our Lord's Ascension, was never voluntarily absent from His Master's side: leaning upon His breast, standing at His cross (when all the rest were scattered) and running to the sepulchre, his love was earnest and devoted. "GOD, who distributes His graces and gifts severally as He pleases, seems to have given St. JOHN a peculiar insight into the mysteries of Divine love." He takes a particular pleasure in enlarging upon it, and treats of it in a plain and inartificial style, but yet with such a lofty eloquence as is above the rules of human art, and can only be ascribed to the influence of that HOLY SPIRIT who gave him utterance. Some learned writers have thought that he wrote the Gospel as an answer to certain vile heresies that had grown up and were disturbing the Apostolic Church; it was certainly written for a more catholic purpose, which he distinctly states: "THESE ARE WRITTEN THAT YE MIGHT BELIEVE THAT JESUS IS THE CHRIST, THE SON OF GOD; AND THAT BELIEVING, YE MIGHT HAVE LIFE THROUGH HIS NAME." St. JOHN has recorded those of our LORD'S discourses, parables, miracles and prayers which the most clearly showed forth His character as GOD MANIFEST IN THE FLESH, and displayed His wondrous love to man, evidenced by His acts and words as well as by His Vicarious Sufferings and Death. [For a sketch of St. JOHN's life, see page 54 of these Aids.]</p> <p>Thus, we have the life of our LORD in four narratives, which differ sufficiently in their details to show their independence of each other, and yet are so fully in accord on points of importance as to demonstrate that the same SPIRIT guided and influenced the mind and directed the work of their several writers (John xiv. 26).</p>	
	THE ACTS OF THE APOSTLES.	
	<p>THIS BOOK is a connecting link between the <i>Gospels</i> and <i>Epistles</i>—a useful postscript to the former and a valuable preface or introduction to the latter, especially to those of St. PAUL. The commencement acknowledges it to be a sequel to the <i>Gospel according to St. LUKE</i>; and this, with the fact that the same style prevails, proves it to have come from the pen of the same writer. It was undoubtedly that it is grand in its very simplicity; besides, it is so unmistakably honest and impartial, that as a mere history it commands the respect of the reader. Some of the descriptive passages are exceedingly graphic, presenting so vivid a picture of the several events that the reader can almost imagine himself an eye-witness; e. g., the sublime account of the sufferings of St. STEPHEN.</p>	

THE BOOKS OF THE NEW TESTAMENT,

WITH THE AUTHORSHIP AND DATE WHEN WRITTEN.

(CONTINUED FROM PRECEDING PAGE.)

WHEN WRITTEN. A. D.	THE EPISTLES OF ST. PAUL, THE APOSTLE.	WHEN WRITTEN. A. D.
	<p>THE APOSTOLIC EPISTLES, of which St. PAUL wrote fourteen, are a Divinely-inspired commentary and an authoritative authentic exposition of the truths and doctrines of our holy religion, as uttered by our LORD and recorded in the Gospels. They contain the complete development of those "many things" which JESUS told His Disciples they were "not able to bear" during His life, and which were to be taught them by the HOLY GHOST.</p> <p>The <i>Pauline Epistles</i> are strongly controversial: they first discuss and settle the questions in controversy, and refute such erroneous ideas or doctrines as had sprung up in the Church addressed, then apply the truths deduced and proven to practical edification and holiness. In studying these letters three facts must be borne in mind: his quotations from the Old Testament are taken from the Septuagint version, then in general use; in some instances he unites passages from different prophets, without indicating the separating points; and in other places he gives the sense of a passage without regard to the precise language.</p>	
58 Corinth.	<p>THE EPISTLE TO THE ROMANS.—It is not known by whom the Gospel had been carried to Rome, though it is thought by some of the Pentecostal converts (Acts ii. 10). St. PAUL had not yet been at Rome, but had heard of the state of the Church there from Aquila and Priscilla, who had been banished by the edict of Claudius. It was written at Corinth and addressed to the Church at Rome, which was composed of both Jews and Gentile converts. Its object was to confirm them in the faith; to guard them against the errors of Judaizing Christians; to show that Faith in JESUS CHRIST could alone obtain for them salvation. It is very valuable on account of its arguments as to the necessity, excellence and universality of the Gospel Dispensation. It is a writing which, for sublimity and truth of sentiment, for brevity and strength of expression, for regularity in its structure, and, above all, for the unspeakable importance of the discoveries which it contains, stands unrivalled by any mere human composition, and as far exceeds the most celebrated productions of the learned Greeks and Romans as the shining of the sun exceeds the twinkling of the stars.</p>	
57 Ephesus.	<p>THE FIRST EPISTLE TO THE CORINTHIANS was written at Ephesus, in the year 57, to the Church at Corinth, a city of Greece, situate on the isthmus of that name. Its object is to notice and reprove various abuses and disorders which had crept into the Church, and to exhort the members to union, simplicity and purity of life. It contains directions about the marriage state; advice with reference to partaking of meats offered in heathen sacrifices; cautions against irregularities in the administration of the Lord's Supper; a powerful defence of the doctrine of the Resurrection; a fine exposition of and argument for Christian love; and various other matters of importance.</p>	
58 Philippi.	<p>THE SECOND EPISTLE TO THE CORINTHIANS was written a year after the first, at Philippi, in Macedonia, and subsequently sent to the Corinthians by St. Titus and his associates. The first letter to the Church at Corinth having had the good effect of producing regret and reformation amongst those whom it rebuked, this was written to confirm them in their good resolutions, and to give them advice on various points suitable to their situation and circumstances, more particularly with reference to attempts that were making by false teachers to pervert their faith and to lessen St. PAUL's credit by denying his Apostolic mission.</p>	
52 Antioch.	<p>THE EPISTLE TO THE GALATIANS is supposed to have been written, about A. D. 52, to the Church in that part of Asia Minor called Galatia. St. PAUL himself had planted the Church in these parts; subsequently certain Judaizing mischief-workers had intruded themselves among the converts, and disparaging the Apostolic commission of St. PAUL, had led some of them astray from the Gospel. In this letter the Apostle exposes the Judaizing heretics, shows that he is "not a whit behind the chiefest Apostle," and powerfully vindicates Gospel truth.</p>	
	<p>however wretched they had formerly been, now had equal privileges with the Jews; to encourage them by declaring with what steadfastness He suffered for the truth, and with what earnestness He prayed for their establishment and perseverance in it; and, finally, in consequence of their profession, to engage them to the practice of those duties which became them as Christians. (See Rev. ii. 1-7.)</p>	
	<p>THE EPISTLE TO THE PHILIPPIANS was written at Rome, toward the close of St. PAUL's first incarceration, A. D. 62. The Church at Philippi appears to have been one of the most pure and generous of that age. Its members showed the tenderest regard for St. PAUL. Twice while he was at Thessalonica, and once when at Corinth, they had generously sent him contributions for his support, which he accepted, to prevent the Gospel being burdensome to more recent converts. They had also cheerfully borne many sufferings for their adherence to the Saviour. Their conduct had been uniformly so exemplary that he had only to rejoice over them. Accordingly, in this Epistle, he pours forth his heart in expressions of devout thankfulness and hearty commendations, not unmingled, however, with exhortations and counsels.</p>	62 Rome.
	<p>THE EPISTLE TO THE COLOSSIANS was written A. D. 62, to the Christians at Colosse, in Asia Minor, in reply to an inquiry which they had sent after his health and welfare. It is doubtful whether St. PAUL ever was at Colosse, as it is, also, by whom the Church there was founded. The contents of this Epistle are of a general nature, exhorting to Christian faith and practice.</p>	62 Rome.
	<p>THE FIRST EPISTLE TO THE THESSALONIANS was probably written A. D. 52, to the Church at Thessalonica, the capital of Macedonia, and is supposed to have been the first written of all the Epistles. Its contents are of a general nature; but toward the end he dissuades against excessive grief for the loss of deceased friends, and recommends preparation for death and judgment.</p>	52 Corinth.
	<p>THE SECOND EPISTLE TO THE THESSALONIANS was written in the same year as the former, principally to correct some wrong notions which its perusal had excited with respect to the near approach of the day of judgment.</p>	
	<p>THE FIRST EPISTLE TO TIMOTHY.—There has been much dispute as to when this Epistle was written; internal as well as external evidence leads us to adopt the later date assigned, A. D. 64, during a missionary tour subsequent to St. PAUL's first imprisonment at Rome. St. TIMOTHY was a native of Lystra; his father was a Gentile, and his mother, EUNICE, a devout Jewess; by the latter, assisted by her mother, Lois, TIMOTHY had been well reared in the Hebrew faith, and he was one of the first of St. PAUL's converts to Christianity. St. PAUL ordained him to the ministry, and subsequently made him Bishop of Ephesus. This Epistle is a pastoral charge, instructing TIMOTHY in the duties of his office.</p>	64 Laodicea.
	<p>THE SECOND EPISTLE TO TIMOTHY was written while St. PAUL was a prisoner at Rome, and probably during his second captivity, just before his martyrdom.</p>	65 Rome.
	<p>THE EPISTLE TO TITUS.—St. Titus was by birth a Greek, and one of St. PAUL's earlier converts to the faith; after accompanying St. PAUL for a time, the Apostle had placed him in charge of the churches in Crete. This Epistle is a pastoral charge instructing him in the duties entrusted to him.</p>	64 Nicopolis.
	<p>THE EPISTLE TO PHILEMON, written during St. PAUL's first imprisonment, and forwarded with that to the Colossians, by the hands of ONESIMUS. This Epistle is a beautiful specimen of Christian courtesy.</p>	63 Rome.
	<p>THE EPISTLE TO THE HEBREWS.—As the HOLY SPIRIT did not direct the author of this Epistle to insert his own name, or</p>	63

THE BOOKS OF THE NEW TESTAMENT,

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(CONCLUDED FROM PRECEDING PAGE.)

WHEN WRITTEN. A. D.	THE CATHOLIC OR GENERAL EPISTLES.	WHEN WRITTEN. A. D.
	<p>THE EPISTLE OF ST. JAMES, the two of St. PETER, the three (two of which are not "general") of St. JOHN, and the one of St. JUDE, have been called the Catholic or General Epistles, because they are addressed to the Church at large, and not to the converts of any one city or district.</p>	<p>65 Babylon.</p>
61 Jerusalem.	<p>THE GENERAL EPISTLE OF ST. JAMES was written about A. D. 61, by the son of ALPHEUS or CLEOPHAS, St. JAMES, who is called in the Gospels JAMES THE LESS, to distinguish him from JAMES the son of ZEBEDEE. He is supposed to have been the cousin of Christ, his mother being the sister of the Virgin Mary. He was Bishop of the Church in Jerusalem, and presided at the Councils of the Apostles; in consequence of his integrity and holy zeal he was surnamed JAMES THE JUST. He was put to death in a tumult of unbelieving Jews, A. D. 62. The object of the Epistle was to animate the Jewish Christians to support patiently their sufferings for the Gospel, and to correct a <i>misinterpretation</i> of St. PAUL's doctrine of justification by faith without the works of the <i>ceremonial law</i>, which some bad men had perverted to mean without the works of the <i>moral law</i>, and thus opened the door to all sorts of profligacy. Hence, the Apostle shows the true nature of a living active faith, which "without works is dead."</p>	<p>68 Jerusalem.</p>
63 Babylon.	<p>THE FIRST EPISTLE GENERAL OF ST. PETER.—Of this inspired Epistle Dr. Clarke has well said, "No Christian can read it without deriving from it both light and life." St. PETER's style is peculiarly vigorous and impressive; as one of the early Fathers, ERASMUS, said, "It is sparing in words, but full of sense" ("<i>verbis pauca, sententiis diferta</i>"). This Epistle is addressed to the Christians scattered "throughout Pontus, Galatia, Cappadocia, Asia and Bithynia," and was designed to comfort them in the terrible persecutions that had thus dispersed them, and he does this by the noblest considerations which the Gospel suggests.</p>	<p>69 Jerusalem.</p>
	<p>THE SECOND EPISTLE GENERAL OF ST. PETER.—The Apostle wrote this Epistle just before his martyrdom. It is addressed to the Church at large. Grand throughout, the style in some parts is positively sublime (see iii. 10, <i>et. seq.</i>).</p>	
	<p>THE FIRST EPISTLE GENERAL OF ST. JOHN.—A learned writer has described this Epistle forcibly as "a didactic discourse upon the living fundamental principles of the Christian religion." A terrible heresy had sprung up, the propagators of which are called by the Apostle "deceivers" and "Antichrist," and the Apostle's main object seems to have been to expose and denounce this false doctrine, and to assert, and that emphatically, the Divine and Human Nature of Jesus Christ. Like the Apostle's character, this Epistle is full and overflowing with LOVE.</p>	
	<p>THE SECOND AND THIRD EPISTLES OF ST. JOHN.—These are improperly classed with the General Epistles, as they are addressed to individuals; the Second to "the elect lady and her children" (or more correctly, probably, "the lady ELECTA and her children"), the Third to "GAIUS" (or CAIUS).</p>	
	<p>THE GENERAL EPISTLE OF ST. JUDE.—The author of this Epistle was called also LEBBÆUS and THADDEUS (Matt. x. 3; Luke vi. 15). He was the brother of St. JAMES (the Less), and hence cousin of our LORD. He was one of the twelve Apostles. We read little more of him in the Gospels than that he inquired of our LORD how He intended to manifest Himself to His disciples and not to the world (John xiv. 22). His Epistle is supposed to have been written to Jewish Christians in Syria and Arabia, where he is reported to have labored, and its design is clearly to guard the Christian Church against those false teachers who resolved all religion into speculative belief and outward profession, and sought to allure the Disciples into insubordination and licentiousness.</p>	<p>65 Syria.</p>
	<p>THE APOCALYPSE, COMMONLY CALLED THE REVELATION OF ST. JOHN THE DIVINE.</p>	
95 or 96 Isle of Patmos. Published 97	<p>THIS Book is styled the <i>Apocalypse</i> (Αποκαλυψις) or <i>Revelation</i> (i. e., the revealing or unveiling of that which had been hidden) of St. JOHN the Divine (Θεολογος, "Theologian"), as consisting of matters chiefly prophetic, which were revealed to St. JOHN by OUR LORD JESUS CHRIST. This took place when he was in the Isle of Patmos, in the Ægean Sea, whither he was banished, as is generally supposed, by the Emperor Domitian, A. D. 94 or 95. It was published soon after his release from exile, about A. D. 97.</p> <p>It has been remarked by a learned and able writer that no book of the New Testament has been so strongly attested or commented upon so early as this, nor does any other equal it in the dignity and sublimity of its composition. It may be divided into three parts: Chapter i. contains JOHN's vision of CHRIST in glory; ii., iii., the seven letters addressed by our LORD to the seven Churches of Asia Minor. The remainder of the Book, after presenting us (ch. iv.) with a description of the LAMB ON THE THRONE, and bringing to our notice the Book of GOD'S decrees as to future events, is occupied in showing the contents of that Book, the subject of which is the state of the Church, from the close of the Sacred Volume till the consummation of all things; and thus it forms a suitable sequel to the prophecies of DANIEL.</p> <p>The Epistles to the Seven Churches supply the most important instruction to the Universal Church in every age, and may be profitably read by every Christian. As general hints for the profitable reading of this invaluable Book, which, as ages roll on, affords to each succeeding generation a brighter evidence of the Divine origin of our holy religion, and of the gracious intentions of GOD to man, the following remarks from Bishop LOWTH, the celebrated commentator, are extremely valuable: "An ordinary reader may receive great edification from those noble hymns offered up to GOD and CHRIST, and may likewise discover many useful truths, such as the adoration of the one SUPREME GOD in opposition to all creature-worship; the relying upon the merits of CHRIST only for pardon, sanctification and salvation; and that we ought to wait patiently for CHRIST'S appearing and His kingdom, and in an</p>	<p>the true faith and practice of sincere holiness, notwithstanding all the sufferings which may attend a good conscience. All may learn those marks and characters of Antichrist which it most nearly concerns us to take notice of, viz., pride, ambition and affectation of worldly pomp and grandeur; a cruel and persecuting spirit, seeking to reduce others rather by force and compulsion than by reason and argument; the love of ease and softness and a careless and luxurious life; and that whosoever are guilty of these things are so departed from the true spirit of Christianity; and surely he that takes warning from the plain and frequent admonitions of this Book to avoid these sins has not wholly lost his labors in reading it; and, withal, has entitled himself to the blessings pronounced upon those who keep its sayings."</p> <p>To those who would trifle with the prophetic parts of this Book because of their mystery, the following considerations may not be without value: "No prophecies in the Revelation can be more clouded with obscurity than that a child should be born of a pure virgin—that a mortal should not see corruption—that a person despised and numbered among malefactors should be established for ever on the throne of DAVID. Yet still the pious Jew preserved his faith entire amidst all these wonderful and, in appearance, contradictory intimations. He looked into the holy books in which they were contained with reverence, and, with an eye of patient expectation, waited for the consolation of Israel." We in the same manner look up to these prophecies of the Apocalypse for the full consummation of the great scheme of the Gospel, when Christianity shall finally prevail over all the corruptions of the world, and be universally established in its utmost purity."</p> <p>The conclusion of this Book is deeply solemn, characteristic of the Gospel, as distinct from the Law (ch. xxii. 21 with Mal. iv. 6 and John i. 17) and expressive of the design of the whole Bible, which is to point out CHRIST as the Alpha and Omega, the beginning and the end, the first and the last, and to invite mankind to take of the water of life freely offered through Him—that life of which the indwelling of His Spirit in our hearts is the pledge.</p>

TABULAR MEMOIR OF ST. PAUL.

YEAR OF OUR LORD.	RECORDED EVENTS IN CHRONOLOGICAL ORDER.	WHERE RECORDED.
1-5 Tarsus.	Born at Tarsus, the capital of Cilicia.....	Acts xxii. 3.
Jerusalem.	Learns the trade of tentmaking.....	Acts xviii. 3.
31 and 32	Taught according to "the perfect manner of the law of the fathers" by GAMALIEL.....	Acts xxii. 3.
33	While still a "young man" he participates vigorously in the persecution of Christians.....	Acts vii. 58; viii. 1, 3.
	Yet breathing out threatenings and slaughter, he seeks and obtains a commission from the high-priest to go into Damascus on his cruel errand of persecution.....	[5; xvi. 9-12.
Near Damascus.	Near Damascus, a vivid miraculous light shines from heaven and blinds him, and SAUL and his company fall to the earth.....	Acts ix. 1, 2; xxii. 4.
	JESUS appears to him and converses with him, directing him to go into the city to learn what he shall do.....	Acts ix. 3, 4, 8; xxii. 6.
Damascus.	He arises and is led into Damascus, where he remains blind three days.....	Acts ix. 4-6; xxii. 10;
	ANANIAS, being sent by the LORD, comes to SAUL, restores his sight and baptizes him.....	xxvi. 14-18; 1Cor. xv. 8
In Arabia and Da- mascus.	Then, being thus born again, he retires to Arabia for a season, and returning to Damascus, at once enters upon his Apostolic labors, preaching CHRIST in the synagogues of Damascus, exciting the amazement of the multitude, and increasing the more in spiritual strength, he confounds the Jews.....	Acts ix. 7-9; xxii. 11.
36	The Jews of Damascus lie in wait day and night to kill him, but he escapes by being let down in a basket at night.....	Acts ix. 10-18; xxii. 12-16.
Jerusalem.	He proceeds to Jerusalem, where the Disciples are at first afraid of him, but being convinced of the change in his character, receive him into their fellowship.....	[i. 17.
Tarsus.	He preaches boldly; the Jews of Jerusalem seek his life, and he escapes to his native city.....	Acts ix. 20-22; Gal.
43	BARNABAS goes to Tarsus after him, and they proceed to Antioch, where they remain a whole year and establish the first Gentile Church (here the title <i>Christian</i> is first applied to the Disciples).....	Acts ix. 23-25; 2 Cor.
44	PAUL and BARNABAS carry relief to the poor brethren in Judea.....	xi. 33.
45	Having fulfilled their charge, they return to Antioch, JOHN MARK accompanying them.....	Acts ix. 26-28.
Salamis.	PAUL and BARNABAS are set apart by the Church at Antioch, as commanded by the HOLY GHOST, for missionary work among the Gentiles; they start on their first tour, taking MARK with them; at Salamis they preach in the synagogue.....	Acts ix. 29. 30.
Paphos.	At Paphos, ELYMAS (BAR-JESUS), the sorcerer, is struck blind, and SERGIUS PAULUS, the proconsul, is converted.....	Acts xi. 25, 26.
Perga.	Then they go to Perga, in Pamphylia, where MARK leaves them.....	Acts xi. 29, 30.
46	Thence they go to Antioch in Pisidia, where PAUL preaches with good effect a powerful sermon to the Jews, which, by request of the Gentiles, he repeats to them the following Sabbath with marked success.....	Acts xii. 25.
Antioch.	Thence to Iconium, where they make a great many converts.....	Acts xiii. 1-5.
Iconium.	They go to Lystra and Derbe; at the former, PAUL cures the man who had been lame from birth.....	Acts xiii. 6-12.
Lystra and Derbe.	The people regard the Apostles as gods, and are with difficulty restrained from offering sacrifice to them.....	Acts xiii. 13.
47	Not long after, some Jews, from Antioch (in Pisidia) and Iconium, induce the fickle people of Lystra to stone PAUL; they leave him, supposing him dead, but he recovers miraculously, and he and BARNABAS go to Derbe.....	Acts xiii. 14-48.
48	Thence they go again via Lystra, etc., to Perga, in Pamphylia, and into Attalia, and then return to Syrian-Antioch. Thus ends PAUL's first Missionary Tour, and he remains at Antioch for about four years.....	Acts xiii. 51-xiv. 1.
Antioch.	PAUL attends the Church Council held at Jerusalem to decide about the circumcision of the Gentile converts.....	Acts xiv. 2-10.
52	PAUL, with a number of others, goes back to Antioch, bearing the decision to the Gentile Churches in Syria and Cilicia.....	Acts xiv. 11-18.
Antioch.	His Second Missionary Tour commences.....	Acts xiv. 19, 20.
53	He passes through Syria and Cilicia to Derbe and Lystra, where he meets with TIMOTHY, whom he takes with him on his tour. He travels from city to city, accomplishing much good.....	Acts xiv. 21-28.
Derbe and Lystra.	At Troas, LUKE joins the company, and in response to a vision PAUL goes into Macedonia; at Philippi, LYDIA is converted, she and her family are baptized, and she constrains the Apostle and his party to abide at her house.....	Acts xv. 1-21.
Troas.	PAUL exorcises a spirit of divination from a young girl, whose masters bring him and SILAS before the magistrate; they are beaten and cast into prison, their feet being put in stocks.....	Acts xv. 22-35.
Philippi.	At midnight the prison doors are miraculously opened and their bonds loosed; the jailer is converted; he and his family are baptized. In the morning they are released, and depart from Philippi, going to Thessalonica, where PAUL makes many converts.....	Acts xv. 36-40.
Th'ss'l'nia	PAUL and his company go to Berea, where they are very successful.....	Acts xvi. 1-3.
Berea.	Thence to Athens, where PAUL delivers a powerful sermon, making, however, but few converts.....	Acts xvi. 4-7.
54	He soon goes to Corinth; here preaches on the Sabbaths; among the converts, considerable in number, is CRISPUS, the chief ruler of the synagogue; the LORD appears to Paul and encourages him in his work; he remains in this city a year and a half. After a brief rest, he makes a rapid tour (the third) through Galatia and Phrygia.....	Acts xvi. 8-15.
Corinth.	He goes to Ephesus; thence, touching at Cesarea, he hastens to Jerusalem, and returns to Antioch.....	Acts xvi. 16-24.
55	He goes again to Ephesus, where he baptizes in JESUS' name twelve of St. JOHN BAPTIST's disciples, and they receive the HOLY GHOST; he preaches upwards of two years in the school of TYRANNUS; "GOD wrought special miracles by the hands of PAUL;" his success here is wonderful, especially after GOD has discomfited certain vagabond Jewish exorcists who strive to work miracles similar to his.....	Acts xvi. 25-34.
Eph., etc.	PAUL leaves Ephesus and visits Macedonia and Greece; then returns to Philippi.....	Acts xvi. 35-xvii. 4.
56	He goes to Troas, where EUTYCHUS is killed by a fall from the window of a room where PAUL was preaching, and is restored to life by the Apostle; he sails to Miletus; here he sends for the pastors of the Church at Ephesus and delivers to them a solemn charge, moving them so that they "wept sore and fell on PAUL's neck and kissed him.".....	Acts xvii. 5-12.
58	Thence they sail to Cesarea, where AGABUS foretells what awaits PAUL at Jerusalem; nevertheless he goes to Jerusalem.....	Acts xvii. 13-34.
59	PAUL is seized and cast out of the Temple by a mob, but is rescued by a Roman officer; as he is being dragged to the castle, he is granted permission to speak to the multitude, and, standing on the steps, makes his defence in a speech that for grand eloquence and power has seldom been equaled.....	Acts xviii. 1-17.
60	Being arraigned before the Sanhedrim, PAUL skillfully sets his judges at variance, and is again taken in charge by the Roman authorities; the LORD appears to him and encourages him, telling him that he is to bear witness in Rome.....	Acts xviii. 18-22.
Troas.	A conspiracy is entered into by certain Jews to kill PAUL, but is frustrated by his nephew and the Roman officer, LYSIAS.....	Acts xviii. 23.
Miletus.	He is arraigned before FELIX; TERTULLUS makes a plausible speech of accusation, which PAUL effectually answers; FELIX defers the case; he keeps PAUL a prisoner for two years, and on vacating his office leaves him bound.....	Acts xix. 1-20.
Cesarea.	PAUL is arraigned successively before FESTUS and AGRIPPA; though guilty of no crime, he having appealed unto Cesar, they cannot release him.....	Acts xix. 21-xx. 5.
Jerusalem.	PAUL is sent, a prisoner, on board a ship bound for Rome; predicts the perils of the voyage; they are wrecked on Melita.....	Acts xx. 6-38.
	Here PAUL is bitten by a viper without injury; cures the father of PUBLIUS of a fever, and heals others.....	Acts xxi. 1-26.
62	They sail from Melita to Syracuse.....	Acts xxi. 27-xxii. 29.
63	They sail from Syracuse to Rhegium.....	Acts xxii. 30-xxiii. 11.
	They sail from Rhegium to Puteoli.....	Acts xxiii. 12-35.
	They sail from Puteoli to Brundisium.....	Acts xxiv.
	They sail from Brundisium to Capri.....	Acts xxv., xxvi.
	They sail from Capri to Ardea.....	Acts xxvii.
	They sail from Ardea to Rome.....	Acts xxviii. 1-10.

THE APOSTLES OF OUR LORD.

WHEN our LORD entered upon His ministry He was followed by great multitudes of people from Galilee and from Decapolis, and from Judea, and from beyond Jordan. He now proceeded to provide for His Church the teachers who were to edify His people, and He commenced to proclaim His doctrines by the celebrated *Sermon on the Mount*. The TWELVE APOSTLES whom He selected were needed to bear witness to His own deeds and words (Matt. iv. 17-25; x. 2-4; Mark iii. 1, 13-19; Luke vi. 12-49). He ordained them "that they should be with Him, and that He might send them forth to preach, and to have power to heal sicknesses and to cast out devils." After His Ascension it became a chief part of their mission to bear witness to the fact of His Resurrection, a *fundamental* truth in the System of the Gospel. For this duty it was essential that their personal intercourse with Him should be constant; and, hence, St. PETER speaks of them as "witnesses chosen before of GOD . . . who did eat and drink with Him after He rose from the dead" (Acts i. 21, 22; comp. x. 41). The marks of the Apostolic office were these: Personal intercourse with CHRIST; appointment by Himself; the gift of the HOLY SPIRIT breathed on them by CHRIST, and more plentifully bestowed on the day of Pentecost, thus enabling them to work miracles and to speak in foreign tongues; to which was added the power to confer that gift on others. The union of these qualifications rendered it impossible for the Apostles to have successors in office, and thus they were distinguished from every other class of ministers, whether Deacons, Evangelists, Pastors or Bishops.

The time is not certainly determined when our LORD separated the Apostles from His disciples and followers to their distinctive office. They were from the lower ranks of life, and it appears that some of them at least had been with Him before they were called as Apostles, but after their appointment they remained continuously in His service. They were all on an equality, so far as official rank was concerned, during and after the ministry of CHRIST on earth. St. PETER, indeed, from his emotional and energetic character, was usually prominent among them, and enjoyed the distinguished honor of founding the Jewish and Gentile Churches (Acts ii. 14, 42; xi. 11; comp. Rev. xxi. 14; Eph. ii. 20); but we never find in Scripture the slightest trace of primacy or official superiority assigned to him. It is true that he and JAMES and JOHN, the sons of ZEBEDEE, are admitted to the inner privacy of our LORD'S acts and experiences on several occasions (Matt. xvii. 1-9; xxvi. 37; Mark v. 37), but this is no evidence of superiority and distinction in office.

Early in our LORD'S ministry they were sent out, two and two, to preach repentance and perform miracles in His name (Matt. x.; Luke ix.). They were warned by their Master of the solemn character of their office. They were with Him in His journeyings, while teaching and attending the Jewish feasts. They saw His wonderful works, heard His discourses and conversations with the people (Matt. xix. 13; Luke x. 25). They recognized Him as their Master and the CHRIST of GOD (Matt. xvi. 16; Luke ix. 20), but while they ascribed supernatural power to Him, they made slow progress in comprehending the true import of His spiritual teaching, being blinded by their national prejudices (Matt. xv. 16; xvi. 22; xvii. 20, 21; Luke ix. 54; xxiv. 25; John xvi. 12). They were obliged to seek explanations of His simplest parables, and even when our LORD was led to death they had learned but little of the true nature of His kingdom (Luke xxiv. 21; John xvi. 12), although He had been so long instructing them. They forsook Him in alarm, and even left His burial to one who was not of their number.

The fact of His Resurrection seems to have awakened their minds to a clearer conception of His mission, yet even after His exposition and intercourse some of them seem to have returned to their original calling, and it required a new direction from our LORD to recall them to their great work, and reunite them in Jerusalem (Acts i. 4).

On the Feast of Pentecost, ten days after our LORD'S Ascension, the HOLY SPIRIT descended on the infant Church (Acts ii.), and thenceforward the Apostles became different men, and with great power and boldness they gave forth their witness to the Life, Death, Resurrection and Ascension of their GLORIFIED MASTER and LORD, as He had predicted they should do (Luke xxiv. 48; Acts i. 8, 22; ii. 32; iii. 15; v. 32; xiii. 31).

The Mother Church in Jerusalem sprang up under their hands, and their superior dignity and authority were recognized by the rulers and the people (Acts v. 12-16). Even when St. STEPHEN suffered, the trial does not seem to have reached the Apostles, and when they did leave Jerusalem for Samaria they delayed not, but entered on their work in that city, and now the first period of the Apostles' agency ends. The centre of labor was Jerusalem and the central figure St. PETER. Antioch soon became the centre of a second period, and now the central figure is St. PAUL, who was not one of the *original Twelve*, but was miraculously called and prepared by our LORD, who regularly qualified and commissioned him for the work. Here a Church of Jews and Gentiles was soon gathered (Acts xi. 19-30; xiii. 1-5) by the united labors of St. PAUL and other Apostles. Intimate intercourse existed between the Churches at Antioch and Jerusalem. From this time a third period opens, in which the original Twelve Apostles disappear, and the prominent figure in the subsequent history is St. PAUL, the great Apostle of the Gentiles. When the narrative leaves him at Rome, all the Gentile Churches from Jerusalem round about to Illyricum owe to him their founda-

tion, and that they had a fair measure of education. PETER lived first at Bethsaida and afterward at Capernaum, in a house which he or his mother-in-law owned; and it must have been a large one, as he received in it not only our LORD, but multitudes who were attracted by the miracles and the preaching of JESUS (Matt. xix. 27, etc.). The passage in Acts iv. 13, where PETER and JOHN are called "unlearned and ignorant men," does not necessarily mean that they were illiterate, but rather that they were "laymen," i.e., men of ordinary education when contrasted with those who were educated in the *schools of the Rabbis*. That he was an affectionate husband and married in early life are facts inferred from Scripture. CLEMENT of Alexandria, and others, tell us that his wife's name was PERPETUA, that she had children and that she suffered martyrdom. The impression prevailed that PETER was advanced in life at the time of his death, but there is no evidence to prove that he was much older than our LORD. He was probably only between thirty and forty when called, along with ANDREW, at the Lake of Galilee. Thereafter JAMES and JOHN were appointed, and ere long PETER and his eleven fellow-disciples were set apart as our LORD'S immediate attendants (Matt. x. 2, 4; Mark iii. 13-19; Luke vi. 13). From this time forward PETER held a prominent place among the Apostles. His energy and boldness urged him forward, but he held no distinct office above his brethren, and he certainly never claimed any power which did not equally belong to his associates. It would appear that his consciousness of ability and devotion to his Master seemed to develop a tendency to rashness that verged on presumption. He even incurred a severe rebuke from our LORD (Matt. xvi. 23) because of his dictatorial manner, and yet it is obvious that, bold as he no doubt was, he frequently manifested his greatest weakness immediately after some decided display of resolute devotion, as may be seen by his anxiety to find out who among the Apostles would prove a traitor, loudly asserting his own purpose of steadfastness, and then forthwith in a moment of weakness miserably denying his LORD (Matt. xxvi. 33-35; Mark xiv. 29-31; Luke xxii. 33, 34; John xiii. 36, 38).

He was restored again after his fall by our LORD at the Lake of Galilee, and the prediction of his death showed him that he would indeed be permitted to follow his glorified Master. After the Ascension he and his colleagues were to govern and extend the Church that their Master had founded, and the narrative of the Acts of the Apostles presents him as a leader, although neither exercising nor claiming any authority or superiority over his brethren. Before ANNAS and CAIAPHAS the boldness of PETER and JOHN was observable, and they utterly refused to be time-servers. Miracles of healing and of judgment, as in the case of ANANIAS and SAPPHEIRA, were wrought by PETER, and from Jerusalem he and JOHN were sent to Samaria. There he was confronted with SIMON MAGUS, and about three years later he came into contact with PAUL (Acts ix. 26 and Gal. i. 17, 18). The baptism of CORNELIUS was the crown and consummation of the ministry of PETER, as it was the first-fruits and the earnest of the great Gentile harvest. Shortly afterward he was imprisoned by HEROD AGRIPPA (Acts xii.), and his miraculous deliverance closes the second great period of his ministry.

From this time there is no continuous history of him. He left Jerusalem, but the scene of his labors is not recorded. Six years later he returned, when the Apostles and elders assembled to settle the question about circumcision. It was at Antioch where the painful collision between him and PAUL occurred, when an essential point in Christian discipline and living was determined. That PETER preached in the provinces mentioned in his first Epistle is mere conjecture, but there is reason to believe that he did reside for a time at Babylon. If he ever visited Rome, it must have been toward the close of his life. There is no allusion in the Epistle to the Romans to his having been in the Roman capital, and the traditions and evidence bearing on the controversy are confused and contradictory. CLEMENT, IGNATIUS, DIONYSIUS, IRENEUS, CAIUS, ORIGEN, TERTULLIAN and others testify to the fact that he was at Rome, and that he and PAUL suffered martyrdom there about the same time, and yet the evidence on the other side is so exceedingly weighty that it may be considered an unsettled question. He may have been in Rome, and even suffered martyrdom there, but it is morally certain that he was never Bishop of the Church, and that he never claimed a primacy there or elsewhere over his brethren.

ANDREW was one among the first-called of the Apostles. He was brother to PETER, but whether older or younger is uncertain. He was of Bethsaida, and had been a disciple of JOHN THE BAPTIST. With another of JOHN'S disciples he brought his brother PETER, and they attached themselves to JESUS. In the catalogue of the Apostles his name appears second in Matthew and Luke, but in Mark and Acts he is enrolled after PETER, JAMES and JOHN as the fourth, and in company with PHILIP. He appears to have enjoyed great intimacy with our LORD, and to have been assiduous in his duties (John xii. 22; vi. 8). There are few details given of him in Scripture, and many of the traditions are quite uncertain. EUSEBIUS makes him preach in Scythia, JEROME and THEODORET in Achaia (Greece), and NICEPHORUS in Asia Minor and Thrace. He is said to have been crucified at Patrae, in Achaia, on a cross "decussate," hence called after his name.

JAMES and JOHN, the sons of ZEBEDEE.—In the spring or summer of the year 27, ZEBEDEE, a fisherman, was on the Sea of Galilee.

THE APOSTLES OF OUR LORD.

(CONCLUDED FROM PRECEDING PAGE.)

JOHN is generally believed to have been younger than his brother **JAMES**. His life may be divided into three periods: 1. Before his call to the discipleship he no doubt lived with his parents in or near Bethsaida, and little is known of him. When the voice of **JOHN THE BAPTIST** was heard in the wilderness of Judea and multitudes flocked to hear him, the sons of **ZEBEDEE** were among the number. 2. But a greater than **JOHN** arose, and these brethren attached themselves to Him. **PETER, JAMES** and **JOHN** came within the innermost circle of our **LORD'S** friends. He enjoyed the memorable distinction of being the disciple whom **JESUS** loved. He witnessed the Transfiguration, and was with Him during His agony. He was the first of the disciples to recognize our **LORD** after His Resurrection, and his zeal was unwearied in the company of **PETER** in the expansion of the Church. Fifteen years after **PAUL'S** first visit to Jerusalem he was there, at the settlement of the great question which had agitated the Church, and his position and influence were those of one who was known to be a chief "pillar" in the Church (Gal. ii. 9). 3. The traditions of a later age connect him with Ephesus after his departure from Jerusalem. It is held that the seven Asiatic Churches were his special charge, and that he had much to do in saving them from soul-destroying error. Persecution drove him to the island of Patmos, where he labored in the mines, and where he received the Revelations which close the New Testament. **POLYCARP, IGNATIUS** and **PAPAS** were his disciples; and at a great age, and after seeing the Church extended from Palestine westward to Italy and Gaul, he died, and so the last of the Apostles of our **LORD** passed away.

PHILIP was of Bethsaida, the city of **ANDREW** and **PETER** (John i. 44), and probably was among the followers of **JOHN THE BAPTIST**. It is probable that from **ANDREW** he learned that the **CHRIST** had appeared. In the Gospels his name usually occurs at the head of the second group of four, as **PETER'S** name is at that of the first (Matt. x. 3; Mark iii. 18; Luke vi. 14). The first three Gospels tell us few facts about him, but **JOHN** records a few important utterances. After the Ascension and the day of Pentecost all is uncertain about his history.

BARTHOLOMEW, one of the twelve, was probably born at Cana of Galilee. He is said to have preached the Gospel in India, but if he went eastward, it is likely that his labors were not extended beyond Arabia-Felix. There is a tradition which connects him with Armenia, and reports him to have been there flayed alive and then crucified with his head downward.

THOMAS.—Nearly all that we know of him is derived from the Gospel of **JOHN**, where he is represented as a man slow to believe, seeing the dark side of any question, subject to despondency, but filled with attachment to our **LORD**. The earlier traditions represent him as preaching in Parthia or Persia, and the Church in Malabar in India is reputed to have been founded by him, but this is evidently an error, as a Nestorian **THOMAS** who labored in India was no doubt the missionary of that province.

MATTHEW, the Publican, was the writer of the Gospel that is called by his name. He had been a farmer of the taxes, or a public officer, engaged, no doubt, by a Roman knight or some man of high standing. **EUSEBIUS** says that after our **LORD'S** Ascension **MATTHEW** preached for fifteen years in Judea, and then went to foreign nations. **SOCRATES SCHOLASTICUS** says he labored in Ethiopia. **AMBROSE** sends him to Persia, **ISIDORE** to the Macedonians, while others hold that he preached among the Medes and Persians, but nothing is really known of his later history.

JAMES, the son of **ALPHEUS**, and his younger brother **JUDE**, appear to have been called to the Apostolate in the year 27. It is likely that **JAMES** had taken part in the effort to restrain the **SAVIOUR**, as mentioned in Mark iii. 21; John vii. 7. We hear no more of him until after the Crucifixion and the Resurrection, and again he is lost sight of for ten years. When **PAUL** came to Jerusalem we find **JAMES** on a level with **PETER** deciding the course to be adopted toward **PAUL**. Tradition places him over the Church in Jerusalem, and **HEGESSIPPUS** says that before **Vespasian** began the siege of the city he was thrown down from the temple by the Scribes and Pharisees; he was then stoned, and his brains were dashed out by a fuller's club.

LEBBEUS was a name of the Apostle **JUDAS** or **JUDE**, the brother of **JAMES**, of whose later history nothing is known. Tradition connects him with the Church at Edessa.

SIMON, the Canaanite (**ZELOTES**, Luke vi. 15; Acts i. 13), was one of the twelve, but nothing is known of his later life. He is reported to have labored in Egypt, Cyrene and Mauritania, and to have been crucified in Judea in the reign of **DOMITIAN**.

JUDAS ISCARIOT is called the son of **SIMON** in John vi. 71 and xiii. 2, 26, but in the other Gospels he receives no other name but **ISCARIOT**, the meaning of which is conjectural. We can scarcely hope to explain fully the reasons why such a man was called to the Apostolate, but the choice was not made without a foreseeing of the issue (John vi. 64). As soon as the Twelve had to accompany our **LORD** in a body, it became necessary that provision should be made for their wants; and their form of life (Luke viii. 3) brought the temptation before which he fell. The Galilean or Judean peasant was entrusted with larger sums than he had ever owned, and covetousness, unfaithfulness, the lust of the world, overpowered him. He became infuriated when he perceived that his Master had read his heart, and in the madness of his rage he sold "the innocent ONE for thirty pieces of silver." What he did after the betrayal is not recorded, further than that the sight of his enormity so filled him with remorse that life became intolerable, and he died a hopeless suicide. It would appear that the rope by which he sought to hang himself gave way, and so, falling headlong, his abdomen was lacerated, and thus he died, as it were, a double death, and so went to his own lot.

MIRACLES WROUGHT BY THE HOLY GHOST

AND BY THE APOSTLES AND OTHER DISCIPLES, Etc.

YEAR OF OUR LORD.	BY WHOM WROUGHT.	CHARACTERISTICS OF THE MIRACLES.	WHERE WROUGHT.	THE RECORD.
(B.C. 6)	Angel GABRIEL	ZACHARIAS is punished for unbelief by being deprived of Speech for a season.....	Jerusalem—Temple..	Luke i. 11-23, 57-79.
27	An Angel.....	Curative Properties are imparted to the Pool of Bethesda.....	Jerusalem.....	John v. 2-4.
27	The Apostles.....	Devils are cast out and many Sick Persons cured.....	Throughout Galilee..	Mark vi. 7, 13.
28	One not a Disciple.....	Devils are cast out.....	Place not recorded...	Mark ix. 38-40.
28	The Seventy Disciples...	Devils are subject to them through the Name of JESUS	Galilee.....	Luke x. 17.
29	The HOLY GHOST.....	The Power of Speaking Languages they had not learned bestowed on the Apostles and Disciples of the Ascended JESUS		
29 & 30	The Apostles.....	Their Commission is attested by many Signs and Wonders.....	Jer.—upper room.....	Acts ii. 1-42.
29	St. PETER (with St. JOHN)	A Man lame from his birth is enabled to "walk and leap".....		Acts ii. 43; v. 12-16;
30	St. PETER	Ananias and Sapphira are struck dead for lying to the HOLY GHOST.....	Jer.—Gate Beautiful.	Mark xvi. 20.
30	The Angel of the LORD...	Some of the Apostles, having been cast into prison, are delivered, without the doors being opened or the guard disturbed.....	Jerusalem.....	Acts iii. - iv. 16.
31	St. STEPHEN , the Deacon.	Being "full of Faith and Power," does Wonders and Miracles among the people..	Jerusalem.....	Acts v. 1-11.
32	St. PHILIP , the Deacon....	Unclean Spirits are cast out, and many cases of Palsy, Lameness, etc., are cured..	Jerusalem.....	Acts v. 17-24.
32	SPIRIT OF THE LORD....	St. PHILIP , having Baptized the Eunuch, is "caught away" and taken to Azotus...	Judea.....	Acts vi. 8.
33	The Glorified JESUS	A Series of Miracles connected with the Conversion of SAUL of Tarsus.....	A city of Samaria....	Acts viii. 6-13.
37	St. PETER	ENNAEUS , who had been Bedfast with Palsy for eight years, is "made whole".....	Near Gaza.....	Acts viii. 39, 40.
37	St. PETER	DORCAS (or TABITHA) is raised from the dead.....	Near Damascus.....	Acts ix. 3-18.
44	St. PAUL		Lydda.....	Acts ix. 33-35.
			Joppa.....	Acts ix. 36-42.

THE
PARABLES OF OUR LORD
AND
SAVIOUR JESUS CHRIST

UNFOLDED

“All these Things spake Jesus unto the Multitude in Parables ; and without a Parable spake He not unto Them.”—Matthew xiii-34.

INTRODUCTION

THE parables of Jesus are the most attractive parts of the New Testament, to nearly all Bible readers and students, although they are often confusing because they present both a dark and a bright side of humanity.

There is a natural delight in this manner of teaching, because it appeals to the understanding, the feelings, and the imagination, exciting the whole soul, with all its faculties, into pleasurable activity. Things learned with delight are the longest remembered.

The disciples were offended at their frequent use as a means of instruction, and perhaps justly so, for they were

search for instruction, and also for concealing the mysteries of the “kingdom” from the multitude. Esdras tells us that he was commanded by God to publish one part of the word revealed to him, and to conceal another part. This was probably so done because there are moral conditions necessary for understanding the truth. Some of his hearers desired spiritual instruction, and looked to him for help; others were indifferent, and many rejected the teachings. To all the warning words, “Take heed how ye hear,” were significant.

always does, in attributing speech and reason to animals, trees, and stones.

The myth differs from both, in presenting itself as the truth, while the parable and fable never pretend to do more than convey the precious essence.

Proverbs are usually obscure or enigmatical, and depend on remote allusions for their meaning and force, but sometimes they are concentrated parables—a whole lesson in a sentence; as in this one, "If the blind lead the blind, both shall fall into the ditch."

The allegory is another form of fable or parable, or, rather, a different form of teaching, for it contains its explanation in itself, but it transfers the properties, qualities, and relations from the human to the lower order of things, as in the case of this one: "I am the true vine, and ye are the branches."

The faithful in the Church believe that God has established a spiritual "Kingdom of Heaven," through the atoning work of Jesus the Christ, and that the benefits of the kingdom have been freely offered to all. That kingdom is represented in the parables, which present it in different aspects: first, concerning the entrance to the kingdom; second, on the privileges and the duties of the kingdom; third, showing the relation of the kingdom to the world; and fourth, those which refer to the future world of spirits.

No rule can be made for interpreting the parables that does not allow good sense, reason, and spiritual insight to have full play. Too much must not be expected from any one parable. It is more likely that one single truth is the object of the lesson, than that we are to look for meanings in every phrase and every word, as some have supposed. The Gnostics built up a scheme of religious speculation on the supposed meaning of words, and even letters, and so made a cloud-land of their faith, where they could invent, color, and change their teachings as their fancy suggested. The parables to them were mere speculations about the creation, the origin of evil, the fall of angels, and other kindred topics, which they had imagined were more important than spiritual truth.

Other more recent writers endeavor to show that the parables are a part of the history of the Kingdom of God, and its progressive development to the end of time, thus combining spiritual with political and ethical things, unwisely.

The use of parables was common among the Jews before the teaching of Jesus, for He appealed to some as well known. The book called the "Shepherd of Hermas" has several, especially in the third chapter.

There are no parables in the apocryphal gospels, and a few only in other apocryphal writings of the New Testament age.

The parables have been grouped in this collection into four divisions, in which they are arranged as follows:

Fool, The Barren Fig Tree, The Importunate Widow, The Two Sons, and The Good Samaritan; 3. RELATIONS OF THE KINGDOM OF GOD TO THE WORLD—The Mustard-Seed, The Sower, The Seed Growing Secretly, The Tares, The Leaven, The Pearl of Great Price, The Hid Treasure, The Merchantman, The Net, The Unmerciful Servant, The Unfaithful Steward, The Laborers in the Vineyard, The Two Debtors, and the Wicked Husbandmen; 4. RELATIONS OF THE KINGDOM OF GOD TO THE FUTURE WORLD—The Ten Virgins, The Rich Man and Lazarus, Unprofitable Servants, The Tale of The Unjust Judge, and The Pounds.

In these divisions of these gems of teaching we see how fully the great Teacher dealt with the various problems of life, concerning what he needs to fit him for a life of faith, what society everywhere wants, and what will most contribute to genuine progress toward perfection in humanity. To follow His teaching is to make each succeeding generation better than it would be by merely imitating the faith and practice of former ages.

There seems to be an outline of belief in a future life, and teaching that the test of the personal life of each soul here will be reached when it passes into the future state of existence. How much the parables which are assigned to this subject add to what has been said in other places, in the Bible and elsewhere, must be left for each reader to determine from an acquaintance with the stores of thought and imagination laid up for us in the precious relics of ancient books.

The parables contain the secret mysteries of the heavenly kingdom, which are the guides for planting and increasing faith, and are the most precious of all in the library of choice readings for the Christian in a leisure hour.

THE PRODIGAL SON.

LUKE XV. 11-32.

THIS is the pearl or crown of all parables. Many interpretations of its supposed meaning have been offered. One is that it refers to the Jews as the elder son, and to the Gentiles as the younger son, who wandered away into apostasy, and the return provided in the new dispensation of the Church.

Supposing that the publicans and sinners were Jews who had fallen into evil ways, the argument is framed for receiving again into communion those who had been cut off from the Church.

Others say that the publicans and sinners must have been

is really the Gentile world, and the self-righteous elder son is the Jewish synagogue.

The sin of pride is the sin of sins—and the name of Satan in Arabic is Eblis, pride. This sin possessed the younger son when he felt that he could become independent and sufficient in himself, and so asked for his share of his father's property. In spiritual language this means man's desire to become independent of God, to become a god to himself (Gen. iii. 5), and to lay out his life at his own will and pleasure. This is in great contrast to the prayer, "Give us this day our daily bread," which acknowledges a constant dependence on God.

The father granted his son's request, because he would not keep him at home against his will, whose heart was set on roaming. This is quoted as an argument in favor of the doctrine of free-will. The only true freedom is a freedom in God, all else being bondage to sin. Serving God is serving one master, but to depart from Him is to become subject to the natural passions, which are many masters.

After deciding to go away from home, a little while is spent in reflecting before actually setting out. This is the spiritual history of one who says that there is no God, and that he will set up an opinion for himself. His conduct is compared to that of men who forsake the fountain of living waters for broken cisterns that hold no water (Jer. ii. 13). In the long (six months) dry season of Palestine, a good cistern is very valuable, but a broken one is an infinite contrast to a fountain of sweet waters.

The wanderer feels free at last. Free to think and act, but without sufficient knowledge or wisdom to avoid errors and shun vices, and the inevitable result was disaster. The famine in the land where the young man had wasted his portion found him unprovided for evil days, and therefore increased his misery.

The spiritual famine among those who deny the existence of God means a want of truth, sincerity and love—the true nourishment of the soul. The love and care of parents and relatives, domestic affections, and the friendship of neighbors were absent, leaving the soul hungry—famishing.

One other fact is noticed, and which is as true now as it was then: when the young prodigal had spent his last piece of money, not one of all those who had joined him in wasting his substance would lift a finger to help him in his need. Such boon companions in riotous living are the first to take themselves off when the prodigal's money is spent.

He "joined himself to a citizen of that country" probably means that he tried to frame a new system of faith and belief in his apostate condition. To one who has been brought up "in the fear of the Lord," the change to unbelief after maturity is literally wasting spiritual inheritance and substance, and the attempt to reconcile one's self to them

business, became familiar with the crafty ways in which worldly men succeed, the subtle snares that they lay for the unwary, the deceptions, frauds, and mean, petty crimes that they practice who are bent on accumulating money, right or wrong, and that these are the husks that swine feed upon. To fill the belly, or the bank, with such husks is not to increase the riches of the soul. The man or the woman who grinds dollars out of poor, hard-worked, starving humanity, does not grow in spiritual riches, of truth, honor, brotherly love, or charity. Bah! they don't pay! Such a person is indeed a citizen of that "far-off land," far away from the heavenly Father's home of love, grace, purity, and joy. A citizen of that country of apostasy is compelled to associate with those who delight—or at least pretend to delight—in speaking disrespectfully of all that once was held precious and lovely in the Church. God and the angels, love and mercy, and all spiritual things are constantly held up to scorn, ridicule, and contempt. Such revilings are the merest husks from which the kernel of life, truth, and love has been stripped; and the more the soul strives to gather of such stuff, the more miserable it is, for the bondage becomes intolerable; it increases every moment, as Habakkuk says (ii. 5), he "enlargeth his desire as hell, and as death, and can not be satisfied."

Such a fall, so low in guilt and misery, is an extreme case, but is possible to any soul after the first downward step.

This parable might very well have a new title, for it is really a SOUL'S TRAGEDY.

In the darkest hour of his troubles "he came to himself." His first thought was of his father, the fountain of spiritual truth and life, and the pleasant home-life, where the atmosphere is faith and love. The return was then easy, when it had been decided upon, and the reception was cordial, hearty, and, except the envy of the brother, in every way satisfactory and consoling.

THE LOST SHEEP.

MATT. xviii, 12-14; LUKE xv, 3-7.

THE popular character of the teachings of Jesus, at the time in which this parable was spoken, drew the outcasts of the people to hear His comforting words. He received them graciously, taught them freely, and lived in familiar social relations with them which offended the Scribes and Pharisees. The Old Testament form of righteousness was an outward separation from sinners, as from the infected with disease, and the Scribes and Pharisees had no remedies for sinners, nor hope nor wish for their redemption, nor had they knowledge of any antidotes against the supposed danger from infection. When asked why He received sinners, He answered that He acted as they would in seeking a lost sheep.

the danger, and he leaves the flock to go after the one lost.

The spiritual rulers of the Jews were called shepherds by the prophets. One of the psalmists calls the Lord his Shepherd, and another says the Lord is the Shepherd of Israel.

It is said by some that the incarnation of the Son of God was a putting on the shepherd's garment of flesh, and His life from the baptism of John was a search for the strayed sheep of Israel. And the text of the gospels sets forth the toilsome way, with its thorns of scorn, hate, and betrayal.

The shepherd is said to search until he found the lost sheep, when he carefully helped it out of difficulty, and, if needed, carried it back to the fold.

The dangers which the shepherds face from wild beasts in the wilderness in our day in Palestine are great. They are seldom armed with more than a stick, and, although lions are rarely met, bears, hyenas, and wolves are common in some parts, and are always hungry and ferocious when they approach the flocks. David told King Saul that he had killed both a lion and a bear in defence of his flock.

When the shepherd returned to his home with the recovered sheep, he called his friends together, and they rejoiced over his success. The lesson is that heaven and earth are one in "the kingdom," and that there will be joy in heaven over one repentant sinner, more than over ninety and nine just persons which need no repentance. This repentant sinner then enters into the inner sanctuary of faith, and is the cause of more joy among the redeemed than those who remain at the legal door refusing to go in.

The early Christians portrayed the Lord as the Good Shepherd in paintings, sculptures, mosaics, on gems, glass cups, seals, and many other articles of personal or public use, and great numbers of those relics have been preserved to our day. In some of those ancient pictures Jesus is represented as the Orpheus of the Christians holding a harp and surrounded by animals that are charmed with His music.

THE LOST PIECE OF MONEY.

LUKE xv. 8-10.

THE Church is the organ by which the Holy Spirit does its works of mercy. In this parable the Church is personified as a woman; the piece of money is the soul, stamped with the image of the Great King (Gen. i. 27), as the silver, gold, or copper was with that of the emperor or other ruler. The candle is the word of God, held forth by the Church, and by whose light sinners are found, and each one is precious in the Lord's eyes as the silver money is to the merchant.

The woman sweeps the house when searching for the lost

iv. 14, 17; Prov. iv. 3); and it is supposed by some commentators that they were the angels.

In the Epistle to the Corinthians the term angels is applied to certain redeemed members of the Church.

In the book of Job it is said that "sons of God" shouted for joy and sang together at the creation, and in the parable of the Lost Sheep that there is joy in heaven over a repentant sinner; so in this parable there is rejoicing, but it is here on the earth. Some suppose that the joy here referred to is in a group of the invisible angels who are sent into the earth to minister to the heirs of salvation, and who belong to a higher race.

There are several thoughts which group around this lesson. The lighted candle is peculiar to this parable, and indicates that the Church needs help—the help of the truth, which the light signifies—for the search. The candle is the word. The image of the golden candlestick and its mystic explanation are familiar with students of the Old Testament, among the furniture of the tabernacle and the temple, and candles and candlesticks are used also in the Revelation of John.

The Spirit is the maker of the word, and its light the truth, and is therefore the true searcher, the Church or the woman being only means to the end. "Christ is the Light of the World," and therefore He it is who searches for and finds the lost pieces from the spiritual treasury.

Sweeping the dust away that may have covered the piece of silver was necessary as a part of the process of finding it. Whether covered with dust or hidden by tarnishing, the searcher must still sweep.

It was silver that was lost, and intrinsically precious; valuable, even when lost, and although more useful when restored, yet no more worth than before.

Those who are inclined to mysticism see in the lighted candle a symbol of the divine incarnation; the glory which the Saviour had within shining through the fleshly covering which only partially concealed it. The light of the candle and the divine glory still illuminate the world.

THE PHARISEE AND PUBLICAN.

LUKE xviii. 9-14.

PERSONAL responsibility in asking for God's favors is illustrated in the parable of the Prodigal Son. There the son asks forgiveness. In this parable there is an estimate of the different views which men have of prayer to God.

Two men seek to draw nigh to God in prayer, in the temple, where was seen the great altar, with its daily sacrifices of blood, in token of sin; near it the great laver, for cleansing hands, faces, and feet, and supplying water for various

each and all of these things, with many others in and about the holy house, indicated that Jehovah was believed to be a prayer-hearing God.

The Pharisee may have represented the Jewish people, and the publican the Gentiles. The Jew gloried in his own merits, and extolled himself, but through pride and self-righteousness failed, in not gaining divine favor. The Gentile meekly acknowledged his vileness, repented of his sins, and obtained mercy and grace.

It is supposed that the lesson was intended for certain followers of Jesus who had a latent Pharisee in their hearts, and were content with cleaning the outside of the bowl, being indifferent or ignorant of the uncleanness within, and who would not be likely to say, "Deliver me from mine adversary," because they do not feel conscious that they have an adversary, and it can also be applied to others who have found their sins an intolerable burthen, and look to God for delivery.

The act of the Pharisee, in separating himself from others, because he felt himself to be better, less sinful, a more strict observer of fast-days, and tithe-paying, and other outward religious acts, was an exhibition of an ugly, foul, proud, and scornful soul, which was cold and dead to all the world of humanity beside itself.

The publican, through his humbling himself, was exalted, while the Pharisee, through his self-exaltation, was humbled. Pride is at the root of every sin, and even when doing good, if pride is mingled with the motives, there is a lessening of the good, in proportion to the extent of the pride.

DUTIES AND PRIVILEGES OF THE KINGDOM OF GOD.

THE WEDDING GARMENT; OR, THE MARRIAGE OF THE KING'S SON.

MATT. xxii. 1-14.

THE King in this parable is Christ himself, and the feast referred to is an allusion to the joys prepared for those who are invited to their reward. The enmity of the Pharisees had reached its highest pitch, and they had resolved to put Jesus out of the way. The guests that are invited refuse absolutely to come, misuse the messengers, their acts amounting to open defiance of the king's authority, which was simply rebellion.

The king punishes them by destroying the murderers and burning their city. Some say that the city referred to is Jerusalem.

any whose garments are in any sense improper or unfit. That is, members of the Church must live without reproach.

The guest was self-righteous, or a hypocrite, and in need of a garment that should cover, rather than expose, his poverty of spiritual things.

THE TWO SONS.

MATT. xxi. 28-32.

IN this discourse the two sons stand for two classes in the Jewish people. The one who said he would not work, and repented, and did go into the vineyard to work, was the representative of the publicans and harlots; and the other son who promised so readily to work, and did not go, was the representative of the priests, elders, Pharisees, and all the respectable and religious in society. The human nature of our day is precisely like that of the time in which this parable was spoken, and we have only to look around us for its application as they did who heard it at the first. Many are conscious of a willingness to do right, but who also are like the second son in neglect or refusal to act, and feeling satisfied in having a pious feeling, religious sympathy, and in having cherished sentiments of the most kindly import, without one effort at putting them into practice.

Others are unfeeling and wantonly rude as well as disobedient in their repudiation of God's authority, and take pride in affecting a deeper and more resolute ungodliness than they really feel. In our day such persons pretend to be viciously wicked and active in opposition to all that is called Christian, but whose hearts or consciences are still alive, hate hypocrisy, love to do right, and may at any moment resolve to come to the truth, the light, and the way.

THE WICKED HUSBANDMEN.

MATT. xxi. 33-45; MARK xii. 1-12; LUKE xx. 9-19.

THIS parable exhibits a picture of the inexhaustible patience and long-suffering of the Father toward His children the Jews, of the Son toward his Church, and of God toward the sinner.

In Isaiah the vineyard is the symbol of the Jewish Church, and the Lord is said in Exodus to have planted it. The wall around the vineyard, of stone or of thorns, is the separation by birth, race, or religion of the Jew from the Gentile—of the worshipers of God from those who fall down before idols.

This garden of the Lord was cultivated by the deliverance from Egypt, the law from Sinai, the wandering in the wil-

THE PARABLES OF OUR LORD.

When it was the fruit season, servants were sent to learn the results of the harvest. In spiritual language this is said to mean those occasions in which souls are tried and required to show good fruits of virtue and righteousness.

The servants sent were the prophets, and they were killed. Luke says that when the son of the owner of the vineyard was sent, the wicked keepers of the vineyard killed him, knowing him to be the heir of his father, their employer.

Jewish tradition is filled with instances of ill-usage of spiritual teachers—servants of the Lord of the Vineyard—and many of them are alluded to in the Epistle to the Hebrews: "And others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain by the sword; of whom the world was not worthy."

Sending the Son is the last and crowning act of divine mercy, and if it fail, the last resource of heavenly love will have been exhausted, and the transgressors will have filled up the measure of their guilt.

In this view the entire succession of generations of Israelites, from the first to the last, are considered as one body, one vineyard, and in that sense only could those then living be called to account for what had been done ages before to the prophets.

The punishment consisted in losing the favor of the Lord, and seeing their birthright transferred to the Gentiles.

The priests and Pharisees are said to have been angry when they saw that the parable was intended for them. But the Great Teacher, having shown that the charge laid on them was a duty, proceeded in another to set forth the same obligation as a privilege.

THE FRIEND AT MIDNIGHT.

LUKE xi. 5-8.

THE lesson herein is addressed to every one who may be called to serve and assist or relieve a wanderer from the way of life when he wishes to return to the true path, for it teaches the method of gaining a supply of spiritual food needed in such cases. The application is made to the Divine Friend in behalf of the penitent who has returned, and who also engages in secret prayer. The gift is obtained by persistence, for "the kingdom of God suffereth violence, and the violent taketh it by force," and things long desired are more sweet when obtained. Faith, patience, and humility are called into exercise by these denials, for it is shown by them who will pray always and not faint, who will not be discouraged by the first lack of success.

and appeals in vain to the dispenser of justice for a while, but succeeds through importunity. An unrighteous petition gains no hearing in any case.

Although long delayed the day of deliverance will surely come to all who are unjustly oppressed.

Those who look for the second coming of the Son of God find in this lesson much consolation, whether that event is expected at the end of each soul's earthly life, or at the end of the world's period. Delays are trials, wearisome, and seem like denials, but the Divine Father, who appears as the unjust judge, knows when and how to avenge his children's wrongs.

The judge is described in strong terms as a bold, bad man, who is boastful of his impiety, but who has more regard for his own ease than for either God or man. The prophet Isaiah said that God creates evil, and in the book of Job we learn that evil is used by Jehovah as a means of discipline. The appearance of the Father in this parable in such a character as the unjust judge is therefore no surprise.

The closing sentence is rich in suggestions for thought. At His coming shall He find such faith in the world as the widow had? His work then will be of heart-searching and of judgment. His search will discover the faithful to themselves and to each other, for they are known to Him now, and then will it be shown that prayer is the test of faith. Prayer is the medicine that expels spiritual sickness, says Chrysostom the Golden.

THE GOOD SAMARITAN.

LUKE x. 30-37.

THE lawyer who questioned Jesus understood the letter of the law, but not its spirit—its spiritual application was to him unknown. He had no true conception of the meaning of the word neighbor. He probably felt obligation toward those who were designated as having claims on him—or, in other words, his poor, his relatives, his friends, his associates, and rejected every prompting to assist the miscellaneous herd of poor, the unknown crowd of beggars, the rags and tatters of humanity who were strangers and had no one to vouch for them as worthy and needy of bounty. This lawyer has representatives among us now. It is very difficult for a really deserving poor man or woman to find help, while a hypocrite who will fawn upon the dispensers of "charity" will be bountifully supplied.

The traveler—a Samaritan and not a Jew—found a Jew, whom he had been taught from infancy to despise and avoid, wounded and helpless in the highway, and without question as to whether he belonged to his church, or to any congregation, or had any society claims, he did all that was required

tan worshiped in a broader temple, as wide as the earth itself—all men were his brothers and entitled to his assistance when in need.

Some have recognized in the traveler personified human nature, or Adam, the head of the race, who has forsaken Jerusalem, the heavenly city, the city of the vision of peace, and is going down to Jericho, the profane city, the city under a curse. Once in the way, out of the presence of his God, he falls a prey to a robber, who strips him of his original righteousness and leaves him wounded, slandered, reviled, and supposed to be dead because crushed under the false and deceptive cruelties of defamation.

The special lesson is to exhibit the great gulf that exists between knowing and doing. Knowing and keeping the law is not enough, but having faith and doing what that requires is the true way of spiritual life.

THE BARREN FIG-TREE.

MATT. xxi. 18; MARK xi. 12; LUKE xiii. 6-9.

ALL of the parables, excepting this one, are founded on acts, or supposed acts, or relations between men, which are in themselves rational, or the product of sensible persons. In this case the surprise consists in the act of Jesus in punishing a natural object which could not possibly bear the stain of guilt. If the entire parable is symbolical it is certainly rational.

The fig-tree was said to have been rich in foliage, but destitute of fruit, and so a symbol of the Jewish people, so profuse in outward shows of piety, but destitute of its reality. The fruitless tree which failed for three seasons, under the patriarchs, the prophets, and the priests, or of the natural law, the written law, and of grace, to realize the aim of its being, was destroyed, and by this we understand that the Theocratic people, for the same reason, was worthy of destruction.

THE SEED GROWING SECRETLY.

MARK iv. 26-29.

MARK alone records this parable, the lesson in which is the secret, invisible energy of the divine word, having a life of its own, with the power of unfolding itself according to the laws of its being, and it may be left, when once planted, to flourish by its inherent energy.

There is some difficulty in determining who was meant by the man casting the seed into the ground, whether Jesus or His disciples. It is clear that Christ was intended as the one who put in the sickle and gathered the saints at the harvest, which was when faith had done its proper work.

The parable is supposed to apply to the origin and prog-

THE LABORERS IN THE VINEYARD.

MATTHEW xx. 1-16.

SECOND to that of the Unfaithful Steward, this parable is full of difficulties in the way of clear interpretation. Chrysostom queried fifteen centuries ago over the various problems in this parable, as many have since and are doing now. He asked, "How can one who is himself a member of the kingdom of God be held by that lowest of all passions, envy, and an evil eye, grudging in his heart the favors shown to other members of that kingdom?" If it be denied that the grumblers are truly members of the kingdom, how is it that they are paid the wages?

Neander says the idea is, that all who faithfully obey their call, who are truly converted, and labor diligently after their conversion, whether it occur at an earlier or a later period, and their new life is long or short, are made partakers of the same blessedness in the kingdom of God. The question is not what they were before their conversion, but what they become after it. No one is entitled to receive more than his fellow receives; there being no human merit in the case, all that is given is of God's free grace and mercy in redemption. And it applies also to the relations of nations, including the Jews and Gentiles.

Many fanciful interpretations have been proposed, of which this is a specimen: If it is supposed that the hours of the day in which the laborers were hired are the successive ages in the world's history, then it is said that the different laborers hired were Adam, Noah, Abraham, Moses and the Apostles; Jesus standing for the Lord of the Vineyard. In each case they were bidden to labor in the vineyard—to teach righteousness. Those called in the earlier ages had the harder task; the later were Christian teachers. Others say the summonses were given to Moses and Aaron, David and the kings, Maccabean princes and priests, and to Christ and the apostles.

Another idea is that the different hours are the different periods in men's lives at which they enter on the Lord's work.

The true spiritual meaning probably is that the reward is whatever each soul makes of it, as Thomas Aquinas says. There is one vision of God, but many degrees in the capacities of souls for enjoying it; one divine ray of light, which gladdens the healthy eye, but inflames and torments the diseased.

The Mystics taught that God exerted only one power, which operated for reward in good souls, and for punishment in evil.

The sentence, "Many are called, but few chosen," refers to the special qualities that some souls have for spiritual joy

The wise man, who built his house on a rock, was one who took the faith into his heart, and built his spiritual edifice there, where it was secure against all attacks of doubts and criticisms, and resisted the storms of calumny and defamation.

The foolish builder is one who built on sand, and, spiritually, was the insincere man, whose self-righteousness was in opposition to the righteousness of the Lord; whose good works satisfied him that he had a claim on the Redeemer; whose profession of religion with its outward forms stands with him instead of the spirit and power of the faith.

Christ is the rock, the precious, immutable, sure foundation of all hopes of the kingdom of God. Those who build on that rock have some knowledge of the character, person, offices, and work of Christ, as set forth by the Church, and reject all things that are inconsistent with such a faith and belief.

THE TWO DEBTORS.

LUKE vii. 41-43.

DIVINE faculties were believed to slumber undeveloped in the soul until roused to action by teaching, example, or visions. It was further supposed that when that faculty was developed its possessor was able to see not only invisible things, but the character of any whom they met.

When the Pharisee noticed that Jesus permitted a lewd woman to perfume His head and feet with spiced oil, although the act itself was common, yet, because he believed her touch was contagious, he felt that Jesus was polluted by it; and probably thought that if Jesus could permit such defilement, or if He was ignorant of the character of the woman, He was doubly unfit to be called a prophet of God, because He could not see evil, or if He did, He did not rebuke it in this case. This argued in his mind a ceremonial lack of holiness.

The Persian poet Saadi wrote a beautiful legend which is well worth reading in connection with this parable:

"Jesus, it is said, while on earth, was entertained one day in the cell of a dervish of great reputation for sanctity. In the same city lived a youth sunk in vice and sin, whose heart was so black as to horrify Satan himself. Hearing of the presence of the great prophet, the young man appeared at the door of the cell, and lamented deeply the wickedness and folly of his past life, and shed many tears, imploring pardon and grace. The dervish was very indignant at his approach so near God's holy prophet, and bid him depart, for there was no forgiveness for such a wretch as he. He also apologized to Jesus for his intemperance and sin."

THE WISE AND FOOLISH VIRGINS.

MATTHEW xxv. 1-13.

CONSTANT preparation for the uncertain time of the second advent of Christ was the subject of this parable. The ever pressing necessity of being ready was clearly urged, but the time of that coming was purposely left undetermined in this, as it is in all other references to that question.

Virtue, under the form of prudence, is also a part of the lesson. Christian prudence differs from that ever-vigilant presence of mind which springs from one constant and predominant aim in life.

It is possible that the Great Teacher intended to warn His disciples against trusting in the vicarious services and merits of others.

The spiritual lesson is plain. The Bridegroom is Christ, the bride is the Church, the house is the earth. The wise young women have prepared for the expected visitation, but the foolish have neglected their duty. That is, some who are converted and join the Church never do anything more to advance in spiritual growth.

RELATIONS OF THE KINGDOM OF GOD TO THE WORLD.

The Kingdom of Heaven is likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

THE parables in the thirteenth chapter of Matthew have been considered as a connected series, indicating, progressively, the several stages of advancement through which the mystical Kingdom of God on earth was to proceed, from its beginning to its end, or consummation, for it can never end. Each parable belongs or relates to a certain period in that growth, during which a certain state of things exists, and each succeeding stage includes all that have gone before, the grand concluding scene re-enacting the entire series. In this view the Sower belongs to the time of calling the apostles, when the seed of the word of eternal life was first sown; the Tares to the next season, when dissensions, heresies, and false doctrine began to creep in; the Mustard-Seed to the time of Constantine, when the church had grown strong and extensive, and could afford shelter and aid to others; the Leaven to the time of its diffusion throughout the world; the Hid Treasure to the age when the church was still persecuted; the Pearl to the time in the future when Satan will be bound and the Kingdom of God be esteemed above all other things; and the Draw-net to the judgment, when the separation of con-

This and the one of the Wicked Husbandmen are the only ones common to the synoptic gospels, Matthew, Mark, and Luke.

The seed, being the truth conveyed in spoken words, fell on ears that were more or less educated, trained, and fitted for understanding what was said. The different degrees of ignorance, indifference, scorn, jealousy, hatred, and active opposition were likened to the various accidents incident to the business of sowing grain in a field.

The explanation which the Lord gave is clear. A hearer can only profit by what is heard in proportion to former education and training, and in the degree of willingness to receive instruction. How much such a preparation may depend on heredity, how much we may be indebted to our parents or other ancestors and teachers, is well worth considering.

The Scripture teaching seems to be that no soul can be good until the word has been received, and that there are many degrees of difference between good and bad souls both before and after they have received the truth.

Vast tracts of the earth's surface are useless for sowing anything, much less for growing food, and many small gardens are so precious for use in raising choice flowers, etc., beside the many places occupied by dwellings and other things required in our busy world, that grain-producing is impossible in such soil. Many men are mental deserts, icy-cold regions, while others are so occupied as to make it nearly impossible to get their attention to divine things.

The typical hearer would be one who was mature, educated, trained to think, anxious to know the truth, received it from an intelligent source, gladly meditated over it, patiently proved its fitness for this world, and then imparted the glad tidings to others.

THE TARES.

MATT. xiii : 24-30.

THE tares are the children of the wicked one, that is, doubts, errors, and heresies; and their fruit is centuries of violence and crime, intensified by having been done under a pretense of serving God; countries desolated by the follies, vices, and passions of their people; diseases that can not be eradicated, and that make us tremble for the future of mankind; sin and sorrow more bitter, more cruel, more appalling than any physical disease, because they are the products of spiritual disease.

The church teaches that Christ came to inaugurate a new order of things, which must prevail until all evil disappears from the world. Progress is difficult in the church where there are so many adverse elements, and is often apparently much farther advanced in the world outside of the church.

The true believer is satisfied with the reflection that although

"The mills of God grind slowly,
But they grind exceeding fine,"

and simply looks forward to the second coming of Christ, and His purifying work in the final consummation, when evil will no longer be permitted to mar the lives of the good—the justified.

The tares may look as well as the wheat. The most dangerous enemies of good order and of virtue are often the most smooth-tongued and comely, finely-formed, plausible hypocrites and frauds in society.

The fruit of a person's life is according to the seed sown. No one in whose early years the seeds of tares were sown in greater proportion than of wheat, can expect a harvest purely of grain. The tares, fables, fancies, false doctrines, and all other forms of un wisdom, produce fruit as well as the truth. innocence, devotion to duty, and right.

THE MUSTARD-SEED.

MATT. xiii. 31, 32; MARK iv. 30-32; LUKE xiii. 18, 19.

In this parable we are reminded how small and slight may be the beginnings, the gradual progress toward the marvelous increase of the church, and the final spiritual dominion throughout the earth.

Jesus is Himself the mustard-seed and the man that sowed it, for the germ of the church was in Him, and unfolded itself from Him; and its pure principles are one with Him, as the tree is with the seed from which it grew.

Jesus as the Sower of the seed is the Great Teacher and example and the field, or as Luke says, His garden was the world.

The smallness of the seed is shown in the spoken word, which may fall on indifferent ears and be remembered only in part; and even when an impression had been made on some one, a fisherman, for instance, the beginning was still small.

The image of the mustard "tree," with birds resting on its branches, suggests the many drones and hangers-on in the church, and hypocrites with all sorts of vicious and wicked frauds, who seek the cloak of religion as a cover for their evil intentions. The growth of the tree exhibits the increase of truth among the students of God's word. That truth is the wealth of the kingdom of God, and they are blessed who are so fortunate as to become heirs of its precious treasures, and in any way be able to contribute to the increase or growth of truth in humanity.

truth in its influence on the hearts of men is like the working of leaven which in a little time affects the whole measure of meal.

Leaven is a fit emblem of the spread of gospel truth because it so aptly represents the good and evil which are ever blending in human life. The natural action of leaven is toward corruption, but the secondary action is for good, producing the best bread.

It was symbolic of moral corruption and therefore held to be offensive to God, and therefore it was condemned in the exodus (Ex. xii. 19), and was not permitted in the bread of the wanderers. But as the Passover represented deliverance from Egypt, the Feast of First Fruits was a memorial of the entrance into Canaan. After passing over Jordan the symbol of evil in leaven became the symbol of good.

In the most common use made of leaven we find it means falsehood, cunning, fraud, corruption, naughtiness, and sin, and yet Gregory Nazianzen says: "Lay aside the evil leaven which has grown old and maketh sour, and be transmuted into the new leaven, which is Christ Jesus." This good view of leaven indicates or prophesies the diffusion of the Gospel throughout the world—the three measures of meal perhaps meaning the Pharisees, Sadducees, Scribes, and the publicans and sinners and the Gentiles.

The working of leaven is like spiritual truth, from inside outwards. The world is not yet entirely leavened, and there is much work still for believers to do.

THE HID TREASURE.

MATTHEW xiii. 44.

THIS parable refers to the personal appropriation of the benefits of the kingdom of God, which every soul needs, and when possessed becomes a hidden treasure. The Gospel not being looked for by some, is yet sometimes met with by them, and becomes a matter of great joy, fitly termed a treasure, which is very naturally hidden in a country where there are no banks of deposits, and society is in an insecure condition.

It is the custom among rich men in the East to bury a part of their treasures while using another in business, as security against the rapacity of the government, thieves, and invading armies. Such deposits in the earth are frequently found by workmen. In one case at Sidon, in a garden, three stone jars were found filled with gold coins of Alexander the Great and of Philip, his father. Finding such a hid treasure one becomes suddenly rich. The inquiring sinner who finds the truth that is in the Gospel becomes suddenly spiritually rich, heir to and partaker of the wealth of the kingdom of God.

The value of this spiritual treasure becomes apparent only

God's claim to the homage of his heart, for the field is to be obtained "without money and without price."

THE PEARL OF GREAT PRICE.

MATTHEW xiii. 45, 46.

THE kingdom of God is likened to a pearl of great price, which is eagerly sought by a wealthy man who is willing to pay any sum for it. The pearl is the truth, and when once the search for truth has been begun the effort gains in force, absorbs the thoughts and time of the soul, and permits no rest so long as there is a higher truth in prospect that may be attained. This is said in the parable to be selling all and buying the pearl of great price. This is a world in which exchange is absolutely necessary. No good thing can be had for nothing. Equal and exact exchange of value is nature's law, which law is as unerring as the law of gravity in the scales where a pound of gold only balances a pound of feathers. The soul is ready and really does exchange all that it has for the hope of future joy, believing that the hope is well founded and complete as a perfect pearl.

The merchant who seeks the pearl is Christ, and the pearl is the Church. In this view Christ gave Himself—all that He had to give—that the church might be established. Another says that the pearl is the kingdom of God, which was secured to us by one who was richer than all others, yet became poor for the sake of enriching humanity. Having gathered the riches of human life into a well-rounded and complete form, which is beautifully emblemed in the pearl of great value, he provided the machinery of the church as the most efficient means of imparting spiritual riches to poor souls.

THE DRAW-NET.

MATTHEW xiii. 47-50.

THE parable of the Tares recognizes the present mingling of good and bad souls in the church, good and bad plants in the garden, good and bad seed in the field, and this takes up the legend and refers to a future separation of good and bad elements in the spiritual world.

We are witnesses of such discrimination in the economy of nature constantly going on, in which fit material is chosen and unfit is rejected, and may easily be persuaded by analogy that a similar process purifies the spiritual world. This lesson, therefore, looks forward to the final consummation of the church, when it shall be coextensive with the world—that is, include every soul that has ever lived.

or chastise wrong and avenge innocence, and this power is always used at the proper time.

That this is and has been the idea in the minds of all writers in the church, we learn from accounts of Satan in Eden, Ham in the ark, Golden Calf at Sinai, Judas among the Twelve, and now a spiritual Babylon within Israel's camp. When these opposing elements are to be harmonized has not been determined, for a large part of the church has maintained the belief that rewards and punishments are to be expected in the future life.

Chrysostom said this is a terrible parable, and Gregory the Great said that it is one to tremble at, but can not be expounded.

THE UNPROFITABLE SERVANTS.

LUKE xvii. 7-10.

THIS parable presents the Jew in his servile condition under the Law—the old or Mosaic dispensation. The disciples asked for increase of faith. The Lord will grant the request, but at the same time will magnify the value of the gift they ask. He shows them that all works done without the living principle of obedience which they enjoy under the new dispensation are merely servile, and merit only a servile reward, for God can take no pleasure in them, since He owes no thanks to them, because such are unprofitable servants after all they may do. The lesson teaches humility. Truly, there is no royal road to earthly ease and worldly distinction as followers of the Lord, for they must contend with their own corrupt hearts, trusting in Him for help and victory, for by a living faith in the Master they will be enabled to do all things.

Spiritually this lesson means that we must renounce our own righteousness and trust in that of the Great Example. All that we have or hope to become depends on grace—the grace of the Lord.

THE UNJUST STEWARD.

LUKE xvi. 1-9.

CHRISTIAN prudence is the lesson taught in this parable, that is to say, the faithful will always use the world and the world's goods against the world and for God, as exemplified in the conduct of the unjust steward, which was commendable.

Not to be honored for robbing his master, but commended for cleverness and shrewdness in providing for himself in the future, by making friends among his master's debtors. The sharp practice of business men is admired by men who are willing to profit by the wits of such.

we have to do. He needs no witness, but unfaithfulness ever makes many witnesses who delight in exposing it.

All stewardship looks forward to the day of settlement. It is the right of the master to require a report, and with God the reckoning is sure. We respect the laws of the material world, so far as they are known, and we are becoming more and more acquainted with them from year to year, and laws of the moral or spiritual world are probably founded on the same immovable principles, and will be obeyed as surely and as soon as we are made to know them as well as we know the laws of the material world.

The use of the conduct of bad men in the parables is somewhat perplexing, but even the upright may learn some lessons from selfish and dishonest men, without compromising themselves.

By showing their faithfulness in the things of this world, men prove their fitness to be intrusted with a higher stewardship, over heavenly riches, the true riches of faith.

Fidelity in the stewardship of the Lord is in choosing to serve God instead of mammon. In truly serving God mammon is made our servant.

THE UNMERCIFUL SERVANT.

MATT. xviii. 21-35.

PETER inquired, Who is the greatest in the kingdom of God? and this lesson was the answer, teaching the law of forgiveness as a means of gaining souls. The Jewish law required forgiveness three times over for the same offence, but commanded punishment for a fourth, and Peter felt that he was proposing a very generous rule in more than doubling the number of times that one should forgive an erring one. The Master taught that forgiveness should be unlimited—seventy times seven meaning to an oriental an endless succession.

Some Christian writers maintain that certain offenses ought not to be forgiven, for in most good men's estimation there is a limit beyond which it is contrary to good morals to go. But even in most aggravated cases, when it is known that forgiveness can be ascribed only to a merciful spirit, men do applaud the man who dares to forgive even the greatest of injuries. In contrast to this the unforgiving spirit is quite sure to exhibit unreasonableness and meanness, as this unforgiving debtor did, and within a few moments after he had received the highest tokens of favor for himself. He betrayed no sense of shame, no feeling for his master's losses, but only a dread of personal slavery and suffering. He seemed incapable of serious humility, honest thoughtfulness

This raises a question. Do sins that have been forgiven return on the sinner by reason of after offences? The forgiven soul, living near Christ, is free; "the soul that sinneth, it shall die." The soul that sins knowingly, and not one that does a wrong ignorantly, is guilty. A soul may sin "ignorantly" against some priestly law and still remain innocent before Jehovah.

The unmerciful servant was delivered to the tormentors until he should pay his entire debt. This is said to mean that judgment in the spiritual world which is looked for at the end of the world. In the meantime those who are faithful in the kingdom of God forgive others their trespasses as they hope to be forgiven.

THE GREAT FEAST.

LUKE xiv. 15-24.

God's provision for man's spiritual nourishment and gratification is called a great feast. The abundance and variety of supplies for the feast are calculated to satisfy the spiritually quickened who hunger and thirst after righteousness, and who long for peace and joy after trial and suffering.

The natural man is so indifferent to heavenly or spiritual things, his desire is so wanting or so very faint, that the feast must be prepared in an attractive manner. Even then, those who were invited, who knew what good things might be expected, and who are supposed to have been the Scribes and Pharisees, did not come, and publicans and sinners were compelled to attend instead.

The servants who were sent out to invite the guests were the apostles and evangelists, or, if we accept another interpretation, He was the Lord himself, who is the only true apostle and evangelist, whose mission was to do the Father's will on earth.

Those who were invited and excused themselves represent such as believe themselves in no need of divine things, rich enough in all that the priest is supposed to deal, occupied so much with their own affairs that there is no time for attending to anything more, and so well supplied with good things of their own that the feast has no attractions. Such souls may be spiritually poor without knowing their condition. The poorest, in fact, were those who felt it beneath their dignity to spend their time over such useless matters as the priests have to offer. The gospels do not record a single instance of one of the so-called spiritual leaders of the Jews who had attached himself in any way to Jesus. They all repudiated the Christ and His spiritual kingdom.

The anger of the master at those who despised his feast is the anger of God whose love is despised. They were all in the city—that is, in the Jewish people. The second class

in public affairs. Many wars have been waged over a trifling difference of opinion on one point or another, and probably will be in the future; for so long as the church can control in civil affairs, it will make a servant of the civil power. The only safety is in keeping religious and secular matters entirely distinct.

The spiritually poor, who are conscious of their poverty and unworthiness, must be forcibly reminded that the invitation is intended for them. The pious monk Anselm says that God compels poor souls to come in through calamities, and Luther said they were driven in by their awakened conscience.

Those who have no desire for or knowledge of spiritual things readily find excuses for absenting themselves from the "table of the Lord." The food is not attractive to them, and so the parable is true to human nature, which loves the world and its pleasant things, but has to acquire a liking for divine things.

Some are kept away by pride, or business, or pleasure, and are courteous enough to offer an excuse, but others refuse in plain terms—will not come to the supper because they have as good or a better at home.

Then the master in anger invited the poor, the maimed, the lame, and the blind to be guests at the supper. That is those who are spiritually ailing, while those who think they are spiritually rich, virtuous, meritorious, exclude themselves.

If the city in the parable represented the theocracy, or the Jewish people, then the highways and hedges stand for the Gentiles, or Pagans. In this sense the parable is prophetic, for it showed how God had prepared a supper for a larger number of guests than could be found among the Jews, and sufficient for the world—for both Jew and Gentile.

The command to gather from the highways and hedges other guests for the feast is supposed to refer to the preaching of the Gospel to the Gentiles, more distinctly announced in the command to preach the gospel to every creature.

The revelation of the Father's will in the solemn annunciation, "that none of these men which were bidden shall taste of My supper," seems to have been applied thoroughly to the Jews, for exceeding few have ever accepted the Gospel from that day to this. Jesus has never been welcome in the synagogue.

THE RICH MAN AND LAZARUS.

LUKE xvi. 19-31.

In the writings of Justin Martyr, of Ambrosius, of Irenæus, and Tertullian, among the ancients, as well as in

are the forms of his transgressions noticed. Those who reject the idea of an invisible spiritual world of righteousness, truth, and joy, must of necessity delight in things which can be seen, handled and possessed. This was also the offence of the Pharisee, love of the world, hard-heartedness toward others, and prodigality toward himself. The possession of riches was not included as a part of the offence. The rich man was not punished for being rich, nor Lazarus rewarded for being poor. When the rich forget that they are God's almoners, stewards for the poor, and indulge in pride and idleness, they are in danger of future misery.

If this parable refers to the spiritual riches which the Pharisees, or Jews, were supposed to appropriate to themselves, and the poverty which Lazarus, as the type of the Gentile nations, endured, we may find it exemplified and illustrated by the world as it now is. The rich man as the church claims to have the choicest spiritual riches, and assumes that non-believers are outcast and poor as Lazarus was, but assuming that time has brought its proper retribution, we find on looking about us that the great work of civilization has been done outside of and in spite of the church, and they possess the true riches of the world which in any way benefit mankind, while the church is literally "in hell," or hades, as it is in the new version, under the criticism of the scholars and thinkers of the age. The parallel could be carried further, but, of course, what the actual experience is in the unknown world of spirits can not be conjectured by us with any certainty. If we accept the statements of this parable as direct teaching from the Great Teacher, who must have known all about the subject, then this is the most awful of all the passages in the Bible.

The church itself recognizes that the feeling of the masses is that of simple indifference, and that unlimited skepticism, the positive license of a conscious godlessness, and a resolute self-trust and self-will are their only rule of life, as we learn from the writings of the Bishop of Bedford and Canon Barry, both of England. And John Bright says that the working classes care as little for the dogmas as the upper classes do for the practice of Christianity.

The leading thought of the parable is this: He that could not be awakened to repentance by Moses and the prophets could not be by the reappearance of the dead. The subordinate idea is the contrast between the rich man and Lazarus; those who seek their highest good in the pleasures of the world, and are thereby excluded from the kingdom of God, forming the principal figure. The kingdom found the hearts of rich men far less accessible than those of the poor like Lazarus; for the very reason that their feelings and dispositions were precisely those of the rich man of the parable.

The answer was not direct, but general. Each parable teaches a special truth, and no one repeats the lesson in another. In one the present time is the field for work; in this the future is referred to, as a warning, as something to be prepared for. The door is open now, but there will come a time when it will be shut—by the hand of death.

If the lesson and warning were directed to the Jews, the door was shut to them at the destruction of Jerusalem, first under Titus, A.D. 70, and finally under Hadrian, A.D. 136, when the people were expelled from the promised land.

The Great Teacher urged His hearers to strive—not to rest and expect others to do the work—but to make personal and never-ceasing effort to improve every opportunity. The homely adage, "self-made man," applies to this lesson. Very few men, if any, succeed in life who are not self-made.

THE GOOD SHEPHERD.

JOHN X. 11-16.

CHRIST criticised the Pharisees with severity, and justly, as false guides to the people, a late instance having called attention to them, in the case of the action of the priests and leaders toward a poor blind man. Christ declares Himself the divinely called leader of the people, and the blind man the type of all who felt oppressed and were repelled by the selfish rulers and teachers. He is the door both for the sheep and the shepherds, and He addressed the shepherds specially in this parable.

All who seek to gather followers and form parties in the theocratic community, and to turn men to themselves instead of to the Messiah, were thieves and robbers, and such persons never gain entrance to the hearts really seeking salvation. They prey on simple and credulous souls. The true teacher who leads his flock to the true fold will be saved, both the flock and himself.

Hirelings can not be trusted when there is real danger. The two classes of Pharisees are described as thieves or hirelings. One sacrificed the welfare of the people to their selfish ends and aims; and the other with better intentions, but with too little true love, and therefore lacking in courage to risk their all for the good of souls. They fled before the Evil One, the wolf.

The flock is larger than the Jewish people, and includes the Gentiles—all mankind. But the Jews have neglected to enter the fold, and George Herbert, the sweet singer of the church, has told of their loss in this verse:

"Poor nation, whose sweet sap and juice
Our cyens have purloined, and left you drie;
Whose streams we got by the Apostle's sluice,
And use in baptisme, while ye pine and die;
Who by not keeping once, became a debtor:

and the various degrees of susceptibility for the word in men's souls are likened to the variously productive soils in which the seed is planted, and in this the relation of souls to Christ is compared with that of sheep to the shepherd; and the self-seeking teacher, who offers himself, on his own authority and for a bad purpose, as a guide of men, is likened to a thief who does not enter the sheepfold by the door, but climbs over the wall.

This parable differs from those in the other gospels in being less historical in style. It merely alludes to what usually happens, while they refer to what might have or did actually happen once only, and then when human affairs are taken to illustrate spiritual truths.

Faith in Jesus as the only door of entry into the divine sheepfold is the lesson; and such faith is the supreme sacrifice for sin. All outward ordinances together will not suffice if this is wanting. This faith is for sinners, not for those who need no repentance. Any soul may come and be saved from the curse of the law, and when within the fold, under the care of the Shepherd, be free to come and go anywhere in the pasture land—that is to find spiritual food, to profit by doubts, criticism, inquiry, any and every aid to discovery of the truth. This method is now the rule in the church, and is bringing all sects and divisions into closer union. Thought, study, inquiry, scrutiny, for the fullest possible information on every point is the only safe way in this age of scientific investigation.

Christ is the shepherd and He is the door of the fold, for no one can enter but through His spiritual guidance and help into the kingdom of God.

THE TALENTS.

MATTHEW XXV. 14-30.

DIVERSITY of gifts followed by equal rewards is the lesson of this parable. The reward depends on the motives, not on the amount of one's labors, except so far as this might be affected by the disposition of the heart, and perhaps also to rebuke ambition and jealousy among the disciples themselves. The servant who makes no use of the capital entrusted to him is condemned. Faithfulness and zeal, not the measure of gifts, are made prominent, and the disciple is encouraged to put all diligence into our outward service, if we would give our account at the last with joy and not with sorrow.

An Oriental poet has told a story which illustrates this parable, as here:

"There went a man from home: and to his neighbors twain
He gave, to keep for him, two sacks of golden grain.
Deep in his cellar one the precious charge concealed;
And forth the other went and sowed it in his field.
The man returns at last—asks of the first his sack:

One-half of all therein proves rotten and decayed,
Upon the other half have worm and mildew preyed.
The putrid heap to him in ire he doth return;
Then of the other asks: 'Where is my sack of corn?'
Who answered: 'Come with me, behold how it has sped,'
And took and showed him fields with waving harvests spread.
Then cheerfully the man laughed out and cried: 'This one
Had insight, to make up for the other that had none;
The letter *he* observed, but thou the precept's sense;
And thus to thee and me shall profit grow from hence;
In harvest thou shalt fill two sacks of grain for me,
The residue of right remains in full for thee.'"

THE POUNDS.

LUKE XIX. 11-27.

CHRIST made use of many parables during His ministry, while His disciples expected Him to establish a visible kingdom, to give them clearer ideas of the process by which a spiritual kingdom was to be founded and developed.

Three points were brought forward in this: the opposition to be met at Jerusalem; His departure (to the unseen world), and later return in triumph; and, finally, their duty to labor actively in the interval, and not to await in indolence victory by other means.

He showed how they must win their places in the kingdom of God by faithfully using the means intrusted to them. The use of money loaned on interest is the framework of the lesson.

Jellaleddin, the great religious poet of the East, wrote a poem in which life is described as a sum of money, to be laid out at interest for God:

"O thou that art arrived in being's land,
On His affairs was sent, at His command,
Thee thy Lord gave thy faithfulness to prove,
The sum of life, a capital in hand.
Hast thou forgotten thine entrusted pound?
Dazed with the market's hubbub dost thou stand?"

"Instead of dreaming, up and purchase good:
Buy precious stones, exchange not gold for sand,
Thou at the hour of thy return wilt see
Thy monarch set, with open book in hand.
What thou from Him receivedst He will bring
To strict account, and reckoning demand:
And a large blessing, or a curse from Him,
Thy faithfulness or sloth will then command."

The enemies of Jesus and of all righteousness will be judged in the great day. The destruction of Jerusalem has begun the fulfilment of this prophetic parable. That frightful day of doom to the Jewish people was a second coming



START OF THE PHOTOGRAPHIC EXPEDITION IN PALESTINE.—The expedition equipped and sent out from St. Louis by the publishers of the Self-Interpreting Bible were met at Jaffa by a dragoman, assistant dragoman, cook, waiter, chief muleteer, and several assistants, together with horses, tents, cooking utensils, and all other furnishings necessary to perform the work for which the pen sketching and photographing party were sent to Palestine. The instructions of the publishers were definite and comprehensive. All the places made sacred by the words and deeds of Christ, all the cities, villages, mountains, valleys and rivers of the Holy Land, made memorable by association with the kings, prophets, and priests of biblical History, were to be visited, photographed

and described. The success of the expedition vindicated the wisdom of the promoters of the enterprise. By the general consent of the best and most distinguished authorities in Europe and America, the photographs which illustrate this work bring the scenery of Bible Lands before the eye in a more vivid and real way than was ever done before.

In the illustration given above we see Rev. James W. Lee, D. D., the author, and editor of the Self-Interpreting Bible, giving directions to the dragoman and chief muleteer as the party is leaving, in the early morning, the Church of St. John at Samaria. Following close behind is Mr. R. E. M. Bain, the artist, who was selected for this work because of his great experience, efficiency and wide reputation as an outdoor photographer.

THE GOSPEL ACCORDING TO SAINT MATTHEW.

Nothing is of more importance, nothing more deserves a plain and fully-attested account, than the birth, life, death, and resurrection of our Redeemer, on which the eternal honour of God and the salvation of men so marvellously depend, and in which the scope and principal predictions of the Old Testament are so manifestly fulfilled. In the four Gospels now before us these things are plainly related, fully attested, and the accounts all deeply marked, not only with the utmost candour of the writers, but with the infallible direction and infinite authority of the Holy Ghost. Matthew and Luke trace our Saviour's history from his conception in the womb to his glorious ascension. Mark and John begin their accounts with his public appearances at his baptism and as a minister of the circumcision. Matthew and Mark (who often shortens, but sometimes adds to Matthew's accounts) chiefly insist on his acts; Luke, and especially John, on the divine discourses which he delivered. But, in all, the miracles which he wrought, the instructions which he inculcated, the conduct which he uniformly pursued, and the manner in which he endured his sufferings, plainly demonstrate him the Son of God and Saviour of the world. Matthew, Mark, and Luke seem to have written their histories of Christ about thirty years after his death, without having previously seen one another's narrative.

[The inspired title is not 'Gospel,' but 'The book of the generation of Jesus Christ.' The word 'Gospel,' however, beautifully expresses the import of the sacred narrative. 'Gospel' is derived from the Saxon *god*, good, and *spel*, a history or message; and is a translation of the Greek *Ευαγγέλιον*, from *ευ*, good, and *αγγελία*, a message.

Matthew, also called Levi (Lu. 5. 27), was a native of Galilee. He was a 'publican,'—in modern language, a collector of rates or taxes; or, perhaps (see ch. 9. 9), he might receive the more dignified title of 'custom-house officer.' He was one of the twelve who were early called to the service and companionship of our Lord. He preached the gospel of his kingdom during our Lord's ministry, ch. 10. 3; saw him after his resurrection; received the Holy Spirit on the day of Pentecost; and afterwards preached with much success, especially in Judea. His Gospel is believed to have been written about A.D. 41, or about eight or ten years after our Lord's ascension. As he wrote immediately for the Jewish converts, it has been conjectured that he wrote originally in Hebrew, and that his Gospel was translated into Greek about A.D. 60, while the evangelist was yet living; and there is no doubt that in very early times there were two copies (or MS. editions) of his Gospel, the one in Hebrew, the other in Greek. Nevertheless, from Matthew's interpretation of Hebrew words into Greek (see ch. 1. 23; 27. 33), and the perfect accordance of his phraseology, in such cases, with that of the other evangelists, who unquestionably wrote in Greek (comp. Mar. 5. 41; 15. 22, 34; Jn. 1. 38), the legitimate conclusion seems to be that Matthew, as well as the other evangelists, originally wrote in the Greek tongue. That he may have given an edition in Hebrew is no doubt possible; but the existence of such a Hebrew original rests upon no authority of MSS., can never rise beyond the level of conjecture, and is therefore inadmissible as an item in legitimate Scripture criticism. C.

The Gospel of Matthew might be termed the Bible in miniature. The object of the Bible is to present an all-sufficient Saviour and a complete scheme of saving truth to a sinful world. This is done by Matthew. No essential doctrine is omitted; no essential duty is overlooked; no essential ordinance is left out. The plan of the Gospel is systematic and logical. The genealogy of our Lord is traced from Abraham; and he is thus connected with the revelations and promises made to patriarchs and prophets. The mystery of his conception is explained; and he is thus proved to be God Incarnate. The story of his infancy, growth, wants, and sufferings is told; and he is thus proved to be man. The descent of the Divine Spirit upon him at baptism is narrated; and he is thus shown to have been specially consecrated and prepared for his great work. His temptation and triumph are recorded; and he is thus shown to have power over Satan, man's enslaver. His sermon on the mount and his parables are given; and he is thus shown to be the great Teacher. A series of stupendous miracles wrought by him is detailed; and he is thus shown to be very God. His passion and death upon the cross are described; and he is thus shown to have borne for us the curse of a broken law. His resurrection from the grave and his assumption of universal sovereignty are recorded; and he is thus shown to have completed redemption work, and to have become 'Head over all things to his church.'

Even, fundamental doctrine of Christianity is embodied in this Gospel:—human depravity, repentance, faith, the incarnation, substitution, and sacrifice of Christ, the trinity, the judgment, heaven and hell. Every duty we owe to God, to ourselves, and to others is unfolded:—worship, prayer, Sabbath observance, implicit obedience to God, honour to parents, love to the brethren, charity to mankind, holiness of life and language, purity of thought. Matthew records the institution of the sacraments, baptism and the Lord's supper. He relates the appointment and commission of a gospel ministry, and he closes his Gospel by that solemn charge given by our Lord to his church:—'Go ye and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.'

It is well to note that the word gospel (with its Greek equivalent) is not used in the text of the New Testament in the same sense in which it is used in the title of this book. In the Greek text the term *Ευαγγέλιον* is confined to the 'glad tidings' of the Messiah's coming, and the salvation preached in his name. Thus in Mat. 11. 5, 'The poor have the *gospel* preached unto them;' that is, the advent and doctrine of the Messiah. So in Ro. 1. 1: 'Separated unto the *gospel* of God.' We also read of the '*gospel* of salvation,' Ep. 1. 13; the '*gospel* of peace,' Ep. 6. 15; the '*gospel* of glory,' 1 Ti. 1. 11. Early ecclesiastical writers used the word in a more strictly technical sense, namely, as a proper name of the *Lives of Christ*. Justin Martyr is the first, so far as we now know, who employs it in this sense. The sacred narratives of the life and sufferings of Christ were then called '*Gospels*,' and their authors '*Evangelists*.'

Matthew was son of Alphæus, Mar. 2. 14; and as it is probable that James, the son of Alphæus, was a son of Mary, the wife of Cleophas, and sister of the mother of our Lord, Jn. 19. 25, Matthew was thus a near relative of Jesus. He was a native of Galilee; and his family must have been poor, as otherwise he would not have accepted the office of publican. From the time of his call he remained a close attendant upon Jesus, and witnessed nearly all the great events of his life. After the ascension he appears to have confined his ministry chiefly to the Jews, and to have laboured in Palestine. His Gospel was specially adapted to the wants

Thamar; and Phares begat Esrom; and Esrom begat Aram;

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

5 And Salmon begat Booz of Ruth; and Booz begat Obed of Ruth; and Obed begat Jesse;

6 And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias;

7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon;

12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

18 ¶ Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19 Then Joseph her husband, being a just

A.M. 4000.

* Jesus was the personal name of our Lord, given by the angel at the annunciation, to denote the special work he should accomplish. He was to be the Saviour of mankind. Christ, equivalent to the Hebrew Messiah, is the prophetic name of our Lord, indicative of his great offices, as anointed Priest, Prophet, and King. As here used it is a proper name; but in the body of the gospel narratives it is an appellation, and in Greek has the article. It is descriptive of him as the Messiah, the Anointed One.—P.

† Ge. 46.12. Ru. 4.18-22. 1 Ch. 2.5-9-15. Lu. 3.33-39.
‡ Nu. 1.7-10.14.
§ Jos. 11.16-22-25. He. 11.31. Ja. 2.25.
¶ Ru. 1.12-14. 1 Ch. 2.11, 12.
‡ 1 Sa. 16.1; 17.12. 1 Ch. 2.15.
§ 2 Sa. 12.24. 1 Ch. 3.5:14.4.
¶ 1 Ch. 3.10-17. 1 Ki. 11.43:14.31:15. 2 Ch. 9.31:12.16:14.1.
‡ 1 Ki. 15.24. 2 Ki. 8.10; 14.21. 2 Ch. 17.12:1. 12:6.1.
¶ 2 Ki. 15.7.38:16.20. 2 Ch. 26.32:27.9:28.27.
‡ 2 Ki. 20.21:21.18.26. 1 Ch. 3.13.14. 2 Ch. 32.33:33.29:25.
§ Some read, *Josias begat Jakim*, and *Jakim begat Jechonias*.
¶ Or, *Jehoiakim*. 1 Ch. 3.15.16. 2 Ki. 23.30. 24.17. 2 Ch. 36.1,4. 10.
‡ 2 Ki. 24.12:25.27. 1 Ch. 3.17.19. Hag. 1.1. 12:2.23. Ezr. 3.2; 5.2. Ne. 7.7:12.1. Lu. 3.27.
¶ ver. 18.19. Lu. 1.27; 2.4.5.43.
‡ That is, the betrothed husband (ver. 18); parties so plighted being called husband and wife, Ge. 29.21. De. 22.24.—C.

¶ ver. 18.20.25. Lu. 1.35:27. Mar. 6.3. 15.7. 14:1.15:2.9:9. Mi. 5.2. 2. Je. 31.22. Ro. 1.3:2.5. 1 Ti. 3.16. Jn. 1.14. Ge. 3:15.
A.M. 4000.
‡ Lu. 1.27.
¶ Lu. 1.35. Je. 31.22. Ga. 4.4. He. 10.5.
§ The exact intentions of Joseph may be gathered from a comparison of his character as given in the phrase "a just man—a man who felt conscientiously bound to act in accordance with a fair yet merciful interpretation of law with the enactment in De. 24.1. Had he desired to act legally without regard to mercy, he might have resolved to bring

Gentile, guilty not merely of original, but of the deepest actual transgression. C.
Ver. 18. Dating from the birth of Christ did not commence till about A.D. 730, which birth some place in the fifth year before the common era. From Malachi to Christ there are reckoned 400 years; from Ezra, 500; from Solomon, 1000; from the exodus, 1500; and from the creation, 4000; or, according to other calculations, 4004, C.
Ver. 19. *A just man*. Mild, gentle, benignant, as the word signifies among the Hebrews, Ps. 114.17; Pr. 12.10. C.
Ver. 22. *That (or so that) it might be fulfilled*. Not as if the design was to fulfil the prophecy, but that the event fulfilled it. For such use of the Greek *ἵνα*, see Mat. 23.35. J.

A.M. 4000.

Mary to a public trial; but he resolved to adopt the milder course, give her a 'writing of divorce,' and send her away from his house without public trial or exposure.—P.
‡ De. 24.1:22.21-25.
¶ Job 33.15.17. Lu. 1.10.26. ch. 2.13:4.11.
‡ Gr. *begotten*.
‡ ver. 18. Lu. 1.35. He. 10.5. Je. 31.22.
‡ Lu. 1.31:2.7.21. Ge. 3:15. Is. 7.14.
‡ That is, *Saviour*.
‡ Ge. 22.18:49.10. Ps. 72.17. Je. 23.6; 29.16. Da. 9.24. Ho. 1.7. Ac. 13.23. 13.31. 23.32. 38. Tit. 2.14. He. 7.25. 1 Jn. 3.5.8. Re. 1.5.6. 1 Pe. 1.19.
‡ Nu. 23.19. 1 Sa. 15.29. Is. 44.26. 1 Th. 5.24. Tit. 1.2. He. 6.18.
‡ Is. 7.14. Ge. 3.15. Je. 31.22.
‡ Or, *his name shall be called*.
‡ Jn. 1.14. Ro. 1.3:4. 9.5. 1 Ti. 3.16. Is. 9.1.
‡ God manifesting himself in our flesh.—C.

‡ De. 12.32. 1 Sa. 15.22. Ac. 26.19.
‡ ver. 21. Ex. 13.2. Lu. 2.7. 21. 1 Th. 1.10. He. 7.25.
CHAP. II.
Year of the world 4000, and 4th before our common account, called *Anno Domini*, or year of our Lord.
‡ Mi. 5.2. Lu. 2.4-7. ch. 1.25. Ge. 49.10. Da. 9.24-26. Hag. 2.7.9.
‡ Ge. 22.18:49.10. Is. 11.10.60.3. Ze. 6.8.3.
‡ Ge. 25.16. Job 1.3. Ju. 6.3. 1 Ki. 4.30.
‡ 2 Ec. 9.9. Is. 9.6.7. 52:13. Nu. 24.17. Is. 60.3.
‡ Jn. 5.43.
‡ Ps. 2.2-6. Ac. 4.27. 26. Jn. 15.18. ch. 8.29.
‡ Heads of the 24 courses, 1 Ch. 24.4-18. 2 Ch. 36.14.
‡ Ezr. 7.11.12. 1 Ch. 24.6. 2 Ch. 34.33. ch. 7.29:13.5. Je. 8.8.
‡ Mi. 5.2. Jn. 7.42.
‡ It will be observed that this quotation from Mi. 5.2 is not literal. The original has 'Bethlehem Ephrath.' The reason of the change is, that the old name had become obsolete, and to distinguish the city from another of the same name, the words 'in the land of Judah' are added. Another verbal change is made upon the same principle. Matthew, under divine inspiration, modifies the language which he quotes, so as, while preserving its import, to adapt it to the new circumstances.—P.

man, and not willing to make her a public example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel; which being interpreted is, God with us.

24 Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her first-born son: and he called his name JESUS.

CHAPTER II.

1 The wise men out of the east are directed to Christ by a star. 11 They worship him, and offer their presents. 14 Joseph fleeth into Egypt, with Jesus and his mother. 16 Herod slayeth the children: 20 himself dieth. 23 Christ is brought back again into Galilee to Nazareth.

NOW when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2 Saying, Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him.

3 ¶ When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet;

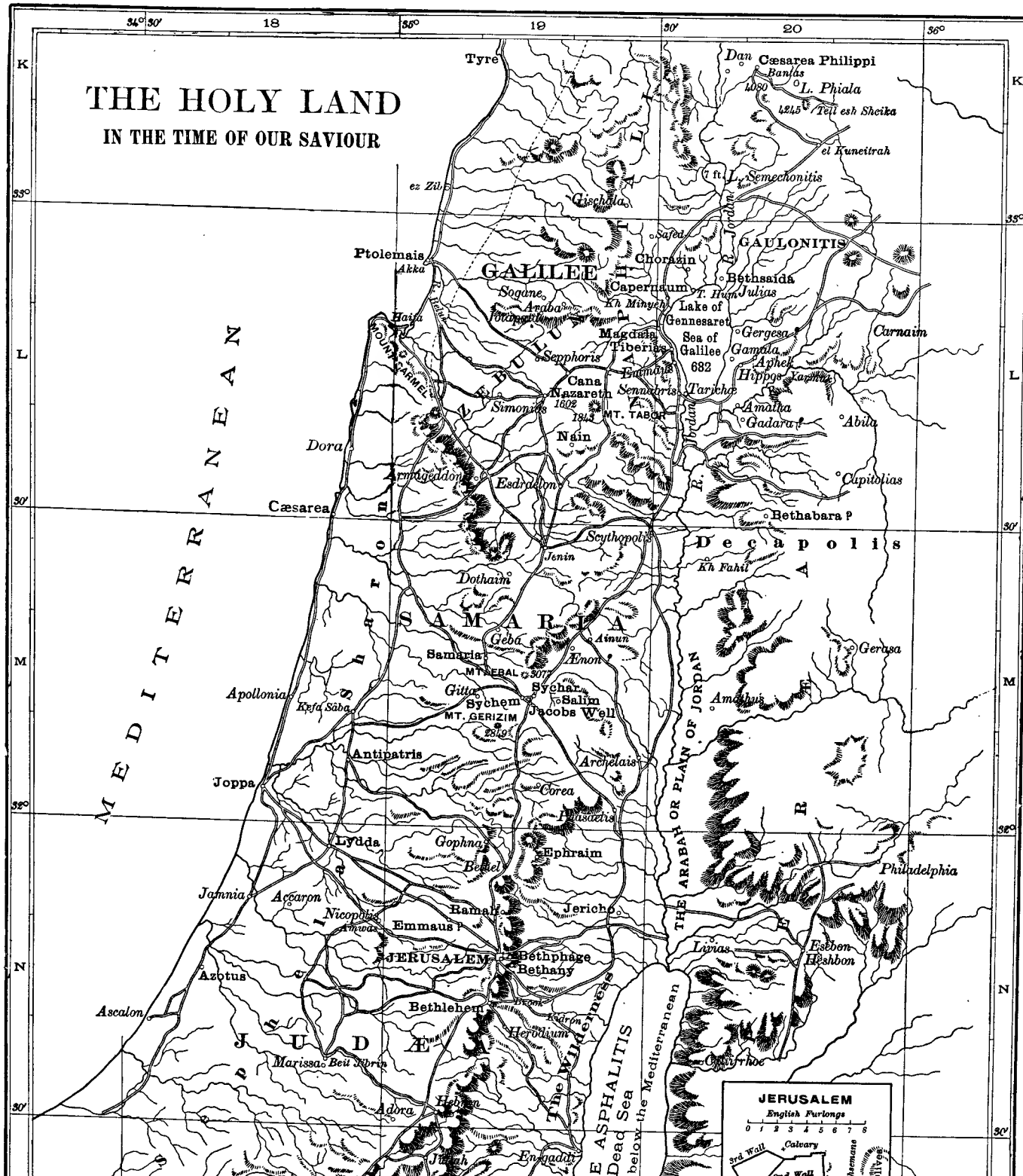
6 And thou Bethlehem, in the land of Juda,

CHAPTER I. Ver. 1-17. In this genealogy of Christ, by his supposed father, we have four women inserted, three of them Gentiles, and Bathsheba, an adulteress, to discover him as the Saviour of the Gentiles and of the greatest sinners. The three immediate descendants of Joram by Athaliah are omitted, to mark the curse of God upon unhallowed marriages to the third and fourth generation. 18, 19. Mary's espousal to Joseph prevented the imputation of bastardy to her son, and secured her an assistant to bring him up.—Joseph was afraid of marrying an unchaste

ours may much exercise our patience, they do not in the least weaken his promises. Full and convincing is the evidence that our Jesus is the true Messiah, the Saviour of Jews and Gentiles, males and females, of sinners, even the chief. Marvellous was the providence of God that he should prepare him his holy manhood through and from such abominable persons and acts. But strange alterations take place in the temporal condition and moral qualities of families in a few generations. Herod's

THE HOLY LAND

IN THE TIME OF OUR SAVIOUR





VIEW OF BETHLEHEM. [MATTHEW, ii:1].—Six miles south of Jerusalem is Bethlehem. When Jesus was born here, in the days of Herod the king, it was only a village. Its history dates back to the time of Jacob, who buried his wife Rachel near this place. Bethlehem was the home of Boaz, who married Ruth, and whose son was Obed, and whose grandson was Jesse, the father of David. Here David tended his father's

sheep, and here he was anointed by Samuel as King of Israel and Judah.—I. Samuel, xvi:11-13. From this place went up the triumphal song, "Glory to God in the highest, and on earth peace, good will toward men." There are some 6,000 people here now, and they make their living by carving scenes in the life of our Savior out of mother-of-pearl, and by pressing flowers, which they sell to tourists.

art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule^s my people Israel.

7 Then Herod, when he had ^{privily} called the wise men, inquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem; and said, Go¹ and search diligently for the young child; and when ye have found *him*, bring me word again, that ^I may come and worship him also.

9 ¶ When they had heard the king, they departed: and, lo, the star,⁴ which they ^{saw} in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they ^{rejoiced} with exceeding great joy.

11 ¶ And when they were come into the house, they saw the young child with Mary his mother, and fell down, and ^{worshipped} him: and when they had opened their treasures,⁵ they presented⁶ unto him gifts; gold, and frankincense, and myrrh.

12 And ^{being} warned of God in a dream that they should not return to Herod, ^{they} departed into their own country another way.

13 And when they were departed, behold, the angel of the Lord ^{appeareth} to Joseph in a dream, saying, ^{Arise}, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod⁷ will seek the young child, to destroy him.

14 When he arose, he took the young child⁷ and his mother by night, and departed into Egypt:

15 And was there until the death of Herod, that it might be fulfilled which was spoken of the Lord by the prophet, saying, ^{Out of Egypt have I called my son}.

16 ¶ Then Herod, when he saw that he was

A. M. 4000.

1. Is. 9, 6, 7. Ps. 2, 6. Col. 1, 13. Ep. 1, 22. 3 Or, *seed*, Is. 40, 11. Eze. 34, 23, 24; 37, 24. Re. 2, 27. 4 Ge. 3, 1. Ex. 1, 10. Ps. 10, 8, 9; 12, 2; 40, 14; 55, 21; 64, 4. 5 Job 5, 12. 1 Ki. 19, 2. 15, 23; 17, 5. 6 Pr. 26, 24. 2 Sa. 15, 7. 1 Ki. 21, 9. Tit. 1, 16. Ps. 12, 255. 11. ch. 26, 48, 49; ver. 10. 7 It appears to have been a fiery meteor in the lower sky. 8 ver. 2. 9 Lu. 2, 10, 11. De. 32, 43. Ps. 67, 4. xcvi. - c. 105. 10 Ps. 2, 12; 45, 11. Jn. 5, 23. Ps. 22, 29; 72, 17. 11 Treasures. Caskets or other receptacles used by travellers. The special mention of 'opening' seems to intimate that they were carefully sealed, a precaution very necessary for preserving the fragrance of the frankincense and myrrh. - C. 12 Or, *offered*, Ps. 72, 10-15. Is. 60, 6, with Ge. 43, 1, 25. 13 Sa. 17, 10. 27, 1. Ki. 10, 2. Pr. 18, 16. 14 ch. 1, 20. 15 Ex. 1, 17. Ac. 4, 19; 29. 16 ch. 1, 20. Nu. 12, 8. He. 1, 1. 17 Ho. 11, 1. Re. 12, 4. ch. 10, 23. 18 ver. 10. 19 Whether this happened about two months or about a year after Christ's birth, we know not. 20 Ho. 11, 1, with Nu. 24, 8. 21 Josephus does not specially mention the massacre, but most evidently alludes to it in these words: - 'Many slaughters followed the prediction of a new king' (*Antiq. b. xvii. c. 17*). - Coats, villages around Bethlehem. - C. 22 There is some difficulty in the interpretation of this quotation. Bethlehem was a town of Judah; Rachel was mother of Benjamin, and Ramah was one of the chief cities of that tribe: how then can it be said that Rachel was weeping for her children? The solution is this—Rachel died and was buried on the southern border of Benjamin, and within half a mile of Bethlehem. Herod slew the children not in the town merely, but 'in all the coasts thereof,' and consequently in that part of Benjamin around Rachel's sepulchre. The sepulchre was, and still is,

A. M. 4000.

well known. By a bold and beautiful figure Rachel is represented as rising from her tomb, and filling the country with a wail of sorrow over her slaughtered children. 23 Pr. 27, 3. Da. 3, 12. 24 See note * in first column. 25 Pr. 1, 15. Is. 59, 7. ch. 10, 34. Jn. 15, 18. Pr. 20, 21; 21, 30. Thus the time of Christ's birth was publicly marked, and none left to rival his honours. 26 ver. 7. 27 Again fulfilled, as it had been at the captivity of Babylon. 28 Je. 31, 15, with Ge. 35, 9. Jos. 24, 27. Je. 40, 1; 41, 3. The third year before the account called *Anno Domini*. 29 Rachel weeping. Rachel, neither personally, for she was dead—nor figuratively, for that would be forced, but Rachel represented by her descendants—even as Levi is said to have 'paid tithes in Abraham,' He. 7, 9, 10. The prophecy begun in the type (Je. 40, 1), and now completed in the anti-type. - C. 30 See note † in first column. 31 ch. 1, 20. ver. 13. Ps. 37, 8. Pr. 3, 6, 8. Ps. 91, 11, 12. Ex. 4, 19. 32 They are dead. Herod, and most probably his cruel son Antipater, who died five days before his merciless father. - C. 33 Archelaus reigned as ethnarch or governor, and appeared to have inherited his father's cruel disposition. - C. 34 Ps. 46, 1; 132, 8; 121, 8; 48, 1, 11. Sa. 2, 6. c. ch. 3, 2. Lu. 2, 39. 35 Galilee. An obscure province in the north of the Holy Land, where Antipater, another son of Herod, was governor. - C. 36 In. 4, 45. 37 i. e. branch, the Saviour; separated or crowned one. Is. 11, 1. Zec. 6, 12. Job 7, 10. Nu. 6, 2, 13. Ju. 13, 5, 7. 1 Sa. 1, 11. Am. 2, 10-12. Ac. 24, 5. CHAP. III. A. D. cir. 27. 1 Mar. 1, 1. Lu. 3, 2. 2 1. 5-25; 57-80. Jn. 1, 6, 7, 20. Jos. 15, 61. Is. 40, 3. 3 Ec. 1, 4, 17. Ac. 2, 38, 39; 13, 39. Lu. 3, 3-5; 15, 55-7. Eze. 33, 11. 4 Da. 2, 44; 7, 13, 14. 5 the gospel dispensation, ch. 4, 17; xiii. xxv. 6 Is. 40, 3. Mar. 1, 3. Lu. 1, 1. 1. 23. Mal. 3, 1; 4, 2, 5, 6.

mocked of the wise men, was ^{exceeding} wroth, and sent forth, and slew all the children⁸ that were in Bethlehem,⁹ and in all the coasts thereof, from two years old and under, according to the time which he had ^{diligently} inquired of the wise men.

17 Then was fulfilled¹ that which was spoken by Jeremy the prophet,² saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping³ for her children, and would not be comforted, because they are not.⁴

19 ¶ But when Herod was dead, ^{behold}, an angel of the Lord ^{appeareth} in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead⁵ which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus⁶ did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, ^{being} warned of God in a dream, he turned aside into the parts of ^{Galilee}.

23 And he came and dwelt in a city called ^{Nazareth}: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.⁸

CHAPTER III.

1 John preacheth: his office, life, and baptism. 7 He rebuketh the Pharisees: 13 he baptizeth Christ in Jordan, and receiveth a witness from heaven.

IN those days came ^{John} the Baptist, preaching in the wilderness of Judea,

2 And saying, ^{Repent} ye: for the kingdom of heaven¹ is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, ^{The voice of one cry-}

discoveries of Jesus Christ as the great God-man, who effectually saves from sin and wrath.

CHAPTER II. Ver. 1. *Wise men*. Magi. These were originally Persian philosophers and priests; but the name was applied to such men of other countries as applied themselves to the study of astronomy, theology, &c. Daniel was set over the Babylonian college of the Magi, Da. 5, 11, whereby we may learn the purity of their scientific pursuits and original religious principles. These visitants were probably Jews; but from what country east of Jerusalem does not appear. - C.

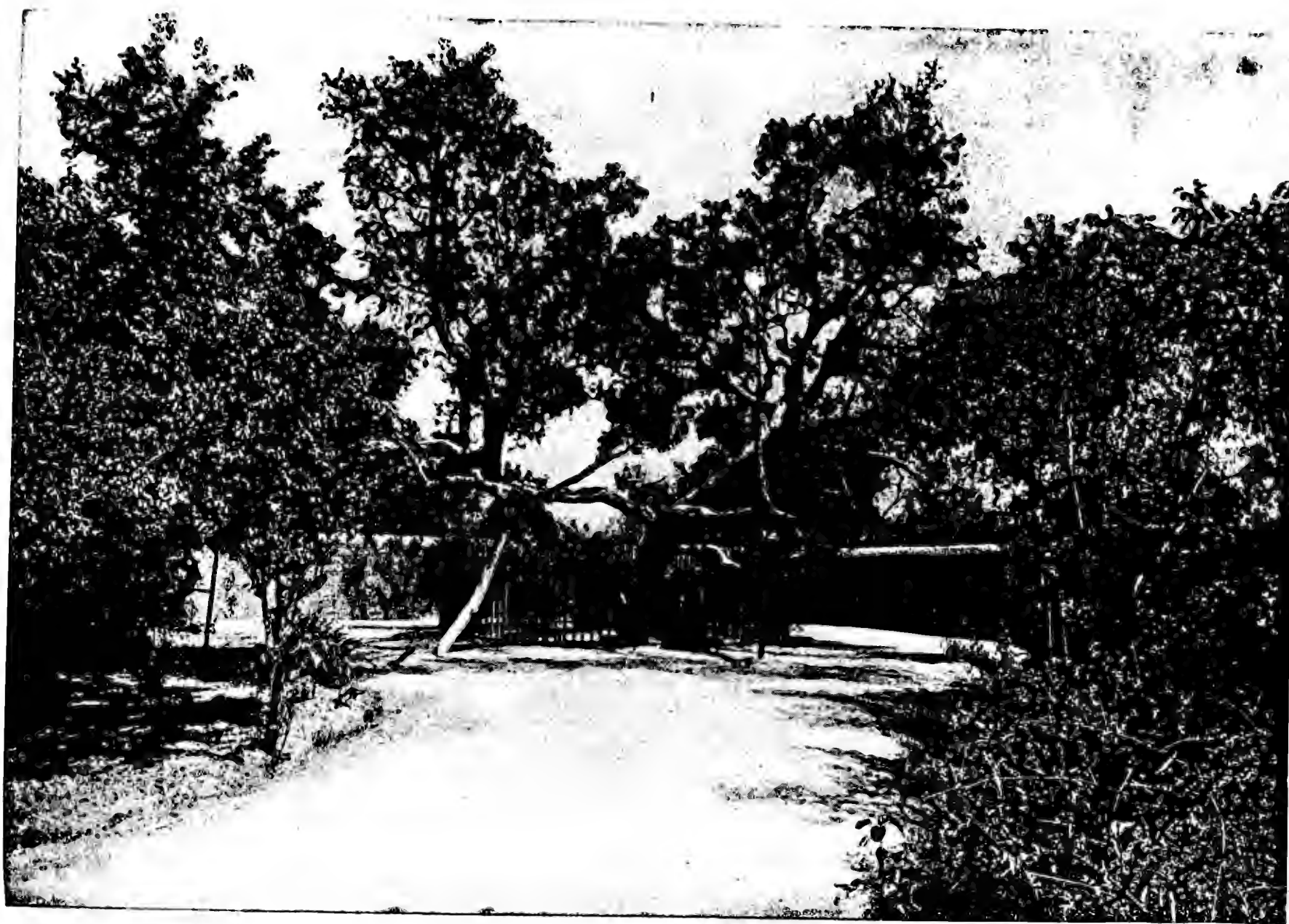
Ver. 2. Tacitus and Suetonius testify that, throughout the whole East there was, about this time, a general expectation of the birth of a king in Judea who should reign over the whole world. This opinion would naturally arise from the prophecies concerning the birth of Christ, which, by means of the Septuagint translation, and the dispersion of the Jews, had now been extensively diffused through all that had once been the Greek, and now was the Roman empire. - C.

Ver. 3. *Chief priests*. The heads of families in the

and early the sufferings, of our Redeemer! and yet attended with the honours of an extraordinary star directing to him; the devout visit of the wise men; and the repeated directions of God concerning him. How early the Gentiles begin their gathering to Shiloh! and often they who live farthest from the means of grace are first converted. Even in extraordinary appearances of nature we ought to inquire after God's mind and will; and if we be earnestly desirous to know and find Christ, neither pains nor perils will hinder us. Nothing produces so great a hatred of Christ and his kingdom as ignorance of their nature and design. And it is awful when repeated directions concerning him do but make men the more deceitful and desperately murderous. Adorable is the providence of God, which disappoints the devices of his enemies.

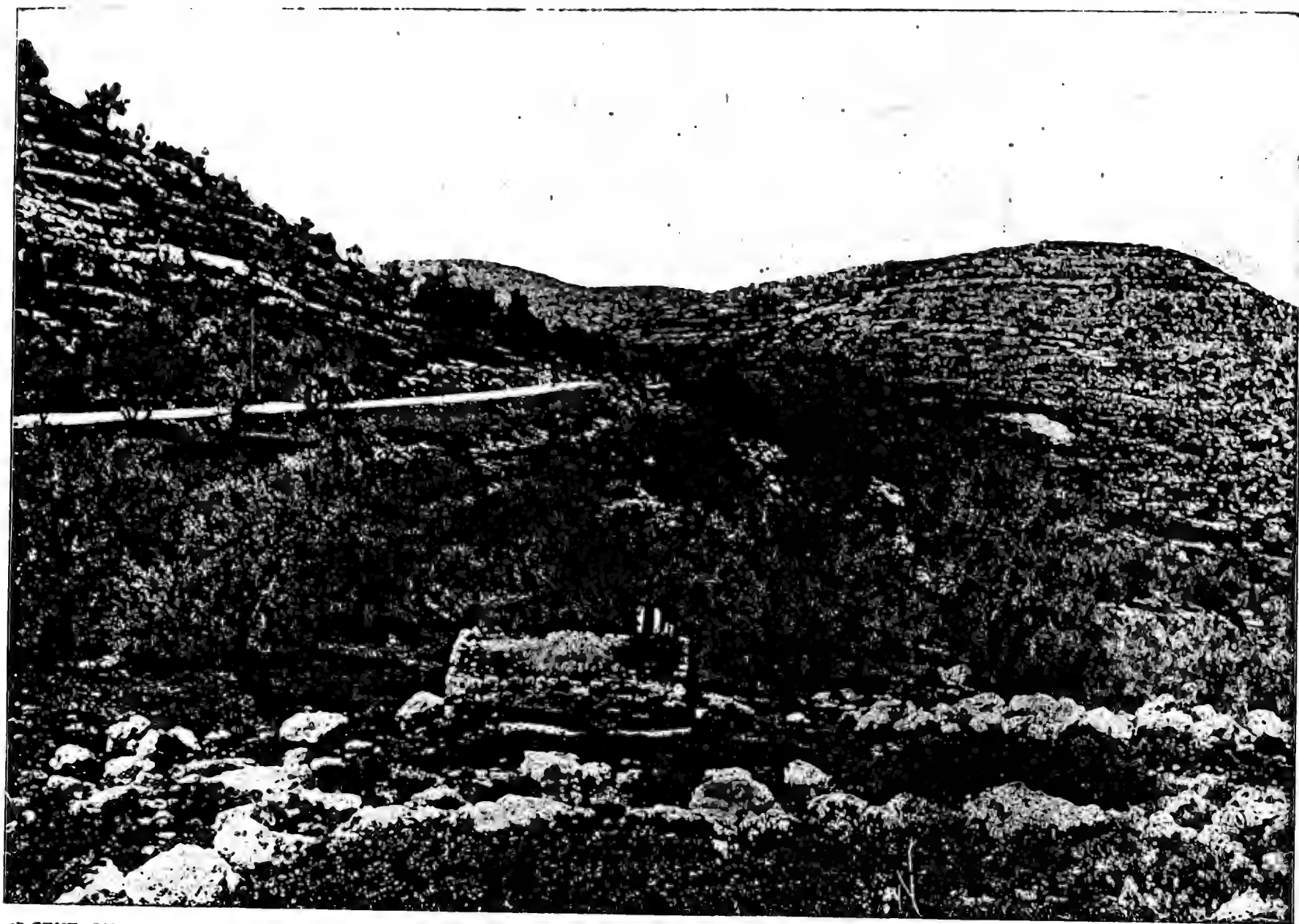
and to live with him as my Father and Companion, go where I will!

CHAPTER III. Ver. 2. The kingdom of heaven often denotes the gospel dispensation, but sometimes the heavenly glory, or the work of grace in the heart. 7-10. Ye hypocritical Pharisees and irreligious Sadducees, who, like your father the devil, are full of malignant enmity to all real goodness, who hath instigated you to apply for my baptism as a mean of escaping the temporal and eternal judgments to which ye are so exposed? Bring forth therefore good works in heart and life, suitable to the nature and evidential of the sincerity of your repentance, or else my baptism will do you no service. Imagine not that your



THE TREE OF THE VIRGIN AT MATARIYEH. [Matthew, ii:13-15.]—Out about six miles from Cairo, and in the suburbs of the ancient city of On, where Moses was educated, is the village of Matariyeh, where Mary and Joseph with the infant Jesus spent the time of the sojourn in Egypt. There is an old tree here, enclosed, as you see in the picture, that is said to be the identical tree under which

the holy family rested. Nearly all tourists who go to Egypt make a pilgrimage to Matariyeh. Near this place was the Temple of the Sun, where Potiphara, the father-in-law of Joseph, acted as priest, and here Joseph and Asenath, his wife, lived. The holy family could have spent the time of the sojourn in Egypt at no more fitting place than in the neighborhood where Joseph and Moses lived.



SCENE ON THE JERUSALEM ROAD. [Matt. ii:21.]—Upon the death of Herod, Joseph and Mary returned from Egypt to Nazareth. After leaving Egypt they went up by Hebron and Kuryet El Anab, and from thence by the Jerusalem road to Ramleh and then northward to Nazareth. The scene given in the above picture, in

the light of all historical statement, was witnessed by the holy family. For this is the road from Jerusalem to Ramleh that has been here in all ages. It is about 12 miles out from Jerusalem and about 4 miles from Kuryet El Anab. Standing at this high point we are in sight of the Mediterranean sea and the Valley of Ajalon and the plains of Sharon.

ing in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5 ¶ Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.

7 ¶ But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, 'O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits meet for repentance:

9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 If indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

12 Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

13 ¶ Then cometh Jesus from Galilee to Jordan, unto John, to be baptized of him.

14 But John forbade him, saying, 'I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering, said unto him, Suffer it to be so now: for thus it becometh us

A.M. cir. 4093.
A.D. cir. 27.

2 ch. 11, 18, Mar. 1, 6, 2
Ki. 1, 8, Mal. 4, 5, Lu. 1,
17, Zec. 13, 4.
2 John's dress was
that commonly worn
by the dwellers in the
wilderness of Judah
and plains of Arabia.
It was, and still is,
different from the
costume of the peo-
sants in other parts of
Palestine. It consists
of a loose robe of
camel's or goat's hair;
a coarse under-gar-
ment bound round
the waist by a girdle
of leather; a coloured
handkerchief thrown
over the head, and
enclosed by a fillet
of camel's hair. The
feet are either bare
or partially covered
with sandals of un-
dressed skin. The
simple costume has
remained unchanged
among the Bedwin
of Arabia and the
semi-nomad shep-
herds of Palestine for
thousands of years.

3 ch. 11, 18, Le. 11, 22.
4 See note * below.
5 Mar. 1, 5, Lu. 10, 16;
3, 7, Jn. 1, 6, 7, 15, 28, 35.
6 ch. 11, 12, Ac. 19, 3-5,
18, 1, 5, 28, 39, Mal. 4, 6.
7 Ac. 15, 5, 26, 5, 28, 9,
ch. 22, 34, 23, 1-29,
Lu. 7, 30.
8 ch. 12, 34, 23, 33, Is.
50, 5, Lu. 3, 7, 18, 9, 11.
9 Ac. 23, 8.
10 Je. 51, 6, Ro. 1, 18.
11 Th. 1, 10, 2 Th. 1, 9, Ro. 5, 9.
12 Ac. 26, 30, Ga. 5, 22,
23, 2 Pe. 1, 4, 7, 2 Co. 7,
1, 11.

13 Or, answerable to
amenment of life.
14 Jn. 8, 33, 39, Ac. 13,
26, Je. 7, 4.
15 Jos. 4, 3, 8, with ch.
8, 11, 22, 43, Lu. 19,
40, Ac. 15, 11.
16 De. 20, 20, Lu. 3, 9;
23, 31, 19, 42, Jn. 12, 35, 2
Co. 6, 2, He. 2, 1, 3, 3-7,
13, 4, 1, 20, 26-29.
17 ch. 7, 19, Jn. 15, 2, 6,
7, 14, 17, 18, 15, 33, 14,
He. 6, 8, 10, 27, Ex. 17,
9, Mar. 1, 8, Lu. 3, 16,
Jn. 1, 26, Ac. 1, 5, 11, 16;
19, 4.
18 Jn. 1, 15, 27, 38-36,
Lu. 1, 16, 17.
19 Is. 44, 3, Mal. 3, 2, 3,
Ga. 4, 6, 1, 3, 5, Ac. 1, 5;
2, 4, 11, 15, 1, 3, 3, 3,
Lu. 3, 17, ch. 13, 30,
42, Ps. 1, 4, Mal. 4, 1, 3, 2,
3, Mar. 9, 44, Mt. 4, 12,
Job 21, 16.

A.D. cir. 29.
2 Mar. 1, 9, Lu. 3, 21,
with ch. 2, 22.
3 Ge. 22, 10, 1, Ch. 39,
14, 2 Ch. 2, 6, Ep. 3, 8,
7 Ps. 40, 5-8, Je. 30, 21,
He. 7, 22, Is. 42, 21, Da.
9, 26, Phi. 2, 6-8, Ga. 4, 4,
5, Ro. 5, 15, 21, 3, 25, 26, 2,
Co. 5, 21, Is. 53, 1.
4 The locust was
the well-known in-
sect which invades
in such numbers, and

A.M. cir. 4093.
A.D. cir. 29.

commits such devas-
tations in Palestine.
The Mosaic law sanc-
tioned its use as an
article of food (Le. 11,
22). Classic writers
tell us that it was in
their day largely
eaten by the Arabs,
and at the present
time some of the
desert tribes of Ara-
bia and north Africa
make use of it. *Hud
Honey*—the honey of
the ordinary wild bee
is abundant in the
mountains of Pale-
stine, and is highly
esteemed as an ar-
ticle of food.—P.
2 Mar. 1, 10, Lu. 3, 21,
22, Jn. 1, 33, 35, 34, Ps.
45, 7, 89, 20, Is. 11, 2-4;
42, 1, 6, 1, Col. 1, 19.
3 Ps. 2, 7, Is. 42, 1, 4,
21, ch. 12, 18, 17, 5, Mal.
1, 11, Lu. 3, 22, 9, 35, 2 Pe.
1, 17, Col. 1, 13, Ep. 1, 6.

CHAP. IV.

1 Mar. 1, 12, 13, Lu.
4, 1-13, 1, Ki. 18, 12, Eze.
3, 14, 8, 31, 11, 24, 40, 2;
43, 5, Ac. 8, 39.
2 The language is
topographically ac-
curate. The Jordan
runs through a de-
pressed valley, nearly
a thousand feet be-
low the level of the
sea. The wider-
ness of Judea, the
undoubted scene of
the temptation, was
a mountainous re-
gion which rose ab-
ruptly from the Jo-
rdan valley to a
height of from two to
four thousand feet.
—P.

3 He. 4, 15, 2, 18, Ge.
3, 15, Jn. 14, 30.
4 Ex. 34, 28, De. 9, 9,
18, 1, Ki. 19, 8.
5 Mal. 1, 13, Lu. 4, 2,
ch. 21, 18, Jn. 4, 6.
6 The narratives in
Mark and Luke show
that our Lord was
tempted by Satan
during the forty
days. The three tem-
ptations here reco-
mended here occur-
red at the close of the period,
and were probably
more severe than
which had preceded
them. Bodily weak-
ness, and the crav-
ings of the natural
appetite, also render-
ed Christ, humanly
speaking, less able
to withstand the wiles
of the tempter.—P.

7 Lu. 4, 2, 3, with ch.
3, 17, 17, 5.
8 Ps. 51, 17, 1, Pe. 5, 9.
9 De. 8, 3, Ex. 23, 25,
Lu. 4, 4, 12, 15, 1, 14, 5,
Pr. 10, 23, 30, 8.
10 Job 1, 11-19, 12, 6, Jn.
19, 11.
11 Ne. 11, 1, 15, 48, 2, 52,
1, Da. 9, 16, ch. 5, 35, 27,
33.
12 Ps. 91, 12, Lu. 4, 9,
11, 1, Ti. 3, 16, ver. 11.

to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and light-ning upon him:

17 And, lo, a voice from heaven, saying, 'This is my beloved Son, in whom I am well pleased.

CHAPTER IV.

1 Christ fasteth forty days, and is tempted of the devil. 11 The angels minister unto him. 12 He dwelleth at Capernaum, 17 beginneth to preach, 18 calleth Peter and Andrew, 21 James and John, 23 and healeth all the diseased.

THEN was Jesus led up of the Spirit into the wilderness, to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward an hungered.

3 And when the tempter came to him, he said, 'If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, 'It is written, 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, 'He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, 'It is written again, 'Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

1 ver. 4, to Ro. 15, 4, Ep. 6, 17, 1, Pe. 5, 9. 2 De. 6, 16, Lu. 4, 12, 1, Co. 10, 9, He. 3, 8, 9, Ex. 17, 2, Nu. 14, 22, Ps. 78, 18, 106, 14. 3 Lu. 4, 5, 7, 2 Co. 4, 4, 1 Co. 7, 31, 1, 2, 15, 16, 1, 2, 4, 4, Ps. 17, 14.

will be enlightening, warming, powerful, and purifying. He, by his infinite knowledge, by his gospel doctrines, and by his gracious and awful providences, will purify his Jewish church, and separate the precious from the vile; admitting every sincere believer into his gospel church and heavenly mansions, and casting out unbelievers, as light and vain, worthless and unprofitable, into lasting miseries on earth, and eternal banishment in hell.

Ver. 2. The word here translated *repent* is not the word used describing Judas, Mat. 27, 3. That word merely signifies to be distressed when a thing is done. The word used by John signifies to think after an action, so as to change the mind and amend. C.

Ver. 5, 6. This statement contains a curious, succinct, and edifying notice of a great religious revival, such as God frequently bestows upon his church. That much proceeded from mere excitement, much from fashion, much from hypocrisy and base worldly feelings or motives, cannot be doubted. Still, in the midst of all that is thus transient or unreal, there is much that is real and abiding; and the work of God is not to be neglected because the work is thus transient or unreal.

believer, when the 'Spirit of truth' refutes every falsehood, and the 'Spirit of holiness' expels every impure desire. C.

Ver. 12. *Burn up the chaff.* In warm countries *chaff* and such light materials are frequently burned to prevent their harbouring the eggs and young of destructive insects. C.

Ver. 13-17. We note in this simple but solemn narrative the following grand truths:—1. Our Lord's public and formal consecration to office. The Holy Spirit, of whom the anointing oil was a symbol, was 'poured out' upon him. 2. The gift of the Spirit was permanent. It descended and remained upon him, Jn. 1, 32-3. The Spirit came in the form of a dove, the symbol of peace to a guilty world. 4. Our Lord's assumption of office as Mediator was publicly accepted of the Father. 5. The glorious Trinity is here openly manifested combining to work out the scheme of redemption. P.

Ver. 15. *All righteousness.* That is, every righteous ordinance—here, most probably, referring to the washing of the priests previous to inauguration, Ex. 29, 4. C.

Ver. 16. *Like a dove.* Neither these, nor the words in Lu. 3, 22, convey the idea that the Spirit appeared in the shape of a dove, but merely that the body of the Shekinah light descended after the manner of a dove, hovering over its resting-place before it descends. C.

readily receiving the gospel. Even ministers and ordinances are but empty things without Christ. But the faithful work of ministers, and the almighty influences of God, are necessary to gain him admission into men's hearts. And it is the promises and power of the gospel which chiefly induce men to sincere grief for their sins. Yet, alas! multitudes often seem fond of hearing the gospel, while few really believe it; and most men are ready to rest in external professions or privileges, without any experience of the power of religion. Indispensable is the necessity of true repentance, marked by a holy life, under the influence of the Holy Ghost; and happy for ever are they who are once partakers of this grace! But awfully miserable are they who remain hypocritical and unfruitful hearers! Their day of grace soon comes to an end, when they shall be separated from the godly, and cast into endless destruction. God puts great honours upon such as, through a real sense of their

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, ²Get thee hence, Satan: for it is written, ³Thou shalt worship the Lord thy God, and him only shalt thou serve.³

11 Then⁴ the devil leaveth him, and behold, angels came and ministered unto him.

12 ¶ Now⁵ when Jesus had heard that John was cast⁶ into prison, he departed into Galilee:

13 And⁷ leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephthalim:

14 That⁸ it might be fulfilled which was spoken by Esaias the prophet, saying,

15 The⁹ land of Zabulon, and the land of Nephthalim, ¹⁰by the way of the sea, beyond Jordan, Galilee of the Gentiles;

16 The people which sat in darkness saw great light: and to them which sat in the region and shadow of death, light is sprung up.

17 ¶ From¹¹ that time¹² Jesus began to preach, and to say, Repent: for the kingdom of heaven¹³ is at hand.

18 ¶ And¹⁴ Jesus, walking by the ¹⁵sea of Galilee, saw two brethren, Simon, called Peter, and Andrew his brother; casting a net into the sea: for they were fishers.

19 And he saith unto them, ¹⁶Follow me, and I will make you ¹⁷fishers of men.

20 And they ¹⁸straightway left ¹⁹their nets, and followed him.

21 And going on from thence, he saw other

A.M. cir. 4033.
A.D. cir. 29.

¶ ch. 16.23. Ja. 4.7. 1

Pe. 5.9.

7 De. 6. 13. 10. 20. 1

8 Sa. 7.3. Lu. 4.8.

9 See note * below.

10 Ja. 4.7. Lu. 4.13.

Mar. 1.13. 1 Ti. 3.16.

ch. 20.53. He. 5.9.14.

A.D. cir. 30.

11 Mar. 1.14.5.17. Lu.

4.41. 19.20. Jn. 4.43.

ch. 14.1.

12 Or, delivered up.

13 Lu. 4.30.31. Mar. 6.

14

15 Nu. 23.19. 1 Sa. 15.

20. 15.44.20. Tit. 1.2.1.

Th. 5.24. 2 Ti. 2.13. He.

6.17.18. Ps. 12.6. Pr. 30.

5.6.

16 Is. 9.1.2; 29.18.30.

26; 42.7.60.1-31.1.10;

26; 15.53.11. Lu. 2.32.

26; 14.7.8.

A.D. cir. 30.

17 Mar. 1.14. Lu. 9.2.

ch. 3.10.7.

18 From that time.

Either from the time

of his baptism, or the

time of John's im-

prisonment.—C.

19 Gospel dispensa-

tion, ch. xiii. xxv. Ac. 1.

3.8.

20 Mar. 1.16. Lu. 5.2.

Jn. 1.42.

21 Nu. 34.11. De. 3.17.

Is. 11.2. 19. 35. ch. 14.

34. Jn. 6.1.

22 Jn. 1.37. Ac. 2.1-4.

ch. 10.24. 1 Co. 11.1.

23 Lu. 5.10. Ec. 47.

10. Ac. 11.19. 1 Co. 5.5.

9.20-22.2 Co. 12.16.

24 Ps. 119.60. Ga. 1.16.

ch. 10.37. 19. 27. Mar.

10.28-31. 1 Ki. 19.20.

* In this threefold

temptation we have

combined in principle

the whole range of

human temptation.

St. John contrasts the

love of the world with

the love of God. The

former comprehends

all sin: the latter all

righteousness. He

then sums up the

whole contents of

the world in three

things: 'the lust of the

flesh, the lust of the

eye, and the pride of

life' (1 Jn. 2.16). These

three constitute the

whole range of sin,

and the sole channels

of temptation. Satan

knew this, and he

tried them all with

Jesus. He first as-

sailed him through

'the lust of the flesh'

—the natural appe-

tite which man must

satisfy if he would

sustain life. The

pride of life' was

next assailed—the

A.M. cir. 4034.
A.D. cir. 30.

natural desire for dis-

play, for exhibiting

power. The final

assault was upon the

lust of the eye—am-

bition, in fact. The

apostle affirms that

Christ was 'in all

points tempted like

as we are'; and here

is proof of it.—P.

25 Mar. 1.19. 20. ch.

10.2; 17.1. 20. 21. 26.

26 Lu. 9.54. Ac. 12.1.

18. Re. 1.1.

27 Mar. 1.20. Lu. 14.

33.5.11. 1 Ki. 19.10.20.

28 Ge. 3.15. 49.10. De.

18.15.18. 15.61. 142.4.7.

29 Ge. 22.9. 25.12. 9.13.

30 Mar. 1.14.25. Lu. 4.

15.43.44.

31 Ch. 8.16.17. Ps. 103.

32 Lu. 4.37.40. 15.52.

33.53.12.45.22. Ex. 15.

26. Da. 2.44. Ac. 10.38.

34 Ge. 15.10. 15.11.10.

40.6; 50.1.9. Zec. 8.20.

23. De. 32.43. He. 7.25.

35 Jn. 5.37. Re. 7.4.9.10.

36 Mar. 3.7.

37 Syria appears to

have included the

whole country lying

north of Palestine,

embracing Phoenicia,

Lebanon, Coele Syria,

Antilebanon, and the

territory of Damas-

cus.—P.

38 Lu. 6.17.19.

39 Decapolis: A dis-

trict containing sev-

eral cities, of which

Damascus was chief.—

C.

CHAP. V.

1 Is. 42.2. Jn. 5.41.

2 The traditional

'Mount of Beati-

tudes' is a double-

peaked hill, a few

miles west of Tiberi-

as, now called by the

names 'The Horns

of Hattin.' It is more

probable that the

real scene was near

Capernaum; perhaps

on one of the projec-

ing points behind it.

—P.

3 ch. 4.18-22. 10.2-4.

Lu. 6.13-16.

4 Pr. 10.21. Ep. 6.19.

20. De. 18.15.18. Is. 50.

4 Pr. 8.1.2.6.11.20. &c.

5 Is. 57.15. 66.2; 61.1.

Pr. 16.19. 29.23. ch. 11.

25. 13.16; 19.23. Lu. 6.

50.24; 14.21.33. Ps. 51.

17.1. 50.1.26.31. Ja. 2.5.

6 Ec. 7.17. 9.9.14.51.

7 Ec. 7.2.3. Lu. 6.21.16.

25. Jn. 16.20. 2 Co. 1.4.7.

Ja. 1.12. Re. 7.17.18.35.

100.51.11.12; 39.19. 57.

18. Ps. 51.17.

two brethren, ¹James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them.

22 And² they immediately left the ship and their father, and followed him.

23 ¶ And³ Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner ⁴of disease among the people.

24 And ⁵his fame went throughout all ⁶Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

25 And there followed him ⁷great multitudes of people from Galilee, and ⁸from Decapolis,⁹ and ¹⁰from Jerusalem, and ¹¹from Judea, and ¹²from beyond Jordan.

CHAPTER V.

1 Christ beginneth his sermon upon the mount, declaring who are blessed, 13 who are the salt of the earth, 14 the light of the world, the city on an hill, 15 the candle: 17 that he came to fulfil the law. 21 What it is to kill, 27 to commit adultery, 33 to swear falsely: 38 exhorteth to suffer wrong, 44 to love even our enemies, 48 and to aim at perfection.

AND seeing the multitudes, ¹he went up into a mountain:¹ and when he was set, ²his disciples came unto him:

2 And he ³opened his mouth, and taught them, saying,

3 Blessed⁴ are the poor in spirit; for theirs is the kingdom of heaven.

4 Blessed⁵ are they that mourn: for they shall be comforted.

hunger?—Note, The first act of Christ's ministry was a conflict with Satan, in which body and spirit both triumph, for the example and encouragement of all his tempted people. C.

Ver. 5. It is not necessary to suppose, with some, that Satan carried our Lord through the air, but merely that he conducted him to the roof of the temple, and placed him on a *pinnacle*, or rather *batiment*, of the temple. Satan now quotes Scripture, though falsely, because imperfectly (comp. Ps. 91. 11, 12), and thus attempts to foil our Lord with his own chosen weapon. C.

Ver. 8. By comparing this verse with Lu. 4. 5, it will be evident that Satan exhibited, as it were, a visible panorama of all the glories of earthly kingdoms: while he may also have pointed out their relative positions and boundaries. C.

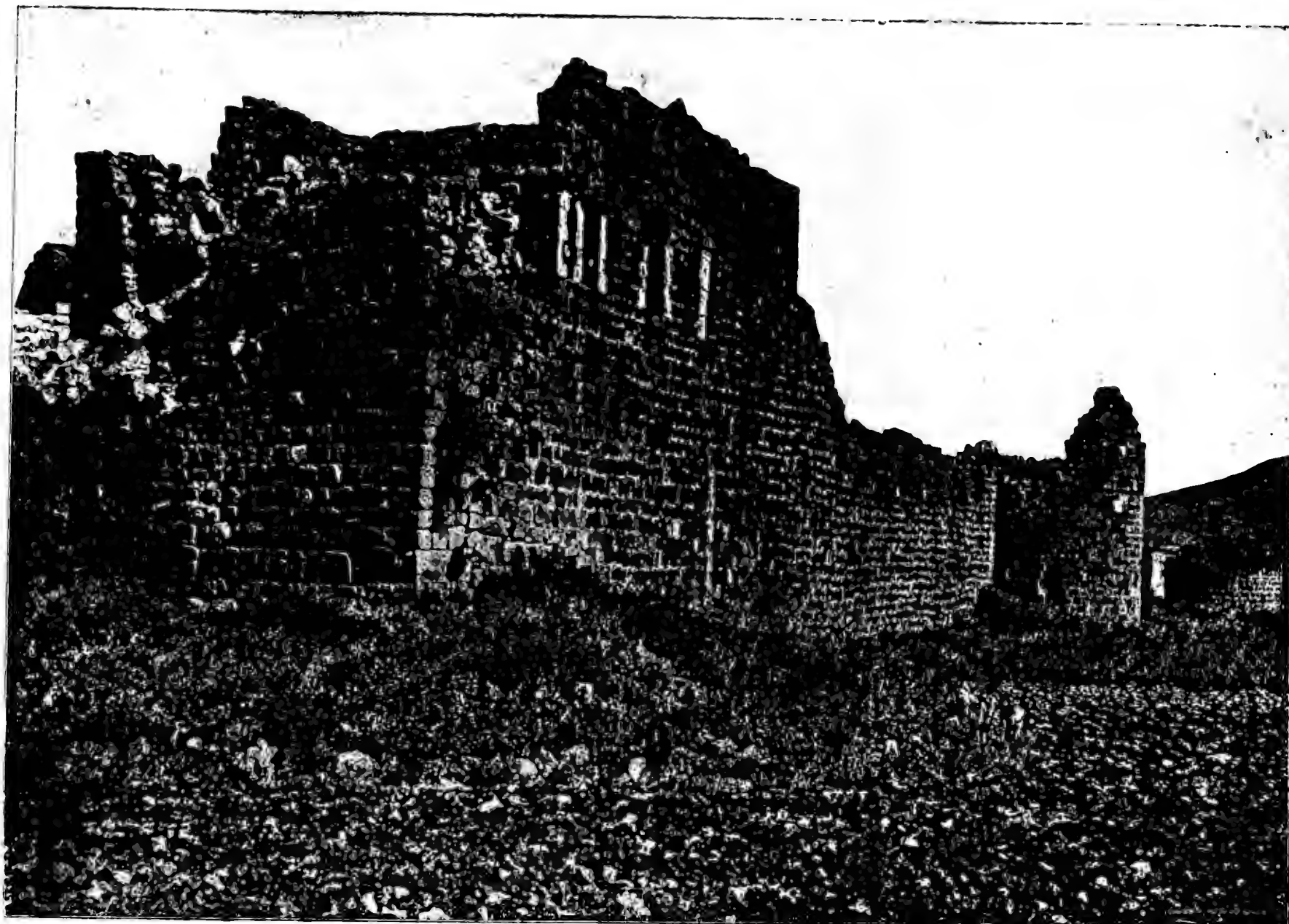
Ver. 13. *Capernaum*—not being mentioned in the Old Testament, is supposed to have been built after the return from Babylon. Our Lord's denunciation (Mat. 11. 23) has been so signally realized, that the place where it stood cannot now be distinguished. C.

Ver. 15. In this verse the chief scenes of our Lord's public ministry are mentioned. Each clause is in the original a proper name, and ought to be so translated. The true meaning may be thus brought out:—The land of Zebulon; the land of Nephthalim; the sea-coast (*i.e.* the circuit of the Sea of Galilee); Peraea (the country beyond Jordan); Galilee of the Gentiles (a district of Upper Galilee, so called because it was chiefly inhabited by Gentiles). Capernaum stood nearly in the centre of these provinces. P.

Ver. 18. *Sea of Galilee*. This sea is a considerable fresh-water lake, sometimes called the Sea of Tiberias, from a town of that name on its western shore; sometimes also the sea or lake of Gennesareth, Chinnereth, or Cinnereth, from a tract of land lying on its western border. C.

deemer, who so wrestled in prayer, so struggled with the temptations of Satan, so laboured in teaching and healing sinners of mankind—all for the sake of his enemies, and that he might succour them that are tempted! It is necessary that preachers be fitted for their work by remarkable endowments of the Holy Ghost, solemn prayers and fasting, and even by experience of manifold temptations. And never is Satan more ready to harass souls than immediately after solemn fellowship with God, or while employed in extraordinary devotion. He leaves no circumstance unimproved for his purpose; and nothing is too horrid, atheistical, unbelieving, murderous, or idolatrous for him to insist on, nor any worldly advantages too great for him to promise. If therefore we hope to defeat him, we must undertake it not by carnal reasoning, but by a believing use of the oracles of God answerable to his temptations. And God and his angels take pleasure to honour those who faithfully resist Satan. In vain do sinners attempt to stop the gospel of Christ. If one preacher be laid aside by death or imprisonment, God can raise up another more excellent; and if some thrust the gospel from them, he will make others gladly receive it.—Infinite is the excellency and usefulness of our Redeemer in publishing the gospel; in enlightening the world by his truth; in liberating the souls of

whose hearts are so weaned from the riches, honours, and pleasures of this life, that they readily submit to God's disposals, and part with everything temporal for the gospel's sake; for they have a full and everlasting interest in all the riches and honours of the kingdom of grace here, and of the kingdom of glory hereafter. 4. Happy are they who evangelically mourn under a deep sense of their own sinfulness of heart and life, and the miseries to which they are thereby exposed, and for the dishonour done to God by others, or the miseries inflicted on them; for they shall, in due season, be revived by the comforts of the Holy Ghost, and shall at last enter into the full and everlasting joy of their Lord. 5. Happy are they who, sensible of their own unworthiness, and of God's great goodness, readily submit to his will in all things without murmuring, and who are gentle and patient to their fellow-creatures, hardly provoked and easily appeased; for they, with God's friendship, and with inward satisfaction in their own minds, shall enjoy whatever of the good things of this world are most for their real advantage, and shall have their happy share in the new heavens and the new earth. 6. Happy are they who highly value, and earnestly desire and apply, my complete sacrifice for their justification, and my Word and



WALL OF TIBERIAS—IN SIGHT OF THE PLACE WHERE CHRIST DELIVERED THE SERMON ON THE MOUNT. [Matt., iv:25.]—"And there followed him great multitudes of people, from Galilee and from Decapolis, and from Jerusalem and from Judea, and from beyond Jordan." The verse quoted above gives us some insight into the wonderful influence of our Lord at this particular part of His career among the masses of Palestine. When He went up into

the mountain to deliver the memorable sermon recorded in Matthew's Gospel, He was surrounded by people from all parts of the Holy Land. While on top of the mountain, where, according to tradition, He delivered the sermon, He was in sight of the place where Tiberias now stands. The party who secured the photographs which are found in this work were on top of the Mount of Beatitudes. We came down from the mountain and descended directly to Tiberias.

5 Blessed^a are the meek: for they shall inherit the earth.²

6 Blessed^b are they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed^c are the merciful: for they shall obtain mercy.

8 Blessed^d are the pure in heart: for they shall see God.

9 Blessed^e are the peace-makers: for they shall be called the children of God.

10 Blessed^f are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Blessed^g are ye, when *men* shall revile you, and persecute you, and shall say all manner of evil against you falsely,³ for my sake.

¹ Lu. 6.22-23. ² Pe. 3.13, 14; 4.13. ³ Ti. 2.12; 3.12. ⁴ Co. 4.8-17. ⁵ Th. 1.5-7. Ro. 8.17, 18. ⁶ Lu. 6.22; 7.33-34. Ps. 35.11. Pe. 4.14. ⁷ Gr. *lyng*.

fellowship with God here, and the full and immediate vision and enjoyment of him for ever. 9. Happy, and that eternally, shall they be who, being reconciled to God through Christ, have his peace filling their hearts, and rendering them earnestly diligent to maintain and promote peace in every society they are connected with, as far as they can, in a consistency with truth and holiness; for this manifests them to be the children of God, who shall be openly and eternally owned as such, and enjoy all the privileges that belong to the adoption of sons. 10-12. Happy are they who, with faith and patience, undergo the severest persecutions for their adherence to me, my truths and ways; for they are interested in, and shall enjoy, all the blessings of the gospel and of the heavenly state.—Do ye therefore, my disciples, reckon it a real happiness, and rejoice and glory in it, if, while ye live soberly, righteously, and godly, ye be reproached and persecuted for preaching my gospel, and following my example in holiness; for God will graciously reward you, and make even your troubles work for you an exceeding and eternal weight of glory; and know, for your encouragement, that in this path of persecution all the ancient prophets, those favourites of Heaven, travelled to and obtained their heavenly, their distinguished, rewards. 13. Ye are appointed, by your instructions and example, to spread abroad the savour of my knowledge wherever ye go, to reform the world, and preserve it from utter corruption and ruin. If therefore your hearts be gracious, your doctrines sound, and your lives exemplary, ye will be the blessed means of purging out corruptions in faith and manners, and of making multitudes of converts acceptable to God and useful to man. But if ye degenerate into unfaithful, cold, and carnal tempers, corrupt notions, and licentious lives, ye will become the most unprofitable, worthless, and contemptible of men. 14-16. Ye are appointed, in the most public manner, to spread abroad the light of my gospel in a dark world, and, by your instructions and example, to direct sinners into the way of salvation. Take care, therefore, that your doctrine and conversation shine with such lustre and purity before all men wherever ye go, that, by means thereof, they, under the influence of divine grace, may be brought to esteem, acknowledge, and admire the great excellency of real religion, as displayed in you, and to embrace and practise it themselves, to the glory of your heavenly Father. 17, 18. Think not that I am come to abrogate the moral law, or to set aside the writings of the Old Testament, or to teach anything contrary thereto. No, my great aim and work is to confirm them. I am

to persevere in their obedience till the end of the world. 19. Whoever therefore shall wilfully set aside and transgress even the least of these moral commands, or teach or encourage others to do so, shall be held unworthy to be a subject, and much more an officer, in the gospel church, or of admission into the heavenly glory; and he who, from a principle of faith and love, shall conscientiously respect all these commandments, and teach and encourage others to do so, shall be highly honoured among my subjects and servants. 20. I assure you that, unless ye be interested in my complete fulfilment of the law in your stead, and unless your personal conformity to the law be more excellent, spiritual, and extensive than that of the highest pharisaical pretenders to holiness, ye can never be admitted to the blessings of the kingdom of grace here, or of glory hereafter. 21, 22. For, to give you some specimens of their defective interpretations and observances of the moral law, they pretend that there is no disobedience to the ancient command prohibiting murder, and adjudging murderers to death, but in wilfully and unjustly taking away a man's life. But such is the spirituality and extent of this commandment, that whosoever indulges rash, wrathful, and causeless anger, or a malicious and revengeful temper, is, in God's account, guilty of murder in his heart, and thereby exposed to his righteous judgment; and whoever in pride and passion revile their neighbours as worthless empty wretches, or as profane reprobate brands of hell, involve themselves in still deeper guilt, and ought to be punished by men, but shall not escape the far more severe and everlasting justice of God. 23, 24. Never therefore presume to perform any act of religious worship, or to hope for its acceptance with God, while ye indulge yourselves in causeless and sinful anger, or in evil speaking; but if ye have offended a brother, first humbly confess your fault, ask his pardon, and satisfy him for the wrong you have done him, and then present your devotions to God, in hopes of forgiveness and acceptance. 25, 26. And as both God and your brother are jointly offended, without delay embrace the reconciliation which God offers you in his promises, and be reconciled to your offended brother while ye are in the way of mercy, lest death cut you off in your sins, and drag you to the tribunal of God, that you may be condemned and cast into hell, from whence ye can never be released, since everlasting sin is the complete equivalent of everlasting hell. 27-30. The scribes and Pharisees pretend that nothing else is prohibited by the ancient commandment respecting adultery but a man's actually lying with

12 Rejoice,^o and be exceeding glad: for great is your reward in heaven: for ^pso persecuted they the prophets which were before you.

13 ¶ Ye^q are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye^r are the light of the world. A city that is set on an hill cannot be hid.⁴

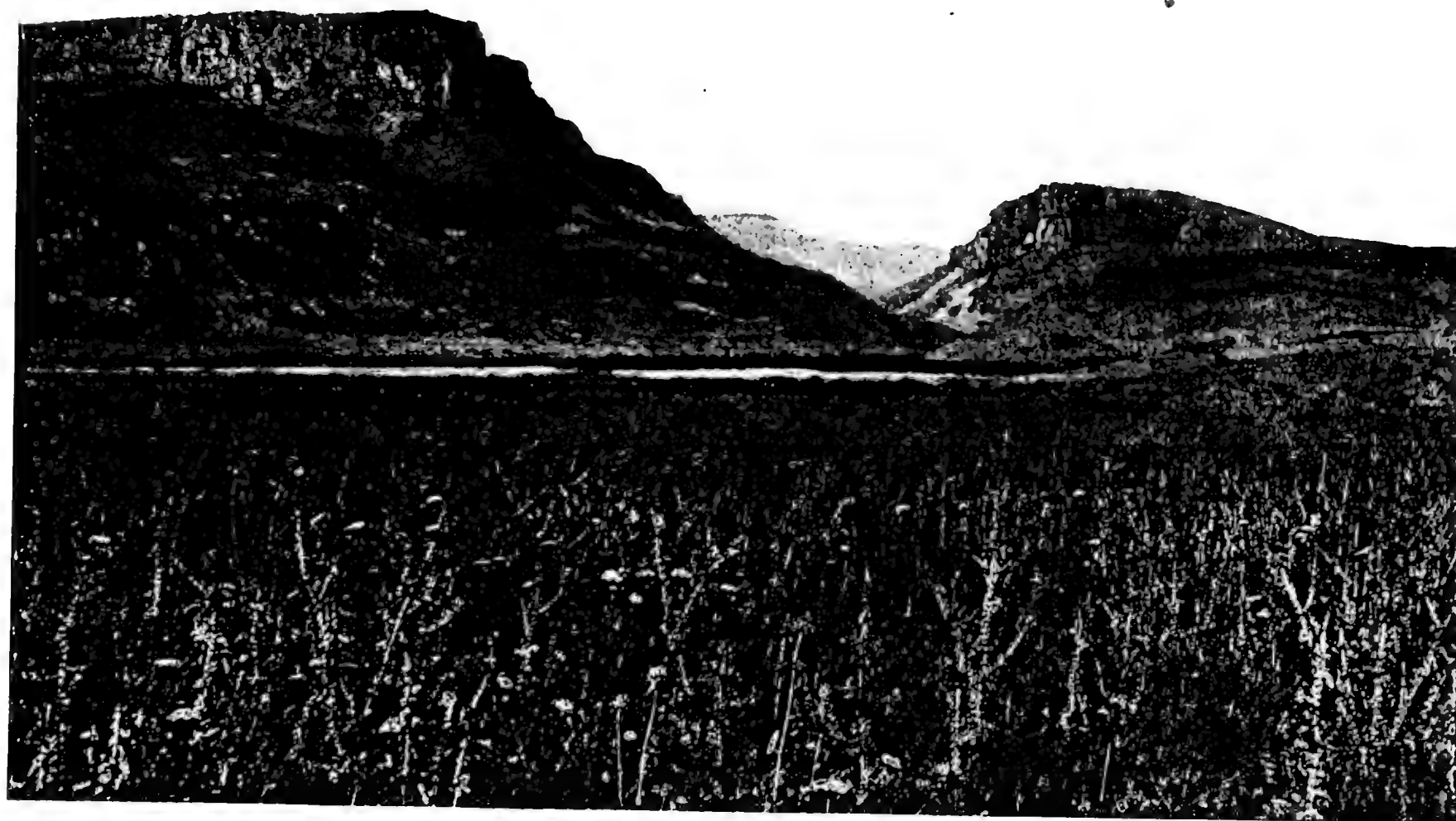
15 Neither do men ^slight a candle, and put it under a bushel,⁵ but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, ^tthat they may see your good works, and glorify your Father which is in heaven.

17 ¶ Think not that I am come to destroy

so doing, than that your whole man should be eternally lost, in hell on account of your indulging and practising it. 33-37. Your scribes and Pharisees pretend that the ancient command relative to swearing prohibits only the breach of such oaths as are sworn by God himself, or the swearing by his name in ordinary conversation; but I assure you that it prohibits the swearing by any creature, and the violation of such oaths as are sworn by them, since God is represented in, and connected with, every creature ye can swear by. Do not therefore swear at all by creatures, or in common conversation, but merely affirm or deny things as they really are; for all other means to gain credit to what you say, in the common affairs of life, proceed from the devil and your own sinful habits or lusts, and imply that yourselves are unworthy to be believed, or that your hearers are unreasonably incredulous. 38-42. The ancient law prescribed only for the direction of magistrates, in the retaliation of injuries done by their subjects one to another, is understood by your scribes and Pharisees as if it warranted private persons to indulge a malicious temper, and revenge themselves in lawsuits or otherwise; but I admonish and charge you never to avenge yourselves by rendering evil for evil; and, in lesser matters, bear even repeated affronts and injuries with patience, rather than retaliate in a contentious, revengeful, and furious manner; and, as far as ye can, without embarrassing your own worldly circumstances, be always ready, by giving or lending, to relieve the necessities of others, especially if they humbly apply to you for help. 43-48. Your scribes and Pharisees have further pretended that the ancient law of loving your neighbours warrants you to hate all those who are not of your kindred and religion; but though ye ought never to approve the wickedness of your enemies, I solemnly charge you to love their persons, as partakers of the same human nature with yourselves, speak good of them as far as ye justly can, and heartily wish them all temporal and eternal happiness; take all opportunities of doing good to them, and earnestly pray for their conversion and salvation who hate, curse, spitefully use, and persecute you, that ye may appear the genuine children of that God, and perfectly conformed to his image, who is so graciously liberal of his providential favours, even to his wicked and unreasonable enemies of mankind; for if ye only love them who are affectionate and kind to you, or be friendly to those of your own kindred, religion, or party, what peculiar excellency is in that conduct, or what gracious reward can ye expect for it? It is no more than even the worst of men think that

A. M. CH. 4034. A. D. CH. 30.	A. M. CH. 4034. A. D. CH. 30.
g Ps. 22.26; 37.11; 76.9; 149.4. Is. 57.15. 26.2. 3. 1 Pe. 3.4, 13. Re. 5.10.	o Ro. 5.3. Ja. 1.2. 1 Pe. 4.13. Lu. 6.23. Ac. 5.41; 10.25. Col. 1.24. 2 Co. 4.17.
2 The usual dividers and allotments of the earth being mighty and prophetic conquerors, and the Messiah being expected as such a conqueror, this announcement, that the meek should inherit the earth, struck at the root of the temporal expectations of power and wealth in the Messiah's kingdom. (A. Ford.)—P.	p Ne. 9.26. 2 Ch. 36.10. ch. 23.31-37. Ac. 7.52. 1 Th. 2.15.
4 Lu. 1.53; 6.21, 25. Ps. 42.1.2; 63.1.2; 84.2; 17.55; 4.145; 79.14. 14.6.35; 7.37. 38.16.65. 13.44.36.6.10. Re. 7.17. f Ja. 2.13. Ps. 41.1-3; 18.25; 37.35. 26. Pr. 14.21; 19.17; 25.6.6. Ma. 2.11.25. He. 6.10. Da. 4.27.2. Ti. 1.16. He. 4.16. j c Th. 1.5. He. 9.14; 10.22; 12.14. Ps. 18.23; 15.2; 24.3.4. 1 Jn. 3.2.3. Job. 26, 27. 1 Co. 13.12.	q Mar. 9.49, 50. Lu. 14.34. He. 6.4-6. 2 Pe. 2.20, 21.
5 Ps. 34.14. 2 Co. 5.26. Ro. 16.20. 1 Co. 14.33. 2 Co. 13.11. Phi. 4.9. 2 Th. 3.16. He. 13.20. 12.14. Ro. 14.17-19.	r Mar. 9.49, 50. Lu. 14.34. He. 6.4-6. 2 Pe. 2.20, 21.
	s Jn. 1.9. Phi. 2.15. Re. 1.20. 1 Th. 5.5. Jn. 12.36. Lu. 16.8. Ep. 5.8. 2 Co. 5.14. Pr. 4.18.
	t This would be a most striking figure in Palestine. In any part of the country in which one might give utterance to it, there would be an example wherewith. The towns and villages are almost universally built on eminences. It is possible our Lord may have had the church in his thoughts.—P.
	u Mar. 4.21. Lu. 8.16; 11.33.
	v The modius was about a peck measure. u1 Pe. 2.12. Phil. 2.15. 16. Pr. 4.18. Jn. 15.8. 1 Pe. 1.10. 1 Co. 14.25.



THE HORNS OF HATTIN, WHERE CHRIST PREACHED THE SERMON ON THE MOUNT. [MATTHEW, v: 1.]—The fifth, sixth and seventh chapters of Matthew contain the ever-memorable Sermon on the Mount. The Horns of Hattin together make up the Mount of Beatitudes, where the sermon was delivered. Standing on the top of the highest peak of this sacred mount one can survey the whole country where most of

the mighty works of Christ were done. To the east, three miles away, is the Sea of Galilee, and rising beyond is the Gadarene country. To the west is Cana of Galilee, and to the north is Mount Hermon. The Horns of Hattin, or the Mount of Beatitudes, stands about half a mile distant from the road leading from Nazareth to the Sea of Galilee. The sides of the Mount are covered by a thick growth of prickly pears and briars.

the law, or the prophets: I am not come to destroy, ⁶but to fulfil.⁶

18 For verily I say unto you, ⁷"Till heaven and earth pass, one jot or one tittle⁷ shall in no wise pass from the law, till all be fulfilled.

19 Whosoever⁸ therefore shall break one of these least commandments,⁸ and shall teach men so, he shall be called the least in the ⁹"kingdom of heaven: but whosoever shall do and teach ¹⁰them, the same shall be ¹¹"called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed ¹²the righteousness of the scribes and Pharisees, ye ¹³"shall in no case enter into the kingdom of heaven.

21 ¶ Ye have heard that it was said by them¹⁴ of old time, ¹⁵"Thou shalt not kill: and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That ¹⁶"whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, ¹⁷"Raca,² shall be in danger of the council: but whosoever shall say, Thou fool,³ shall be in danger of hell-fire.

23 Therefore,⁴ if thou bring thy gift to the

A.M. cir. 4034.
A.D. cir. 30.

6 ch 3.15. Ps 40.6-8
Is. 42.21. Ga. 4.4-5. Ro.
10.4. 3.31; 8.7.4. Col. 2.
17. Ga. 3.24. Jn. 8.29.
6 See note ⁷ below.
7 Lu. 16.17. Is. 51.6.
40.8. Ro. 3.31; 8.3.4.10.
4. Da. 9.24. Jn. 17.4.

7 Neither smallest
letter nor stroke.—C.

8 Jn. 2.10. Ps. 2.3. 1
Co. 9.15. 1 Sa. 2.30.
8 Least command-
ments. Least in the
extent of duty, when
observed; least, in
amount, of injury,
when broken.—C.

9 ver. 3.20; ch. 3.2; 4.
17.13.11.31.41.43; 25.1.
14.34.

10 1 Sa. 2.30. ch. 19.28.
Da. 12.3. 1 Pe. 5.4.

11 ch. 23.3-28. Phi. 3.9.
Ro. 9.31. 10.3. Lu. 11.
39.18. 11. ch. 15.3.

12 Jn. 3.3.5. He. 12.14.
Re. 21.27. 30.8.

13 Or, to them.
14 Ex. 20.13. De. 5.17.
Ge. 9.5. 6. Le. 24.21.
Nu. 35.16, 17.30.

15 15. 30.4. De. 18.18.
Ex. 21.21. He. 2.3.

16 1 Jn. 3.15. Pr. 3.29.
1 Empty fop, 1 Sa.
26.30. 2 Sa. 16.7; 6.20.
2 Not Ja. 2.20.

3 A word of Hebrew
origin, signifying
"vain," "empty," con-
sequently a term of
reproach.—P.

4 Graceless wretch;
not as ch. 3.7.12. 34.23.
13.17. &c. Jn. 8.44. Ac.
13.10.21.3.

5 De. 10.16.17. Pr. 25.
8.9. Mar. 9.50. 1 Ti. 2.8.
Ro. 12.18. 14.19. Phi. 4.
7. Ep. 4.26.27. He. 13.1.
Ja. 3.13-18. Job 42.8.
Le. 19.18.1. Pe. 3.7.

6 The terms Law
and Prophets are
here proper names,
which in our Lord's

time were given to
two of the three great
divisions of the Old
Testament. The Law
was the ordinary
designation of the
Pentateuch. It was
so applied and under-
stood by all. But the
whole events in the
Pentateuch—typical
events, typical men,
prophecies, pro-
mises, rites, cere-
monies, feasts, festi-
vals—were realized
or fulfilled in Christ.
The whole Law was
in this respect one
grand prediction—
one continuous pro-
phesy, which re-
ceived its fulfilment
in the mission, the
person, and the work
of our Lord.—P.

7 If conscious of
having uttered even
an unkind or irritat-
ing word.—C.

8 Lu. 12.58. 59. Ge. 32.
3.20. 1 Sa. 28.28. Pr.
8, with Job 22.21. Pe.
32.6. Is. 55.6.7.2 Co. 6.2.
He. 4.7-13.

9 Lu. 12.59. Pr. 25.8.
Jn. 15.22, with 2 Th. 1.
9. ch. 13.41.25.46.

10 Gr. to them.
11 Ex. 20.14. De. 5.18.
Le. 20.10. De. 22.21. Pe.
Ep. 5.5. He. 13.4.

12 Job 31.1. Pr. 6.25. 2
Pe. 2.14.

13 ch. 18.8.9; 19.20.
Mat. 9.43.45.47.

14 Or, do cause thee
to offend, Ps. 119.37.
Job 31.1.2. Pe. 2.14. Col.
3.5. Co. 9.5. Ro. 8.13.
Ga. 5.24. Pr. 1.10.35.4.
14.15.5-8-14.

15 Ensnare thee.—
Cause thee to stumble
or fall into any
temptation or trans-
gression.—C.

altar, and there rememberest that thy brother
hath ought against thee;⁴

24 Leave there thy gift before the altar, and
go thy way; first be reconciled to thy brother,
and then come and offer thy gift.

25 Agree⁵ with thine adversary quickly, whiles
thou art in the way with him; lest at any time
the adversary deliver thee to the judge, and the
judge deliver thee to the officer, and thou be
cast into prison.

26 Verily I say unto thee, ⁶"Thou shalt by no
means come out thence, till thou hast paid the
uttermost farthing.

27 ¶ Ye have heard that it was said by ⁷them
of old time, ⁸"Thou shalt not commit adultery:

28 But I say unto you, ⁹"That whosoever
looketh on a woman to lust after her, hath com-
mitted adultery with her already in his heart.

29 And¹⁰ if thy right eye ¹¹"offend thee,⁷ pluck
it out, and cast ¹²it from thee: for it is profitable
for thee that one of thy members should perish,
and not ¹³that thy whole body should be cast
into hell.

30 And if thy right hand offend thee, cut
it off, and cast ¹⁴it from thee: for it is profitable

and valuable properties. Maundrel declares that when, in the
Valley of Salt, near Gebul, he broke a piece that had been ex-
posed to the rain, sun, and air, though it retained the sparkling
appearance of the salt, it had totally lost its savour, in con-
formity to our Lord's description.—Note. The disciples were
commissioned by the salt of truth, by the example of self-denial,
purity of life, and piety, to counteract the corruption of falsehood,
covetousness, licentiousness, forgetfulness of God, and idolatry.
But if the salt (Christians themselves) have lost its savour, where-
with shall ¹⁵the salt itself be salted? C.

Ver. 17. Neither to abrogate nor repeal the moral law, to
which it is evident he refers; for he proceeds to vindicate it from
the false glosses of the scribes and Pharisees. But neither did
he formally abrogate or repeal the ceremonial law, though it he
also fulfilled. The ceremonial law ceased among the Jews when
Providence rendered its observances impossible. Upon the Gen-
tiles it was never binding. See Ac. 21. 20-26; 15. 1, 23-29. C.

Ver. 18. Till the types be fulfilled by the antitype; till the end
be attained by Christ in his righteousness; and till the predi-
ctions with which all is illustrated and enforced shall be fulfilled—
first, in the dispersion, and afterwards in the restoration, of
Israel. C.

Ver. 19. Shall be called the least. Of all men the least pleasing
to God; one who knew the law, but was at once a teacher and
example of disobedience. See ver. 20.—Note. The kingdom of
heaven does not mean the kingdom of glory, but the gospel dis-
pensation. See Mat. 13. 44-50, &c. C.

Ver. 20. Your righteousness can never mean personal righteous-
ness in an acknowledged sinner, for the two ideas are utterly
incompatible: see Ro. 3. 20. There is no righteousness but that
of God through faith, Ro. 3. 22. This righteousness exceeds that
of the scribes and Pharisees.—1. In its Origin and Author—God
in Christ. 2. In its perfection—having the excellency of God's
work in the flesh. 3. In its efficacy upon the conscience, to
purge it; and upon the heart, to write the law on it, He. 9. 14;
8. 10-12. C.

Ver. 22. In this verse allusion is made to well-known Jewish cus-
toms. Various degrees of guilt received from them various degrees
of punishment. The fundamental principle here is, that sins of
thought or wish are, in the sight of God, virtual transgressions of his
law. The man who cherishes causeless anger breaks the sixth
commandment, and is liable to the judgment—a Jewish tribunal
which inflicted death by the sword. The man who in his anger
gave utterance to the contumelious epithet *raca* was liable to the
council, which inflicted death by stoning. The man who said to
a brother fool was liable to the Gehenna of fire; i.e. to die the
death of a malefactor, and to have his body thrown into the
valley of Hinnom, there to be burned. The punishment in every
case was death. So in regard to every sin: whatever its kind
or degree, it is a sin.

Ver. 36. These were all common forms of swearing. Some of
them are so still in the East. In fact, easterns can scarcely
utter a sentence without some form or other of imprecation.
Their language is polluted with oaths and blasphemy. It was
probably in consequence of this pernicious practice that our Lord
administered the rebuke. P.

Ver. 38. These quotations were just rules for judges deciding
between man and man; but more than dangerous if applied to
sanction and measure out private revenge; which perversion of
them our Lord here forbids. C.

Ver. 47. The publicans, as the original Greek intimates, were
the tax-farmers; and the name seems also applied to their col-
lectors. They seem to have been adopted as the lowest standard
of character, both on account of their rapacity and the popular
odium attendant upon them as agents of the Roman despotism. C.

REFLECTIONS.—Carnal men have very mistaken
views of real happiness; it is vain to expect it without
being made truly holy. But what a rich variety of
blessings the gospel provides for the followers of Christ,
under their numerous sorrows, persecutions, reproaches,
fears, and dangers, to animate and encourage their holy
desires, faith and hope, meekness and patience, humi-
lity, love, self-denial, peace, and joy! And marvellous
is their happiness in the full enjoyment of God. De-
lightful are the hints of gospel grace given by our
Saviour, which were to be more clearly manifested
after his ascension to heaven. And great glory to God,
honour to themselves, and profit to their neighbours,
do professors, and especially ministers, bring forth
when they act in due character. How indispensable
and broad, how holy, just, and good, are all the com-
mandments and oracles of God! And great is his
grace, and excellent his righteousness, who magnified
and made them honourable in the room of guilty men.
It is highly necessary to be clothed with his righteous-
ness, endowed with his grace, and conformed to his
pattern, in every good word or work. But base is
their temper, criminal their conduct, and fearful their
danger, who attempt to relax the obligation or con-
tract the obedience of God's law. And it is impossible
to have fellowship with him, or have our services

CHAPTER VI. Ver. 7, 8. Though in prayer ye
may very properly repeat some important and affecting
terms to express the fervent requests of your hearts,
and, on some occasions, enlarge your supplications or
thanksgivings, yet never multiply words merely to spin
out your prayers, or as if ye were praying to heathen
idols, which are inattentive, unable, or unwilling to
understand or answer your requests; for your heavenly
Father, who loves you, and takes pleasure in blessing
you, is thoroughly acquainted with all your wants and
desires. 9-13. Therefore draw near to him with rever-
ence and confidence, as children to a Father, infinitely
kind and exalted, able and ready to help you and
others around you, and acknowledge your own un-
worthiness, weakness, sinfulness, wants, and dangers;
entreat and plead that he would, by his grace, enable
you and others to glorify him in all things whereby he
makes himself known; and that he would dispose all
things in the church and world to his own glory; that
Satan's dominion in the world and the hearts of men
may be destroyed, and the kingdom of grace set up in
the gospel dispensation, and daily advanced, by the
bringing of multitudes into the church, and into a state
of real fellowship with Christ, helping them therein,
and increasing their knowledge, comfort, and holiness,
till at length they be admitted to an eternal triumph
in the kingdom of glory; that, by his grace, ye
and others may be enabled to know, obey, and submit to
his will in all things, as glorified saints and holy angels
do in heaven; and that of his free gift, even in the
most perilous times, ye may receive a competent por-
tion of the good things of this life, and his blessing
with them; and that, for Christ's sake, he may freely
pardon all your sins of omission and commission in
heart and life, by which ye have forfeited all enjoy-
ments, and owe a debt of obedience to his injured
law and justice, especially as his mercy is so infinitely
superior to yours, whom, by his grace, he has enabled

for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

31 It hath been said, 'Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That 'whosoever shall put away his wife, saving for the cause of fornication,⁸ causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.

33 ¶ Again, ye have heard that it hath been said by them of old 'time, 'Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, 'Swear not at all: neither by heaven; for it is God's 'throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is 'the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But* let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these, 'cometh of evil.¹

38 ¶ Ye have heard that it hath been said, An^e eye for an eye, and a tooth for a tooth:

39 But I say unto you, 'That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.²

40 And 'if any man will sue thee at the law, and take away thy coat, let him have *thy* cloak also.³

41 And whosoever shall compel thee to go a mile, go with him twain.⁴

42 Give^e to him that asketh thee, and from him that would borrow of thee turn not thou away.⁵

43 ¶ Ye have heard that it hath been said, Thou^b shalt love thy neighbour, and hate thine enemy:

44 But I say unto you, 'Love your enemies,

A.M. cir. 4034.
A.D. cir. 30.

De. 24.1. Je. 3.1. ch. 19.7. Mar. 10.29-35.

Mar. 10.11.2. Lu. 16.18. 1 Co. 7.10.11. Mal. 2.14.15. ch. 19.9. Ro. 7.3.

Fornication before marriage, or adultery after it.

Gr. to the ancients.

Ex. 20.7. Le. 10.12. De. 5.11.23.21-23. Nu. 30.7. Ec. 5.4. Ps. 76.11. 50.14. 119.106. 61.5.8. Na. 1.15.

ch. 23.16-22. Ja. 5.12. Ec. 9.2.

Is. 66.11.57.15. Ps. 115.3.10.99.5. ch. 23.22. Re. 4.2.

Re. 21.2.10. 2 Ch. 6. Ps. 48.2.7.1.2. 78.68. 69.

Ja. 5.12. 2 Co. 1.17. 12 Col. 4.6.

v. ch. 15.19.13.19.

1 Cometh of the evil one.—C.

Ex. 21.24. Le. 24.20. De. 19.19.21.

Pr. 20.22.24.20. Le. 19.18. Lu. 6.29. Ro. 12.17-19. 1 Co. 6.7. 15.20.6. La. 3.30. 1 Th. 5.15. 1 Pe. 3.9.

That is, rather voluntarily permit a second injury than have recourse to retaliation in revenge for the first.—C.

Lu. 6.29. 1 Co. 6.7. ch. 27.32.

That is, having gained your cloak by perjury, let him take your coat also, rather than defend your rights by similar means.—C.

That is, go peaceably with him a second mile, rather than quarrel against the unreasonable demand.—C.

De. 15.7-11. Lu. 6.30-35. Ro. 12.20. Pr. 3.27.28.19.17.

That is, yield to mercy whatever you can afford with justice to yourself, your family, and your creditors.—C.

Le. 19.17. 18. Ex. 17.14.6. De. 7.21.23. 3-6.25.17. Ps. 139.21.23.

Lu. 6.27.23.34.2 Ki. 6.22. Ac. 7.60. Pr. 25.21. Ro. 12.14.20. 1 Co. 4.12. 13.1 Pe. 3.9.

Paul constantly uses this term to denote an advanced matured piety, as distinguished from babes in Christ. These were 'men of full age.' 'Leaving the principles or elements (rudiments), let us go on unto perfection.' Noah is spoken of as a just man and perfect (or upright) in his generation, where the latter clause is explanatory, Ge. 6.9.

He was pious in all his relations of life. It ought not to be forgotten when interpreting this passage, that the parallel passage in Lu. 6.36, has merciful instead of perfect.—P.

A.M. cir. 4034.
A.D. cir. 30.

May be manifested, 1 Jn. 3.3. 1 Jn. 3.1. 14-18. Lu. 9.35.38.

That ye may be (acknowledged to be) the children of your Father which is in heaven, through the evident similarity of your moral features.

Job 25.3. 5.10. 38. 26. Ac. 14.17. Ps. 145.9.

Lu. 9.32. ver. 47.

Infamously wicked tax-gatherers, ch. 9.10.11. 11.19.18.17.21. 31.32. Lu. 18.11.13.

Ex. 24.5. Le. 19.17.18. De. 15.7.8. 22.1. ch. 10.12. with Lu. 10.5.

Ge. 17.1. De. 18.13. Le. 11.44.19.21. 20.7.26. Lu. 6.26. 40. Job 2.2. 1 Co. 14.20. 2 Co. 13.11. Ep. 5.1. Phil. 4.8. Col. 3.2. 1 Th. 5.4. 12. Ja. 1.4. 1 Pe. 1.15.16.1. Jn. 2.6. 20.13. 10.

See note * in first column.

CHAP. VI.

1 Or, righteousness, De. 24.13. Ps. 112.9. Da. 4.27. 2 Co. 9.9.10.

Or, with a Ro. 12.8. Ep. 4.28. Pr. 12.17.

Or, cause not a trumpet to be sounded, Pr. 20.6. 2 Ki. 10.16. 1 Co. 10.31. Ho. 8.1.10. 1.2. Ec. 7.5.6.

ver. 5.16. i.e. human applause.

Literally, 'They have their reward in full.' All they desired was the praise of men, and that they have obtained. Of course there is no reference here to a reward from God. They did not seek it, and they could not obtain it.—P.

Lu. 14.14. 1 Co. 10.31. ver. 3.

ver. 6.18. Ps. 44.21. Je. 23.24. Ps. 139.12. He. 4.13. Re. 2.23. Je. 17.10.

ch. 25.34. Da. 7.10. 18.27. Lu. 8.17. 14.14. 1 Co. 4.5. Re. 20.12. Ec. 12.14.

ch. 23.14. Lu. 18.11.

Hypocrites. So called from a Greek word descriptive of acting under a mask.—(feigning principles not adopted, and passions not felt.—C.)

It is in this manner the Mohammedans now pray. Prayer with them is a performance. It is respectable to pray. They consequently pray in the most public places, and at such times as may draw towards them the greatest notice. Secret prayer is almost unknown in the East.—P.

Pr. 16.5. Ja. 4.6.

The applause of men—always, fickle & ephemeral—generally insincere, and always worthless.—C.

2 Ki. 4.33. 1s. 26.20. ch. 14.23.26.39-44.

See ver. 4. Ps. 34.15. 1s. 65.24.

bless them that curse you, do good to them that hate you, and pray for them which spitefully use you, and persecute you;

45 That ye may⁶ be the children of your Father which is in 'heaven: 'for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For^e if ye love them which love you, what reward have ye? do not even the publicans⁸ the same?

47 And 'if ye salute your brethren only, what do ye more *than others*? do not even the publicans so?

48 ¶ Be^b ye therefore perfect, even as your Father which is in heaven is perfect.⁹

CHAPTER VI.

1 Christ continueth his sermon in the mount, speaking of alms, 5 prayer, 14 forgiving our brethren, 16 fasting, 19 where our treasure is to be laid up, 24 of serving God, and mammon: 25 exhorteth not to be careful about worldly things, 33 but to seek God's kingdom.

TAKE heed that ye do not your alms¹ before men, to be seen of them: otherwise ye have no reward of² your Father which is in heaven.

2 Therefore 'when thou doest *thine* alms, do not sound a trumpet³ before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their 'reward.⁵

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That^b thine alms may be in secret: and thy Father, which 'seeth in secret, himself shall reward thee 'openly.

5 ¶ And 'when thou prayest, thou shalt not be as the hypocrites⁶ are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of 'men. Verily I say unto you, 'They have their 'reward.

6 But thou, when thou prayest, 'enter into thy closet, and, when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, 'shall reward thee openly.

pardon; but if ye indulge an implacable and revengeful temper, which makes you averse to forgive injuries done against you, your prayers for pardon are a contradiction to the design of the gospel, and a mocking of God, and ye in vain expect that he will be merciful in pardoning your infinitely greater provocations against himself. 16-18. When ye keep a private fast, on a religious account, never affect to make it known to the world around you by demure looks, disfigured faces, or slovenly airs, that ye may be extolled as wonderfully pious and mortified men. But instead thereof, conceal

perish nor be taken from you. For whatever you reckon your chief treasure will command your thoughts and affections, aims and pursuits; and ye will be either earthly or heavenly minded, and all your happiness either mean and perishing, or great and everlasting, according as earthly or heavenly things are the chief good in your account. Ye have therefore great need of a true spiritual judgment in making your choice; for if, the heart being weaned from this world, your mind has a right and clear discerning of the excellency of

in your callings, quietly depend upon God for what he, in his infinite wisdom, sees best for you; for if, without your care, he gave you your life and being, which are more valuable, why not trust him for whatever is necessary to support them in his service? Will your heavenly Father, who, without their anxious care or labour, provides necessary food for the fowls of the air, ever neglect to provide for you, his dear children and redeemed servants? And when all your anxious care cannot add to the height of your body or the length

7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.⁹

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth, as it is in heaven.

11 Give us this day our daily bread:

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you.

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 Moreover, when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces,² that they may appear unto men to fast. Verily I say unto you, They have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

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7 Ec. 5.2,3,6.1 Ki. 18. 26-29.
9 Our Lord does not condemn long continuance in prayer, but the vain expectation of being heard on account of much speaking. Solomon's dedication service is the longest public prayer recorded in Scripture; and it can leisurely be read within ten minutes.—C.
* ver. 30. Lu. 12. 30.
Jn. 16.23-27. Ne. 9. 32.
Ps. 139.1-5:38.9.
1 See note below.
1 Lu. 11.2. Ro. 8.15.
Ps. 8.1;15.3.1s.66.1.
* Jn. 12.28. 1s.6.3; 8.
Ps. 111. 9; 139.20;
cxiv. cl.
* ch. 3.2; 4.17; 16.28.
Re. 11.15. Ps. 103.19,21.
1s.2.3. Je. 23.5,6. Da. 2.44.
* Ps. xciii. c. 103.20.
21. cxiv. cl. ch. 16. 28.
Re. 22.20. ch. 26.42. Ac. 21.14. Ps. 103. 19-21.
* ch. 4.4. Fr. 30.8. Lu. 11.3. Ex. 16.21. 1 Ti. 5.8.
6.8. Job 23.12. Jn. 6.31.
Ge. 43.25-34. 1s. 33. 16;
58.10,11.
* Is. 43.25. Ps. 130. 4.
8. ch. 16. 21-35. Lu. 7.
40-48. Col. 3.13.
* ch. 26.41. Lu. 22.40.
46. Jn. 17.13. 1 Co. 10.13.
* Ps. 5.8. 2 Ch. 12.7.9. 2
Pe. 2.9. Re. 3.10.
* Re. 5.12,13. Ch. 20.
11. 1 Ti. 6.15. Ep. 1.19.
* Ps. 1.5. Ps. 47.2,7. 96.
7.8; 36.6. 1 Ti. 1.17. Ep. 3.21.
* ch. 18.21-35. Mar. 11.25; 26. Ep. 4.31, 32.
Col. 3.15. Pr. 21.13. Ja. 2.13.
* Is. 58.3-5. 1 Ki. 21. 27. Lu. 18. 12,14. with ch. 9.14. Joel 2.12-17.
2 By neglecting to wash them, and smearing them with ashes—a practice that has descended to the Romish church, in which ashes mingled with water are crossed upon the forehead, upon the day called Ash Wednesday.—C.
* Ru. 3.3. Ec. 9. 8. 2 Sa. 14.2.
2 See ver. 4. Ac. 9.11.
Jn. 14.18. Ro. 2.6.
* Ps. 62.10. Pr. 23.4.
5. ch. 19.21. Lu. 12.33;
21.34; 18.24,25. 1 Ti. 6.
9,17. He. 13.5. Ja. 5.1-4;
4.4,7. Jn. 2.15.
3 The treasures of eastern kings are generally fine cloth, polished armour, and weapons of war, as well as gold. Hence, the 'moth and rust' within are enemies as formidable as the 'thieves' without.—C.
* Is. 33. 6. Lu. 12. 33.
34; 18.22. 1 Ti. 6.18,19.
ch. 19.21. Col. 3.7-3.
2 Lu. 12.34. Phil. 2.20.
2 Co. 4.18. Col. 3.1-4.
* There can be no doubt that our Lord gives this as a *forma* as well as a *pattern* of prayer. The

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Greek word rendered 'after this manner,' might be more literally translated 'thus.' The parallel passage in Lu. 11.2 is more explicit:—'When ye pray, say, &c. While ye ought, in simplicity, clearness, and brevity to model our prayers after this pattern, we ought also to use the Lord's prayer at stated times.—P.
* Lu. 11. 34-36. Ro. 12.8. 1 Co. 10.31.
d Mar. 7. 21. ch. 20. 15. Pr. 23.6. De. 15.9, 28. 54,55.
4 Whereas, with the best principles, men come short of the glory of God—if your principles be originally erroneous, how hopeless must be your condition!—C.
* Is. 5.20. Ro. 1.21,22.
28. 1 Co. 1.19-21. 2 Co. 4.
* Lu. 16.13. ch. 4.10.
10. 24. 19. Ga. 1.10.2.
Ti. 4.10. Ja. 4.4. 1 Jn. 2.15,16.
5 i.e. riches, gains, and treasures, which are the idols of carnal hearts set up in opposition to God.
* Ps. 55.22. Lu. 12.22.
1 Co. 7.35. 1 Pe. 5.7. Phil. 4.6. 1 Ti. 6.8.
6 Gr. Be not anxious for your life, ver. 31, 34.
* Job 38.41. Ps. 104. 27,28; 147.9. Lu. 12.24.
7 Lu. 12.25,26. Ps. 75. 6. Ec. 9.11.
7 Or, age, Jn. 9.21,23.
* ver. 25,31, 34. Lu. 12.27. Ps. 4.6.
* 1 Ki. ix.1. x.2. Ch. i. viii. ix.
8 Grass. Not exclusively grass, but any herbage generally.—C.
* Ps. 129.6; 102.4. 1s. 40.7,1. Pe. 1.24.
9 In many countries, not merely bread, but most other kinds of food, are prepared in various kinds of ovens, and in eastern countries travellers state that rosemary, myrtle, and other such dried plants are used for heating them—14 hours being usually sufficient for preparing the most succulent for the fire.—C.
* Is. 50.10. ch. 14.31. Mar. 9.24.
* Ps. 37.35; 52.1. Pe. 5.7.
* ch. 5.46,47. Ps. 4.6; 17.14. Phil. 3.19.
* Lu. 12.30. Phil. 4.19.
1 Pe. 5.7; 1 Pe. 5.8.
* Lu. 12.31. Jn. 6.27. Le. 25.20,21. 1 Ki. 3.17-13. Ps. 34.9,10; 37.8,19, 25.25. Mar. 10.3. Ti. 4.7,8. Lu. 10.42. 1 Co. 3.22. Ro. 8.31,32.
1 They shall be added temporarily, or their more than equivalent shall be spiritually bestowed and secured.—C.

22 ¶ The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light:

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

24 ¶ No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.⁵

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

he will supply you with everything truly good and useful. And let it be your first and principal concern to mind what pertains to the glory of God and the eternal salvation of your own souls, as set before you in the gospel; seek, without delay, all the rich advantages of his kingdom of grace and glory; seek that divine righteousness by which ye are entitled to the same, and that heavenly grace and holiness of conversation which qualifies you for the enjoyment of the eternal blessedness in heaven; and then ye may safely trust God to provide for you the necessities of life. Be therefore content with such things as ye have, and never distress your minds with fears about future wants and troubles in this world. For God has promised that as your days are, so your strength shall be; and

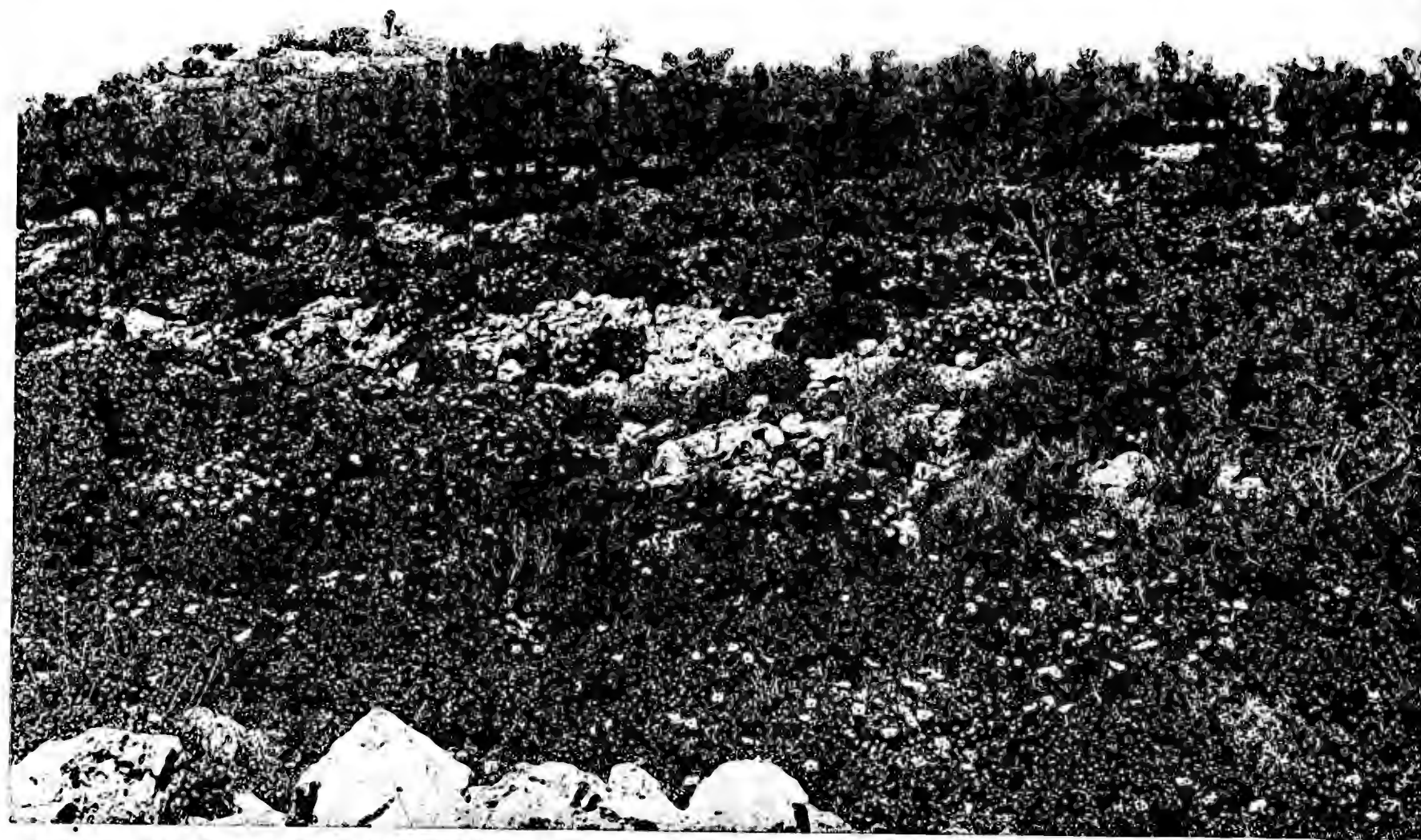
tains an humble and expressive acknowledgment of a weakness, nay, of bias to sin, that deprecates being led into any trial. C.
Ver. 22. Single. Unmixed with blood, as during active inflammation; or unobstructed by specks or opaque films, when the inflammation has subsided. C.

Ver. 27. A cubit being 18 inches, the idea of most men desiring to add so much to their stature is out of the question. But as David says, 'Thou hast made my days an handbreadth,' 'cubit' may likewise be taken as a measure of time, and not of stature. So the word is taken, Jn. 9. 23; He. 11. 11. C.

REFLECTIONS.—Alas! what a general and powerful evil is pride. Fearfully it spreads into and corrupts men's actions, even those which are good in themselves. But no religious exercise can be truly sincere, and acceptable to God, that does not flow from union and regeneration by Christ. Without sanctified

wishes and cares, about them, while we are so indolent and unmoved about the things of God. If we are interested in Jesus' kingdom and righteousness, it is very unbecoming to distrust our divine Father, and torment ourselves with anxious cares about the necessities of life. Will the God who largely sheds his bounty on fowls and flowers deny what is necessary to his redeemed children, to whom he has given his Son—given himself?

CHAPTER VII. Ver. 1, 2. Never be rash, unmerciful, or severe, in suspecting, judging, or censuring the conduct, designs, and especially the eternal state of others, lest ye provoke them to be as severe against



THE WILD FLOWERS OF JUDEA. [Matthew, vi:28.]—No more appropriate place can be found for calling attention to flowers than in Palestine. It must have been in the spring of the year, when the flowers are in their glory in the Holy Land, that Christ, from the Mount of Beatitudes, said: "Consider the lilies of the field, how they grow; they toil not, neither do they spin, and yet I say unto you

that even Solomon in all his glory was not arrayed like one of these." There is a depth of color, a joyousness and gayety of bloom about the flowers of Palestine not to be seen in any other part of the world. They hide the soil and light up the mountains with their multitudinous hues. In the springtime the beauty of the flowers makes one forget the desolation and poverty of the people.

34 Take^t therefore no thought² for the morrow:³ for the morrow shall take "thought for the things of itself. Sufficient unto the day is the evil thereof.

CHAPTER VII.

1 Christ ending his sermon in the mount, reproveth rash judgment, 6 forbiddeth to cast holy things to dogs, 7 exhorteth to prayer, 13 to enter in at the strait gate, 15 to beware of false prophets, 21 not to be hearers, but doers of the word; 24 like houses builded on a rock, 26 and not on the sand. 28 Christ endeth his sermon.

JUDGE not,^a that ye be not judged.

2 For^b with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3 And^c why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or^d how wilt thou say to thy brother, Let me pull out the mote¹ out of thine eye; and, behold, a beam² is in thine own eye?

5 Thou hypocrite, first cast out the 'beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.³

6 ¶ Give^e not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 ¶ Ask,^h and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.⁴

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being 'evil, know how to give good gifts unto your children, how much more

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Ex. 16. 18-20. ver. 11.
25. Pr. 16. 31. Ti. 4. 8.

2 Cr. *anxious*
thought, ver. 25, 27, 28, 31.

3 This does not forbid thoughtful preparation for the moral duties, but anxious care for the temporal enjoyments of to-morrow.—C.

u De. 32. 25. He. 13. 5. 6.

CHAP. VII.

a Lu. 6. 37. Is. 65. 5.
Ro. 2. 11. 14. 3. 4. 10. 13. 1.

Co. 4. 3-5. Ja. 4. 11. 12. 2. 13. 1. Ga. 5. 1, 2.

6 Ju. 1. 7. Ps. 18. 25. 26. 41. 2. Mat. 4. 24. Lu. 6. 38. 2 Co. 9. 6. Ja. 2. 13.

Ge. 4. 7. Ob. 15. Ep. 6. 8. 2 Th. 1. 6.

c Lu. 6. 41. La. 3. 40. 2 Co. 13. 5.

d Lu. 6. 42. 11. 1 Lesser sin.

2 Greater sin.

e Ga. 6. 1.

3 There is a sound principle in this proverbial lesson. The man who himself indulges in any form of sin is not qualified, either intellectually or morally, to reprove or advise others addicted to similar offences. But, on the other hand, the man who has been tempted, and has successfully resisted, or who has been addicted to sin, and has renounced it, is rendered by his own painful experience more capable of instructing others.

P.

f Pr. 9. 7. 8. 23. 9. Phil. 3. 2. ch. 10. 11. 14. 15. 26. Ac. 13. 45-47. He. 10. 29; 2. 1.

h Ge. 32. 26-28. Ps. 10. 17. 34. 15. 118. 5. 145. 19; 81. 10. 16. Pr. 15. 29. Je. 29. 12. 13. Is. 30. 19. 26. 9; 65. 24. ch. 21. 22. Mar. 11. 24. Is. 55. 6. Lu. 11. 9-13. 18-18. Jn. 14. 13-14; 15. 7. 16. 23. 24. Ja. 1. 5. 10. 1. Jn. 3. 25. 14. 15. Da. 2. 23. Pr. 8. 17. Ps. 50. 15. 91. 15.

i Ge. 3. 5. 8. 21. Ep. 2. 1. 2. Tit. 3. 3. ch. 15. 19. Je. 17. 9.

j Lu. 11. 13. 18. 7. 8. Ps. 103. 13. Is. 49. 15; 63. 7. Ho. 11. 8. He. 12. 10. Jn. 3. 16. 1. Jn. 3. 1. Ro. 8. 32-39. Ex. 34. 6. 7. Ps. 65. 10. 3. 4. 19. 29. 12. 13. Eze. xx. xxxvii.

k Prayer is an essential part of the divine scheme of grace. No speculations about God's decrees should be permitted to interfere with it. The laws of God are unchangeable, but man is saved through faith in Christ.

l There is really a

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necessary connection between the heartfelt desire of man, expressed in prayer, and the bestowal of blessings. The husbandman who refuses to plough or sow has no more reason to expect a harvest than the prayerless man has to expect divine favours.—P.

o Lu. 6. 37. ch. 22. 39. 40. Ro. 13. 8-10. Le. 19. 18. Ga. 5. 14. 22. 23. Tit. 3. 2. 1 Th. 1. 5. Col. 3. 9-15. Ep. 4. 25-32. Ja. 2. 8. with Ge. 4. 7. Ob. 15.

p De. 18. 3. Lu. 13. 24. Re. 21. 27. Jn. 3. 3; 10. 9. 14. 6. Lu. 13. 35. Eze. 33. 11. 2 Co. 5. 17. Is. 55. 7.

q Pr. 7. 26. 1 Jn. 5. 19. Re. 13. 8. Ge. 6. 12. Ac. 14. 10.

r Or, *Hew*.

s De. 4. 34. Ps. 147. 19. 20. ch. 20. 16; 22. 14. 25. 1-12. Ro. 9. 27. 29. Lu. 12. 32. 12. 34.

t De. 17. 1-3. Je. 23. 13-16. Mi. 3. 5. Zec. 13. 4. ch. 23. 14. 24. 5. 11. 24. 2. Co. 11. 15. 2 Th. 3. 1-9. Ro. 16. 17. 2 Pe. 2. 1. 2. 1 Jn. 4. 1. Ac. 20. 29-31. Col. 2. 8. Ep. 5. 6.

u Lu. 6. 43-45. ver. 20-23. ch. 12. 35. 13. 1. Jn. 4. 1-3. 2 Pe. 2. 10-18. Jude 1. 20. 2 Th. 3. 1-9. 2 Co. 11. 13. 15.

v ch. 3. 10. Lu. 9. 49. Ac. 5. 38. Re. 2. 10. Jn. 15. 5. 6. He. 6. 8. 1 Ti. 1. 20. Eze. xv. 18. 33. 14. 2 Th. 1. 8. 9. Is. 3. 11.

w Ro. 2. 23. Ja. 1. 22. Je. 7. 4. Ho. 8. 2. Lu. 6. 49-49; 13. 25. ch. 5. 19; 25. 11. 12. Is. 48. 1. 2. Jn. 13. 17. 15. 14. Ps. xv. 24. 3. 4.

x He that doeth the will of my Father, and consequently commences with 'believing on him whom he hath sent,' Jn. 6. 28, 29.—C.

y ch. 12. 27. 12. 1. Lu. 13. 25. 26. Nu. 24. 4. Ki. 22. 11. 8. 16. 2. 3. Ac. 19. 13-15. Jn. 11. 51. 1 Co. 13. 2.

z 'In that, the day,' when 'every tree that bringeth not forth good fruit is hewn down and cast into the fire' (ver. 19)—the day of final judgment.—C.

aa Lu. 13. 27. ch. 25. 12. 41. Ps. 6. 8. 1. 6. 119. 115. 5. 8. 12. 22. 15. Hab. 1. 13. with Ga. 4. 9. 2 Th. 2. 19.

ab Never approved of your character.—So the word *know* is used, Mat. 25. 12. 2 Ti. 2. 19. Jn. 10. 14. Ro. 7. 15.

ac Ps. xv. 124. 3-6. Ro. 2. 13. Ja. 1. 22. Jn. 13. 27; 15. 14. ch. 12. 50. Lu. 6. 47. 8. 1. 11. 28. 1 Jn. 3. 7. Re. 22. 14.

shall your Father which is in heaven give good things to them that ask him?

12 Therefore^a all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 ¶ Enter^b ye in at the strait gate: for "wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

14 Because^c strait is the gate, and narrow is the way, which leadeth unto life; and "few there be that find it.

15 ¶ Beware^d of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye^e shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

19 Every^f tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 ¶ Not every one that saith unto me, 'Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father^g which is in heaven.

22 Many^h will say to me in that day,⁷ Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And "then will I profess unto them, I never knewⁱ you: depart from me, ye that work iniquity.

24 ¶ Therefore, "whosoever heareth these say-

tence of zeal against sin? If therefore ye would be able with judgment and conscience, with decency, authority, and success, to reprove and reform others, begin with reforming yourselves. 6. And never unreasonably throw away the best counsels and reproofs, any more than the seals of God's word, upon hardened, profane, and incorrigible sinners, who will pour contempt upon them, and outrageously hate and persecute you on account of them. 7, 8. But in order to qualify you for these and all other duties, be much employed in fervent, importunate, and persevering prayer for direction and assistance. Thus shall you receive from God your heavenly Father whatever blessings he has promised. 9-11. For if none of you, however wicked or hard-hearted, would give a needy and importunate child that which is useless or destructive, how is it possible that your infinitely gracious God, who is the Father of the fatherless, should be less ready to give good gifts to his children, than you are to give good gifts to your children, how much more

the entrance into my kingdom by the new birth being painful and difficult, and the way of true gospel holiness, which leads to everlasting life, being disagreeable to flesh and sense, and beset with manifold tribulations, there are few that enter into and persevere in it. 15-20. Beware of false teachers, who pretend to lead you by an easy and wide path to everlasting happiness, and who, under a mask of sanctity, meekness, and concern for your welfare, remain under the power of their own lusts, and labour to make a prey of you to their own carnal ends and your everlasting destruction. By the evil tendency and influence of their doctrine, and by the pride, covetousness, or sensuality of their practice, ye may discern them from my faithful servants. For according as men's inward and reigning principles are good or bad, such are, and must be, their designs and actions; and however fair men's professions and appearances may be, yet if their hearts are evil, they will be found so. 21-23. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? and I will answer them, I never knew you: depart from me, ye that work iniquity. 24. Therefore, whosoever heareth these say-

shall have their hypocrisy and wickedness publicly exposed; and shall, as objects of my judgment, be, for their iniquities, banished from my blissful presence into everlasting misery. 24-27. Whoever therefore hears, seriously considers, embraces by faith and love, and acts according to the doctrines which I have been delivering, shall have my unchangeable person and character for his foundation; and whatever temptations and persecutions, doubts, fears, and dangers, may assault him in life or in death, his hope in me shall never make him ashamed. But he that hears them without cordially believing and uprightly practising them, having nothing to support him in a time of temptation, danger, death, or judgment, but his empty hypocritical profession of religion, shall, to his dreadful disappointment, inevitably and miserably perish for ever.

Ver. 20. After the lengthened discourse, of which the preceding chapters, according to evangelic custom, present a mere outline; and after all the labours that immediately followed, our Lord (who was touched with the feeling of our *infirmities*) must have been *weary*; and therefore, in his weariness, naturally refers to his want of a place 'where to lay his head,' see ver. 24. What a lesson of resignation to houseless wanderers! what a tes-

unto him many that were possessed with devils; and he cast out the spirits with *his* word, and healed all that were sick:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, "Himself took our infirmities, and bare *our* sicknesses.

18 ¶ Now when Jesus saw "great multitudes about him, he gave commandment to depart unto the other side.⁹

19 And^a a certain scribe¹ came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; ^bbut the Son of man² hath not where to lay *his* head.

21 And another of his disciples said unto him, Lord, ^csuffer me first to go and bury my father.

22 But Jesus said unto him, "Follow me; and let the ^ddead bury their dead.

23 ¶ And^e when he was entered into a ship, his disciples followed him.

24 And^f behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves: but he was ^gasleep.

25 And his disciples came to *him*, and awoke him, saying, "Lord, save us: we perish.

26 And he saith unto them, "Why are ye fearful, O ye of little faith? Then he arose, and rebuked^h the winds and the sea; and there was ⁱa great calm.

27 But the men marvelled, saying, "What manner of man is this, that even the winds and the sea obey him!

28 ¶ And^k when he was come to the other side, into the country of the Gergesenes, there met him two³ possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And, behold, they cried out, saying, "What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

A.M. cir. 4035.
A.D. cir. 31.

15.53.4.1 Pe.2.24.

In.1.20.

2 Jn.3.41; 13.8.50. ch.

11.2.15.30. Ge.49.10.

9 The other side—

To pass over to the

east v. 14. of the Lake

of Tiberias—C.

x Lu.5.27-60. ch.13.

20-22. Jn.6.56.1 Ti.6.

1 A certain scribe.

Rather, one scribe.

One of a numerous,

and almost hopeless,

class. Still there was

one—to the praise

of the glory of his

grace, Ep.1.12.—C.

2 Jn.2.25; 40.17; 59.

29.10.12.

2 See note * below.

3 Lu.9.59. Hag.1.2.

Le.21.12. Nu.6.6.7.

with 1 Ki.19.20. ch.4.

22.10.29.

d Lu.9.60.2 Ti.4.2.1

Co.15.10.

e Lu.15.32. Ep.2.1.1

Ti.5.6. Le.21.10-12.

Nu.6.6.7.

f Mar.4.36-41. Lu.8.

22-25.

g Mar.4.37. Lu.8.22.

23.15.54.11.

h 1 Sa.23.26. Jn.21.14.

15. Ps.44.22-23.

i 2 Ch.14.11; 20.12.

Ps.54.6-9. 1.2.13.14.

j 1 Ch.5.30.14.30. Mar.

5.35. 18.41.10-16; 43.1.

k Phi.4.6.1 Pe.5.7.

l Job.38.11. Ps.89.9;

107.29. 15.50.2. Ps.104.

7.65.7.102.13-19. Na.1.

4. See ver.27.

m Lu.8.25. Ps.89.9; 65.

7.102.20.

n Mar.5.1-20. Lu.8.

26-40. ch.18.11-13. Ac.

10.38.15.60.1.

o One of them especially.

Mar.5.1-20. Lu.8.27.

p Lu.8.28. Mar.5.7.

q Co.6.14. 2 Pe.2.4.

r Jude.6. Mar.1.24. 25.

Ac.16.17.18.

s This is the title

which our Lord most

commonly uses when

speaking of himself.

It occurs first in Da.

7.13; and that pas-

sage is the key to its

import and use in

the New Testament.

Four great earthly

monarchies are sym-

bolized by four

beasts, to denote the

principles of govern-

ment which charac-

terize them. Another

power then appears,

the ruler of which

was like a son of man,

to denote the princi-

ples of reason which

should regulate his

kingdom. The main

point to be noted, as

illustrative of the

New Testament us-

age of the title, is

the exaltation of the

ideal man to univer-

sal sovereignty. The

title, as used by Dan-

iel, symbolizes that

union of the divine

and human which

was realized in our

Lord. It thus ex-

presses very fully the

nature and result of

Christ's great work—

the nature of it as be-

coming man's surety

and substitute; and

the result as redeem-

ing man from death.

A.M. cir. 4035.
A.D. cir. 31.

and, gannig for

Christ, as man's re-

presentative, *inter-*

solvency. It is

this idea which is

mainly brought out in

the present passage,

and which makes the

words so forcible.—C.

n Mar.5.11. Le.11.

7. De.14.8. 15.65. 4.66.3.

o Re.12.12. 20.1.2.

p Job.10-12.3-6. Phi.

2.10.

q De.14.8. 15.65. 3.4.

r 1 Ki.22.22. Job.1.

12.26. Re.20.7.

s This miraculous

permission has been

charged against our

Lord as an act of in-

justice. If so, then

must every disease

causing death in

flocks and herds, be

charged as injustice

against God; for

infidels will scarcely

affirm that disease

and death can occur

without God's per-

mission. To the ra-

tional believer in Pro-

vidence, and the di-

vine mission of Jesus,

the miracle presents

a special proof of

that mission—inasm-

uch as it removed

the idea of the possi-

bility of collision be-

tween our Lord and

the demons: for

though men might be

bidden to feign both

a disease and a cure,

no human motive

could reach the

swine.—C.

t Mar.5.14-16. Lu.

8.34-36.

u Job.21.14. Lu.5.8;

8.37. Mar.5.17.1 Ki.17.

18. De.5.25. Lu.5.8.

v Ge.25.34. Ac.16.36.

with ver.29.

W Chap. IX.

a ch.7.6. Ps.81.11.12.

Re.22.11. Eze.3.27.

Da.12.10.

b ch.2.23. Lu.2.39.

35.4. 16-39, or rather

ch.4.13.

c Capernaum, then

his usual residence

—C.

d Mar.2.1-12. Lu.5.

18-26.

e A portable mat or

carpet, according to

eastern custom. See

ver.6.—C.

f Mar.5.34. Ps.32.1.

2.15.40.1.24.25.54.22.

Ro.5.11. Ep.1.7. Col.1.

14. Lu.7.48. La.3.39.

g Lu.5.21. Mar.2.7.

Job.14.15. 43.25; 44.

22. Mi.7.18.

h Ps.139.2. ch.12.15.

25.5.7.8. Mar.8.16.17.

Lu.6.8.9.47; 11.17.1.

i 2.24.25; 6.61.64; 13.11;

16.19.30; 18.4; 21.17.

j He.2.12. Re.2.23.

k *Whether is easier*

to say? That is, to

say with *power* to

effect the one or the

other.—C.

l Mi.7.18. Lu.7.48.

with Jn.17.2. Ac.5.31;

7.60.

m Mar.2.11.12. Lu.5.

24.25; 13.11-13. Jn.5.8-

10.

n Lu.5.26. Mar.2.12.

Lu.7.16. Ac.3.11.12; 4.

21. Ga.1.24. Ps.103.1-4.

30 And there was a good way off from them "an herd of many swine, feeding.

31 So^o the devils besought him, saying, If thou cast us out, ^psuffer us to go away into the herd of swine.

32 And he said unto them, "Go.⁴ And when they were come out, they went into the herd of swine; and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And^r they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And, behold, the whole city came out to meet Jesus: and when they saw him, they ^sbesought *him* that he would depart out of their coasts.

CHAPTER IX.

2 Christ curing one sick of the palsy, 9 calleth Matthew from the receipt of custom, 10 justifieth himself for eating with publicans and sinners, 14 defendeth his disciples for not fasting, 20 cureth the bloody issue, 23 raiseth from death Jairus' daughter, 27 giveth sight to two blind men, 32 healeth a dumb man possessed of a devil, 36 and hath compassion on the multitudes.

A And he entered into a ship, and "passed over, and came into his ¹own city.

2 And^e behold, they brought to him a man sick of the palsy, lying on a bed:² and Jesus seeing their faith, said unto the sick of the palsy, Son, ^bbe of good cheer; thy sins be forgiven thee.

3 And, behold, certain of the scribes said within themselves, "This *man* blasphemeth.

4 And Jesus "knowing their thoughts, said, Wherefore think ye evil in your hearts?

5 For whether is easier, to say,³ *Thy* sins be forgiven thee; or to say, Arise, and walk?

6 But that ye may know that the Son of man hath power ^con earth to forgive sins, (then saith he to the sick of the palsy,) "Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But ^dwhen the multitude saw *it*, they mar-

faith, and in the gathering of the Gentiles to himself. But (awful thought) our calling is balanced with the tremendous and lasting rejection of the long favourite people of God! Let us then not be high-minded, but *low*! Let us never take up with external privileges in the church, nor aim at any secular advantages in our following of Christ. For if such be our temper, we shall be excluded from the joys of heaven, and cast into all the darkness and horrors of hell! Base are their hearts who form excuses to keep them from his service, and who prefer their swine, their sordid gains and traffic, to him. But it is the truest wisdom, in all our sorrows, our fears, and our dangers, to apply to him, as able and willing to save us.

into the world to reform and save, not righteous persons, but guilty and polluted sinners, even the chief; and that by convincing them of their sinfulness and danger, and their need of righteousness and grace. 15-17. Since, as your master John hath testified, I am the *Bridegroom* of the church, and consequently my disciples guests of the marriage-feast, who are to rejoice with me, it would be very absurd for them to practise abstemious and mournful severities while I am with them. But when I shall be taken from them by my death and ascension, the hardships and dangers to which they shall be exposed will render fasting and mourning seasonable for them. Such occasional duties

the blind, looses the tongue of the dumb, heals all manner of diseases, casts out devils, and raises the dead, with all the power, wisdom and grace, the majesty and authority of a God! Nothing is too hard, and nothing too great or good for him to effect. None that apply to him for relief, whether high or low, whether more or less wicked, are ever cast out. To sanctify and save the most notorious sinners is his peculiar delight. Tenderly he suits the duties of his disciples to their circumstances and strength, and vindicates them when they cannot answer for themselves. The stronger our faith in him is, the more profitable is it to us.

velled, and glorified God, which had given such power unto men.

9 ¶ And^k as Jesus passed forth from thence, he saw a man, named Matthew, ^lsitting at the receipt of custom: and he saith unto him, Follow^m me. And he arose, and followedⁿ him.

10 ¶ And it came to pass, as Jesus sat at meat in the house, behold, many ^opublicans and sinners⁵ came and sat down with him and his disciples.

11 And when the Pharisees saw *it*, they said unto his disciples, ^pWhy eateth your Master with publicans and sinners?

12 But when Jesus heard *that*, he said unto them, ^qThey that be whole need not a physician, but they that are sick.

13 But go ye and learn what *that* meaneth, I^r will have mercy, and not sacrifice: for I am not come to call the righteous, ^sbut sinners to repentance.

14 ¶ Then came to him the disciples of John, saying, ^tWhy do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can ^uthe children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom ^vshall be taken from them, and then shall they ^wfast.

16 No^x man putteth a piece of new cloth⁸ unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles,⁹ else⁶ the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.⁸

18 ¶ While^a he spake these things unto them, behold, there came a certain ruler,⁹ and worshipped him, saying, My daughter is even now dead: ^bbut come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and *so did* his disciples.

20 ¶ And, behold, a woman, which was diseased with an ^cissue of blood twelve years, came behind *him*, and ^dtoucheth the hem¹ of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

A.M. cir. 4035.
A.D. cir. 31.

¶ Mar. 2:14-23. Lu.

5:27-28.

¶ Co. 6:11. Ti. 1:13.

ch. 4:18-22.

¶ Ga. 1:16. 1 Ki. 19.

19-21.

¶ It is not necessary to suppose that

Matthew, under any

undefinable impulse,

arose and followed

our Lord as a mere

stranger. His fame,

both as a teacher and

worker of miracles,

had now been spread

through all the land.

The narrative, how-

ever, affords a beautiful

example of instant

obedience to the di-

vine call. Lord!

grant to those who

know so much more

of thy glory than

Matthew knew, to be

equally ready as

Matthew was, to fol-

low thee whitherso-

ever thou goest or

callest them.—C.

¶ See ch. 5:46, 47.

¶ Notorious sinners.

Ge. 13:13. Nu. 16:38. Jn.

9:31. Ti. 1:9. 15:16.

¶ Lu. 15:1, 2; 19:7, ch.

11:19; 23:23. He. 5:2.

Ge. 4:32. Ps. 10:5. Da.

1:8. Jn. 4:9. Ac. 10:28. 1

Co. 5:11. 2 Jn. 10:16. 5:6.

5.

¶ Lu. 5:31, 32. Mar. 2.

17. Lu. 18:11-13. ch. 18.

12. Lu. xv. 11. 13-16.

Is. 1:18; 55:7. Ro. 7:9-

24.

¶ Ho. 6:6. ch. 12:7. 1

Sa. 15:22. Pr. 21:3, 27.

Ec. 1:1. Is. 1:11-15. Mi.

6:6-8.

¶ Ti. 1:13, 15, 16. Lu.

19:10. ch. 18:13-13. Lu.

xv. 24-27. Ac. 5:31. 2

Pe. 3:9. Ep. 2:8. Is. 1:1.

18:55; 7:45-22. Ro. 5:6-

21. Co. 6:11.

¶ Mar. 2:18-22. Lu. 5.

33-38. 12. ch. 6:16, 11.

19. Pr. 20:6.

¶ ch. 25:1, 10. Jn. 3:20.

2 Co. 11:2. Re. 21:2; 19.

7-9.

¶ ch. xxvi.—xxviii.

Mar. 16:19. Lu. 24:51.

Jn. 14:19; 16:5, 7, 28. Ac.

1:9, 10, 21.

¶ Is. 22:12. Ac. 1:14;

10:30; 13:31; 14:23. 1

Co. 7:5. Ec. 12:10-14.

¶ Mar. 2:21, 22. Lu.

5:35-39, with ch. 5:30;

8:26; 14:31; 16:8. Lu. 24:

49. Ge. 33:14. Is. 40:11.

Jn. 16:12. 1 Co. 3:2. He.

5:13. Ps. 103.

¶ Or, raw or un-

wrought cloth.

¶ These bottles were

made of skins; and

some of them were,

and still continue to

be, curiously formed

into shapes, not un-

like large modern

glass bottles; others

were more flexible,

of a bag-like form—

and are still used for

carrying wine in some

parts of Europe.—C.

¶ Job 32:19.

¶ See note * below.

¶ Mar. 5:22-43. Lu.

8:41-50; 13:14. Ac. 13:

15.

¶ A ruler, either of

the synagogue, or a

magistrate.—C.

¶ ch. 8:15. Jn. 4:47, 49.

Mar. 6:5, 6. Jn. 11:21, 22;

25:5-27.

¶ With Jn. 4:50; 11:6.

7. ch. 8:13; 15:28.

¶ Le. 15:19-33; 18:19;

20:18. Nu. 5:2.

¶ Mar. 5:25-34. Lu. 8:

43-48. Ex. 15:26. Ps. 147:

3. Mal. 4:2. ¶ Kl. 13:21.

ch. 14:36. Jn. 12:42. Ac.

5:15; 10:12. Ro. 4:10, 20.

¶ Hem. Most prob-

ably the fringe, or

riband of blue, re-

quired by the law.

Nu. 15:38.—C.

¶ ver. 2. Is. 40:1, 2. 2

Ch. 20:20. Ac. 14:9. ver.

29. ch. 8:13. Mar. 9:23.

10:52. Lu. 7:47-50; 17:

19; 18:42, 48.

¶ By bringing her

to Jesus, in whom all

he was questioned.

The idea of the wed-

ding seems to run

through them; the

preparation of the

robe, the pouring of

the new wine are

connected by this as

their leading idea to

one another, and the

preceding verses.

The old system of

prescribed fasts for

fasting's sake, must

not be patched with

the new and sound

piece; the complete

and beautiful whole

of gospel light and

liberty must not be

engrafted as a mere

addition on the worn-

out system of cere-

monies. (A/ord).—P.

¶ Mar. 5:38. Lu. 8:51.

¶ Ch. 35:25. Je. 9:17.

Ac. 9:30.

¶ Minstrels. Vocal

and instrumental

musicians, who still

continue, in several

eastern countries, to

attend the houses of

the dead.—C.

¶ Ac. 20:10. Jn. 11:4.

Her death is but like

a short sleep.

¶ No^o hopelessly

dead, as you suppose,

but sleepeth, as I can

awake her.—C.

¶ ch. 13:1. Kl. 17:19.

2 Kl. 4:3; Ac. 9:4.

¶ ch. 4:24. Is. 52:13.

Mar. 1:45. Jn. 3:30.

¶ Or, *this* name.

¶ ch. 1:11; 15:22; 20:

30, 31. Ro. 8:15, 26. Ja. 5:

16. ch. 12:23; 1:1. Jn. 7:

31. Ro. 1:3; 9:5. Re. 22:

16.

¶ ch. 13:58; ver. 22, 29.

Jn. 11:26. Mar. 9:23, 24;

11:23. ch. 17:20; 21:22.

Ac. 11:9.

¶ ch. 8:13; ver. 22; ch.

15:28. Lu. 7:50.

¶ Ps. 8:8. Is. 35:5;

42:7, 18. ch. 20:34. Jn. 9:

7, 26.

¶ ch. 8:4; 12:16; 17:9.

Is. 44:2; 52:3. Lu. 5:14.

Mar. 7:36; 5:43; 14:5.

¶ Having lately af-

forded the scribes

and Pharisees abun-

dant testimony of his

divine power, by

healing the palsy in

their presence (ver.

9, 10),—a sign which

they could not deny

—our Lord now

charges these men to

keep silence about an

equal, but more pri-

vate miracle, and

probably wrought in

favour of two stran-

gers, lest his enemies

should take occasion

to accuse him and

them of collusion, and

that he might avoid

any unnecessary ex-

clamation of their

malice. See ver. 34.—

C.

¶ Lu. 11:14, 15. ch. 12:

22, 23.

¶ Is. 35:6.

¶ Ex. 4:11. Is. 35:6,

with ch. 8:27; 15:30, 31.

¶ ch. 12:24. Mar. 3:

22. Lu. 11:15; Ec. 4:4.

¶ Mar. 5:6. Lu. 13:22;

4:43, 44. ch. 4:23, 24; 11:

5.

¶ Mar. 6:34. Lu. 10:

33.

¶ Or, *were tired and*

lay down. Jn. 6:27.

¶ They fainted.—

through weariness

and hunger.—*Were*

scattered. Not es-

thered and protected

in the fold, of which

Jesus is both door and

shepherd.—C.

¶ Nu. 27:17. 1 Ki. 22:

17. Je. 50:6. Eze. 34:5, 6.

these: The first, Simon,² who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

3 Philip,⁴ and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbeus, whose surname was Thaddeus;³

4 Simon the Canaanite,⁵ and Judas Iscariot,⁶ who also betrayed him.

5 ¶ These twelve Jesus sent forth, and commanded them, saying, ^aGo not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not.⁷

6 But^a go rather to the lost sheep of the house of Israel.

7 And, as ye go, ^apreach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

9 Provide⁸ neither gold, nor silver, nor brass, in your purses;

10 Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves,⁹ for^a the workman is worthy of his meat.

11 And into whatsoever city or town ye shall enter, inquire who in it is worthy;¹ and there abide till ye go thence.

12 And when ye come into an house, ^asalute it.

13 And if the house be worthy, let your peace come upon it;² but if it be not worthy, let your peace return³ to you.

14 And^a whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

15 Verily I say unto you, ^aIt shall be more tolerable for the land of Sodom and Gomorrah⁴ in the day of judgment, than for that city.

16 ¶ Behold,^a I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless⁵ as doves.

17 But^a beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 But^a when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak.

A.M. cir. 4035.
A.D. cir. 31.

c Lu. 6.13. Pr. 10.7. 1 Co. 12.8. Jn. 1.40-42. Mar. 1.17. 10.35. Ac. 1.13. ii. xii. 1st and 2d Pe. 1st. 2d. and 3d Jn. Jn. 1.1-xxi. Re. 1-xxii. 2 The first, Simon. First in order, not in any superior dignity: for all were equal brethren, Mat. 23.8. 12.—C.

d Jn. 1.43-51. 6.5-7. 14.5-9. 20.24. 20.21. 2. ch. 9. 10. 11. 13-22. 21.28. Gal. 1.19. 2.9. Jn. 1. v. ch. 27. 56. 2 Or, Judas. Ac. 1.13. Jn. 14.22. Jude 1. Lu. 6.16.

4 Or, Zelotes. Ac. 1.13. Lu. 6.15. 5 The word 'Canaanite' does not denote his country, as might seem from the English. It is a Hebrew term, equivalent to the Greek Zelotes (Lu. 6.15), and shows that before his call by our Lord, he belonged to the sect of Zelotes.—P.

g ch. 26.14-16. 25.47-50. 27.3-5. Jn. 13.26-29. Ac. 1.16-19. Jn. 6.71.

h So named from his residence, *Iscariot*, in the tribe of Ephraim.—C.

k Ac. 10.6. 7. 9 Ki. 17. 24-41. Ezr. iv. v. Jn. 4.5. 9.20. Ac. viii.

l The Samaritans were not, as is commonly thought, of Jewish or semi-Jewish origin; they were descendants of the heathen colonists planted by Shalmaneser in Samaria after the captivity of the ten tribes.—P.

m ch. 15.24. 9.36. Ac. 1.20. 13.46. Ro. 9.4. 5.15. 33.6. Je. 50.6. 17. Eze. 34.5. 6.8. 16.1. Pe. 2.25. Ps. 119.176.

n ch. 3.2. 4.17. 11.5. Lu. 9.2. 10.9. Ac. 3.6. 8.18. 20.20. 33.35.

o Or, Ger. Mar. 6.8. Lu. 9.34. 22.35. 1 Co. 9.7. 8c. Trust God for your maintenance.

p Gr. a staff. 2 Lu. 10.7. 1 Ti. 5.18. Le. 10.13. De. 24.15.

q Co. 9.4. 14. 1 Ti. 5.17. 18. Ga. 6.6.

r Lu. 10.8. 1 Co. 14.33.40. Ep. 5. Lodge with persons of credit.

s Lu. 10.5. 1 Pe. 3.8. 2 Ac. 13.46. Ps. 35.13. 1s. 55. 11. 2 Co. 7.15. Pray for, and preach the gospel to them.

t Your prayer will not be lost, but will return into your own bosoms.—C.

u Lu. 9.5. 10.10. 11. Ac. 13.51. 18.6. 20.26. Mar. 6.11. Ne. 5.13. 6 Eze. 16.48. 51. Mar. 6.11. Lu. 10.12-15. ch. 11. 20-24. Jn. 15.22-24. He. 6.4-8. 10.26-31.

v They did not sin against such light; and shall not receive so severe a sentence.—C.

w Lu. 10.3. ver. 23. Lu. 12.4-13. 21.16-19. Ro. 16.19. Col. 4.5. Ep. 5.15. 16. Eze. 2.6. Je. 1.18. Phil. 2.15. 1 Co. 14.20. Ac. 20.28. 29. ch. 23.34. 24.9.

x Or, simple.

y Jn. 2.24. Ac. 2.40. ch. 24.9. Mar. 13.9-11. Lu. 12.11. 12.13. Ac. 1. w-viii. xii. xvi. xxvi. 1. 25. 2. 2 Co. 11.24. 1 Ti. 4.16. 17. Ps. 2.1-6. Phil. 1.28. 3.2.

z Mar. 13.11. Lu. 12.11. 21.14. 15. Ac. 1. v. vii. xvi. 1. xxi. Ps. 49. 1-5. Ex. 4.12. 15. 2 Sa. 23.7. Je. 1.7. 2 Ti. 4.17.

aa It is worthy of note, as remarked by

A.M. cir. 4035.
A.D. cir. 31.

my Father, or *your* Father, evidently to show that God was his Father in a sense different from that in which he is *our* Father. The promise of the Spirit, as teacher and revealer, may be compared with the kindred though fuller promise in Jn. 15. 20, seq.—P.

z ver. 34. 35. Lu. 21. 16. 12. 51. Mi. 7.5. 6. with De. 13.6-10. Zec. 13.7. 7 Lu. 27.17. Jn. 15.18. Ro. 8.7. 8. Je. 17.9.

aa Mar. 13.13. ch. 24. 13. Da. 12.12. 13. Ga. 6. 9. Re. 2.7. 10.13. 21. 7 ch. 2.13. 4.12. 12.15. Lu. 4.30. Ac. 8.1. 9.25. 14.6. 17.1. 10.

bb N is a cowardly flight from danger, but a prudent removal, tending to the wider spread of the gospel.—C.

cc Or, end or finish. 9 ch. 16.28. Ac. 11.3. 26. In the powerful descent of the Holy Ghost.

dd Till the Son of man be come—from the dead with life, and from the Father with power over all nations.—C.

ee Lu. 6.40. Jn. 13.16. 15.20. Sa. 11.11. 11. 7 ch. 9.34. 12.24. Mar. 3.22. Lu. 11.15. Jn. 7.20. 8.48. 52. 10.20. 15.20.

ff Gr. Beelzebub. 3 A most contemptuous name for an idol, signifying lord of dung or of flies. It was also a name for Satan, esteemed prince of demons.—C.

gg Pr. 29.25. Je. 1.8. 17. Da. 1.10. Ac. 4.19. 1 Pe. 3.14.

hh Fear them not. So to cover or hide for the sake of safety, any unpalatable truth that my Spirit shall reveal, and commission you to make known.—C.

ii Mar. 4.22. Lu. 8.17. 12.2. 1 Co. 4.5. Mar. 10.15. ch. 16.20. 24. 14. 20. 13. Ac. 1.8. 11. xix. Ro. 10.18. 16. 26. Col. 1.6. 29.28. Ep. 3.8. with Job 12.22. 1s. 52. 15.

jj The house tops, being flat, were often employed in making proclamations.—C.

kk Our Lord taught his disciples in comparative privacy. The world at large knew little of his labours and instructions. The Holy Spirit afterwards taught them still more privately, suggesting words, and communicating truths in some mysterious way to their inner consciousness.

ll All they thus received was to be published to the world. The substance of it all is embodied in Scripture. The command given here is similar in substance to that recorded in Mat. 28. 19.20.—P.

mm Lu. 12.4. 1s. 12.13. 51. 7. 8. 12. Je. 1.8. 17. Eze. 3.9. Ps. 2.11. 17.28. 14.1. Pe. 1.14.

nn ch. 6.26. He. 1.3. Ps. 104.27-30.

oo Or, three farthings, ch. 18.28. 4. 1 Sa. 14.45. 2 Sa. 14.11. 1 Ki. 1.52. Ac. 27. 34. Lu. 21.18. 1 Pe. 5.7. Phil. 4.6.

pp ch. 6.26. 1 Co. 9.9. Ps. 8.15. 43. 1-44. 10. 10.

qq Lu. 12.8. Ro. 10.9. 10. Ps. 119.40. Ac. 4.19. Re. 3.5. 1 Sa. 2.30.

rr Mar. 8.28. Lu. 9.60.

21 And^a the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.

22 And^a ye shall be hated of all *men* for my name's sake; ^abut he that endureth to the end shall be saved.

23 But^a when they persecute you in this city, flee ye into another:⁷ for verily I say unto you, Ye shall not have gone over⁸ the cities of Israel, till the Son of man be ^acome.¹

24 The^a disciple is not above *his* master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord. ^aIf they have called the master of the house ²Beelzebub,³ how much more *shall they call them* of his household?

26 Fear^a them not⁴ therefore: ^afor there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the ⁵house-tops.⁶

28 And^a fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 Are^a not two sparrows sold for a ⁷farthing? and one of them shall not fall on the ground without your Father.

30 But^a the very hairs of your head are all numbered.

31 Fear^a ye not therefore; ye are of more value than many sparrows.

32 Whosoever^a therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 But^a whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think^a not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For^a I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

36 And a man's foes *shall be* they of his own household.

37 He^a that loveth father or mother more than me, is not worthy of me: and he that loveth



FLOCKS OF GOATS NEAR JERICHO. [MATTHEW, x:15].—"Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city." We give the picture above because it illustrates a region close to the land of Sodom and Gomorrah. The whole plain of the Jordan between Jericho and the Dead Sea is now a desolate and barren waste. The soil is exceedingly rich and

fertile, but in order to bring forth abundantly, as in ancient times, it is necessary to irrigate it. In the immediate neighborhood of the Dead Sea, where the cities of the plain are supposed to have stood, there are many and abundant evidences of volcanic activity. The account of the destruction of these cities by fire looks very reasonable to one as he rides over the plain of Jericho to the Dead Sea.

expected. And it is necessary that such be prepared by fellowship with and instruction from him; that their call should be plainly manifested to themselves and others; and that they should assist one another in their work. But, alas, that in the best of times there should be traitors to Jesus among them! The great design of his gospel is to overthrow the power of Satan in and over men; and in his grace there is an effectual remedy for every evil. But sovereign is his giving or withholding his special favours. Perpetually uniform are his truths, and quickening to diligence the consideration of his approaches in grace or glory.—By no carnal cares, by no greediness of filthy lucre, no peevish moroseness, no intimacy with persons of dishonourable characters, by no infamous reproaches, no fear of men, no dread of persecution, and no regard to carnal relations, ought ministers of the gospel to be ever hindered.

20 ¶ Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21 Woe unto thee, Chorazin!¹⁶ woe unto thee, Bethsaida!¹⁷ for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 ¶ At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father: for so it seemed good in thy sight.

27 All things are delivered unto me of my Father: and no man knoweth the Son,⁷ but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

28 ¶ Come unto me, all ye that labour and are heavy laden, and I will give you rest.⁸

A.M. cir. 4035.
A.D. cir. 31.

¶ Lu. 10. 13-15. Is. 1. 2. Ps. 81. 11. Ho. 11. 2, 7. Eze. 3. 17.

¶ Chorazin, Bethsaida, and Capernaum are so utterly ruined that their very sites are disputed. Their names have long since passed away, and thorns, briars, and heaps of rubbish cover the places on which they stood. All three were situated on the shore of the Sea of Galilee:—Chorazin probably at Tell Hüm; Bethsaida at Ain et-Tineh.—P.

¶ Eze. 3. 6, 7, with Is. xliii. Eze. xvi. 37. 38. xxviii. 3. 7, 8.

¶ 1 Ki. 21. 29. Jonah 3. 10.

¶ Lu. 12. 47, 48; 10. 12. 14. He. 6. 4-8; 10. 26-31. ch. 10. 15; ver. 24. La. 4. 6.

¶ Ge. 11. 4. De. 1. 28. Is. 14. 13-15. Je. 51. 53. Eze. 16. 20; 32. 18, 23. La. 2. 14. 6. Lu. 10. 15.

¶ Ge. 13. 13; xix. Eze. 16. 46, 47.

¶ See ver. 22. ¶ Lu. 10. 21. Ps. 8. 2, 4. Je. 1. 7, 8. De. 10. 14. 1. Co. 1. 21, 26, 27. Jn. 9. 40.

¶ ch. 16. 17; 13. 11. Ps. 5. 9. Is. 29. 18, 18. 44. 8. 32. 4. 54. 73. 91. 1. 15. 2. 5. 2. Co. 2. 10; 4. 3-6.

¶ Ep. 1. 11. 2. Ti. 1. 9. Ro. 5. 2, 1.

¶ ch. 28. 18. Lu. 10. 22. Ps. 8. 7. Jn. 3. 35; 3. 17. 2. 1. Co. 15. 25, 27. Ep. 1. 21, 22. He. 1. 4, 2. 8. Phi. 2. 9. Is. 52. 13; 53. 12.

¶ This incomprehensibility is an unquestionable evidence of his Godhead and perfect equality with the Father.—C.

¶ Jn. 1. 18; 6. 44, 45; 10. 15; 14. 9, 10. 1. Jn. 5. 20.

¶ Is. 48. 12, 14; 52. 25. 1. 7. Je. 3. 14; 2. 5. 19. 6. 35; 37. Lu. 15. 17; 18. 13. Ro. 7. 24. Je. 31. 18-20.

¶ This verse is closely and necessarily connected with the preceding. All things are delivered unto me; . . . come unto me . . . and I will give you rest.

¶ How glorious and

A.M. cir. 4035.
A.D. cir. 31.

how cheering! Omnipotent power is his; he can therefore bestow what he will. The connection between the last clause of ver. 27 and the first of ver. 28 is equally important. The Son is the only revealer of the Father; there fore learn of me: Fullness of wisdom and fulness of power are his; and these he employs for the salvation of his people.

—P.

¶ Col. 2. 6. Ga. 6. 2. Phi. 2. 5-8. 1 Pe. 2. 21. Ep. 5. 2.

¶ Ro. 8. 29. ch. 12. 19; 15. 14. 1. Jn. 8. 29, 49. 1 Pe. 2. 22, 23. He. 5. 7, 8. 2. 22. 9. 9. Phi. 2. 8.

¶ Je. 6. 16. He. 4. 3. ¶ Pr. 3. 17. Ac. 15. 10. Ga. 5. 1. 1. Jn. 5. 3.

CHAP. XII.

¶ De. 23. 25. Mar. 2. 23-28. Lu. 6. 1-5.

1 Rather, through the corn fields. They who have seen the many authorized footpaths that traverse the corn-fields in several of the best cultivated parts of England, will have no difficulty in understanding how the Lord and his disciples might go through without trespass.—C.

2 They were authorized by a part of the *Mosaic* law, 'to pluck' to satisfy their hunger. See ver. 3. De. 23. 35.—C.

¶ ver. 10. Lu. 13. 14. Jn. 5. 10, 16, with Ex. 20. 9; 23. 11. 15. 35. 2. Nu. 15. 32-36.

¶ 1 Sa. 21. 3-6. Mar. 2. 25, 26. Lu. 6. 3, 4.

¶ Ex. 25. 30; 29. 33. Le. 23. 31. 6. 9.

¶ Nu. 28. 9, 10. ¶ Jn. 7. 22, 23.

3 In killing, slaying, washing, and burning the sacrifices, &c. as well as on another day.

¶ Mal. 3. 1. Hag. 2. 7. ¶ Ch. 6. 18. ch. 23. 17-21.

¶ Ho. 6. 6. ch. 9. 13. 1. Sa. 15. 22. Ec. 5. 1. Is. 1. 11-15. Mi. 6. 8.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke is easy, and my burden is light.

CHAPTER XII.

1 Christ reproveth the blindness of the Pharisees concerning the breach of the Sabbath, 3 by scriptures, 10 by reason, 13 and by a miracle. 22 He healeth a man possessed of a devil, who was blind and dumb. 31 Blasphemy against the Holy Ghost shall never be forgiven. 36 Account shall be made of idle words. 38 He rebuketh the unfaithful, who seek after a sign; 49 and sheweth who is his brother, sister, and mother.

AT that time Jesus went on the sabbath-day through the corn; and his disciples were an hungered, and began to pluck the ears of corn, and to eat.²

2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath-day.

3 But he said unto them, Have ye not read what David did when he was an hungered, and they that were with him;

4 How he entered into the house of God, and did eat the show-bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5 Or have ye not read in the law, how that on the sabbath-days the priests in the temple profane the sabbath,³ and are blameless?

6 But I say unto you, That in this place is one greater than the temple.

7 But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

confinement, and the low figure which Christ made in the world, were great trials of John's belief of his being the true Messiah, yet it was probably more for the satisfaction of his disciples than for his own that he now sent them to Christ; and Christ refers them to the works which they saw him do as unanswerable proofs of his true Messiahship. 6. Blessed only is he who, upon the evidence I give, is so well satisfied of my Divinity and Messiahship, that no prejudices nor discouragements can make him reject or disown me. 7-13. John, whom ye heard preach in the wilderness of Judea, was no unstable pleaser of men, no delicate gentleman, but an inspired prophet, and greater than all his predecessors, since he pointed me out as already come in the flesh; and yet every gospel minister will be still more honourable, having much clearer views of my person, obedience, and sufferings, grace and glory, and of the spiritual design of my kingdom.—Since John began to preach, great multitudes have crowded to hear the gospel; and many, even publicans and other notorious sinners, have, with eagerness and vehemence, sought after the gracious and saving blessings of it; and my coming, and blessings, represented by Moses and the prophets as future and distant, are now considered as present. 16-19. The body of the Jews, now living, are so senseless, peevish, and perverse, that

Christ does not affirm that the extremely wicked inhabitants of Tyre, Sidon, and Sodom would have repented after a godly sort, but so as to prevent the fearful judgments which came upon them. 25, 26. In thy high dignity, and that none may glory in himself, thou hast savingly manifested the doctrines and blessings of the gospel, not to men famous for learning and worldly policy, but to the lowest, plainest, and weakest of men. 27-30. Since my Father, who alone fully knows my nature, character, and work, and whom I fully know, and savingly manifest, has intrusted to my care and management all persons and things relative to the redemption of men, I invite and call every one that labours in or is laden with guilt, corruption, burdensome ceremonies, or attempts after legal righteousness, to receive me and my full salvation by faith, as the only effectual means of rest and relief. And since I am gracious, gentle, and condescending, yield yourselves to my instructions and influence, and follow my example, that ye may find refreshment and satisfaction to your souls. For my service is perfect freedom; my commands, particularly under the gospel dispensation, are not grievous; and I will lay no burdens upon my disciples which I will not enable them to bear.

Ver. 3. Not as if John retracted the testimony he had already

Ver. 19. Wisdom, owing to different circumstances of time, place, rank, society, and health, will dictate different courses, either in the temperate use of, or in total abstinence from, worldly comforts; and hypocritical and worldly men will be sure to condemn, no matter which line is followed. The wisdom of these several courses, when the circumstances and motives are weighed, will be acknowledged by candid and impartial men, and approved by Him who 'sees not as man sees,' and who judges 'righteous judgment.' C.

Ver. 21. Then why did not God thus lead them to repentance? 'Nay, but who art thou, O man, that repliest against God?' That they would have repented is certain—for the Lord has said it; but that their repentance would have been unto life, he has not said, and no man can tell. From ver. 23 it is evident that the repentance contemplated was merely that which, by arresting the progress of luxury and dissipation, would have retarded or averted national judgments and destruction. C.

Ver. 25. And these things. As a just judgment on men, who, 'professing themselves wise, had become fools'—'and worshipped and served the creature more than the Creator.' C.

REFLECTIONS.—Graciously God raises up one minister when he has removed another. And all faithful preachers lead their hearers only to Christ and his truths. Yea, Jesus takes delight in honouring them who honour God; and in satisfying a humble though doubting faith, while wilful obstinacy is confounded. It is not outward splendours, but eminent gifts, graces, and faithfulness, that truly commend preachers. And it adds to their honour if, by their



VIEW OF TYRE. [MATT. xi:22.]—It must have grieved the Son of God beyond the power of expression when his own people and the cities of his own Galilee did not repent and turn away from their sins while daily witnessing his mighty works. Speaking of Bethsaida and Chorazin, He said: "It shall be more tolerable for Tyre and Sidon at the day of judgment than for you." It is a curious thing that even to-day

there are some remains of Tyre and Sidon, but not a single vestige of Chorazin and Bethsaida. Tyre was the great city of the Phoenicians. It was once the capital and center of the world's commerce. Tyre was leveled to the ground by Alexander the Great, but was afterward rebuilt. It is no longer a place of commercial importance. It was here that Jesus wrought a cure, and said to the woman: "O woman! Great is thy faith."

8 For the 'Son of man is Lord' even of the sabbath-day.

9 ¶ And^a when he had departed thence, he went into their synagogue:

10 And, behold, there was a man which had *his* hand withered. And they asked him, saying, 'Is it lawful to heal on the sabbath-days? that they might accuse him.

11 And he said unto them, What man shall there be among you that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift it out?

12 How much then is a man better than a sheep?⁵ wherefore it is lawful to do well on the sabbath-days.

13 Then saith he to the man, 'Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

14 ¶ Then the Pharisees went out, and held a council⁶ against him, how they might destroy him.

15 But when 'Jesus knew it, he withdrew himself from thence: and 'great multitudes followed him, and he healed them all;

16 And^a charged them that they should not make him known.⁷

17 That 'it might be fulfilled which was spoken by Esaias the prophet, saying,

18 Behold^a my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I^a will put my Spirit upon him, and he shall show^a judgment to the Gentiles.

19 He^a shall not strive, nor cry; neither shall any man hear his voice in the streets.

20 A^a bruised reed shall he not break, and smoking flax⁸ shall he not quench, till he send forth judgment unto victory.

21 And^a in his name shall the Gentiles trust.

22 ¶ Then^a was brought unto him one possessed with a devil, blind and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, 'Is not this the son of David?

A.M. cir. 4035.
A.D. cir. 31.

7 Da. 7.13. ch. 16.13.
Mar. 2.27. 28. Lu. 6.5.

8 Christ claims no authority to *dispense* with the law, but to explain its observance, as limited by necessity and mercy —

9 Mar. 3.1-5. Lu. 6.6-10.

10 Lu. 13.14. 14.3. Jn. 5.10-9.16. ch. 22.17. n Ex. 23.4-5. De. 22.4.

11 The man might have to work for his own and family's subsistence.

12 1 Ki. 19.6. Lu. 13.13. Ac. 3.6,7. Mar. 3.5.

13 Or, *took counsel*, Mar. 3.6,7. Lu. 6.11. Jn. 10. 39; 11. 53, with ch. 10.19.

14 Jn. 2.25. Ps. 139.2. He. 4.13.

15 Ch. 4.24,25; 19.2. Is. 35.3-6.

16 Ch. 8.3; 9.30; 17.9. Mar. 7.36; 5.43. Lu. 5.14.

17 That so he might go on destroying the works of the devil, without interruption from the malice of the Pharisees.—C.

18 Is. 44.26. Nu. 23.19. Tit. 1.2. Ac. 10.43.

19 Is. 42.1-4. ch. 3.17; 17.5. Col. 1.13. Jn. 1.18.

20 Is. 61.1. Jn. 3.34. n Ge. 49.10. Is. 11.10; 54.349. 69.22.

21 Ch. 11.20. Zec. 9.9. y Is. 40.11; 61.1. Ps. 147.3. Job 36.7,10. La. 3.37-39. Eze. 34.16. Am. 8.7.

22 The smoking flax. Rather the wick of a lamp, which is offensive while merely smoking.—C.

23 Is. 11.10. Ps. 9.10. Ro. 15.9-12. ver. 26.

24 Mar. 3.11. Lu. 11.14. ch. 9.32.

25 Ch. 9.33. Jn. 3.3; 7.31. ch. 1.11; 15.22. Lu. 1.32. Ro. 1.39-5.

* What particular sin constitutes the *unpardonable sin* against the Holy Ghost, has been the subject of much and anxious inquiry; and by the usual original references to 1 John 5. 16, which has no relation whatever to the subject, the perplexities of many have been greatly increased.

The following suggestions, it is hoped, may serve to obviate the difficulties of the question.—Our Lord declares, 'No man cometh to the Father, but by me,' Jn. 4. 16.

And again, 'I go unto the Father'; and, 'I am the way,' Jn. 14. 12, 6; and, 'I am the door,' Jn. 10. 9. Now, let it be recollected that all forgiveness of sins lies in Jesus—(see Mat. 26.28. Ep. 1.7. Ac. 5. 31. Re. 1. 5)—and that the Father dispenses it only for 'his name's sake,' 1 Jn. 2. 12. Wherefore, if it shall appear, that no man can come to Jesus but by the Holy Ghost (see Jn. 3. 5. 1 Co. 12. 3. 1 Jn. 5. 6),

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it will follow, that he who blasphemes the Holy Ghost; and pronounces 'him a liar,' can never, so long as he abides in that blasphemy, obtain forgiveness—because he refuses to come to Jesus, in whom alone forgiveness rests.—C.

c ch. 9.34. Mar. 3.22-30. Lu. 11.15-23. ch. 10.25.

The proofs of the reality and stupendous character of our Lord's miracles were such that the Jews could not question them. To have doubted them would have been to have doubted their own senses, and thus to have undermined the basis of all history. They were therefore forced to adopt another course; they attributed them to Satanic agency; and it is this argument our Lord meets with such effect.—F.

d ver. 15; ch. 9.4. Ps. 139.2. Jn. 2.24,25; 21.17. He. 4.13. Re. 2.23.

e Ge. 5.15. 1.5. 21.1 Or, *Beelzebub*.

And so ver. 24.

f Mar. 9.38,39. Lu. 9.49,50. Ac. 19.13.

g Our Lord does not affirm that the children, the families, or disciples of the Pharisees did actually cast out demons; but since they boldly professed to cast them out—even as the priests of Rome still continue to assert the power of their exorcism—he demands by what power they professed to work the miracle, and, if they professed to cast out demons by the power of God, why should Christ be accused of casting them out by the power of Beelzebub?—C.

h Lu. 19.22. 1 Jn. 3.20; to condemn you.

i ch. 6. 33. Lu. 9.60; 11.20. 17. 17. 18. 14; Mar. 1.14,15. Da. 2.44; 7.14. Lu. 1. 33. He. 12.28. Is. 9.6,7; the gospel dispensation.

k Is. 49.24,25; 53.12. Re. 12.7-10; 20.2,3. Jn. 16. 11. Lu. 11. 21, 22.

l Mar. 3.27.

m Jn. 2.19. Lu. 11.23; 9.50. Mar. 9.40.

n Mar. 3.28. Lu. 12.10. He. 6.6; 10.26-29. 3.

o Jn. 5. 16, with 1 Ti. 1.13,15,16. He. 7.25. 1 Jn. 1.9; 2.1,2. Eze. 33.11. Is. 1.18; 54.22.

p Lu. 7.34. Jn. 7.12. 1 Ti. 1.13.

q See note * in first column.

r Mar. 3.29. He. 6.4-8; 10.26-31. 1 Sa. 2.25. 2 Th. 1.9. 15.22. 14.

s ch. 7. 16, 17. Lu. 6.43-45. Jn. 15. 5. Jn. 3.12.

t ch. 7.27,33. Lu. 6.45. Job 32.18-20.

u ch. 13.52. Pr. 10.30. 21. 1 Sa. 2.13. 32.6.

v Je. 6.7. Lu. 6.45.

w Jude 15. Ec. 12.14. Ro. 14.12. Ex. 20.7. Lc. 19.12. Ep. 5.4,6.

24 ¶ But^a when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.⁹

25 And 'Jesus knew their thoughts, and said unto them, 'Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub¹ cast out devils, 'by whom do your children cast them² out? therefore they shall be your judges.³

28 But if I cast out devils by the Spirit of God, then the kingdom of God⁴ is come unto you.

29 Or⁵ else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 He⁶ that is not with me, is against me: and he that gathereth not with me, scattereth abroad.

31 Wherefore I say unto you, 'All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men.

32 And 'whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, 'it shall not be forgiven him, neither in this world, neither in the world to come.

33 Either^a make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

34 O^a generation of vipers! how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

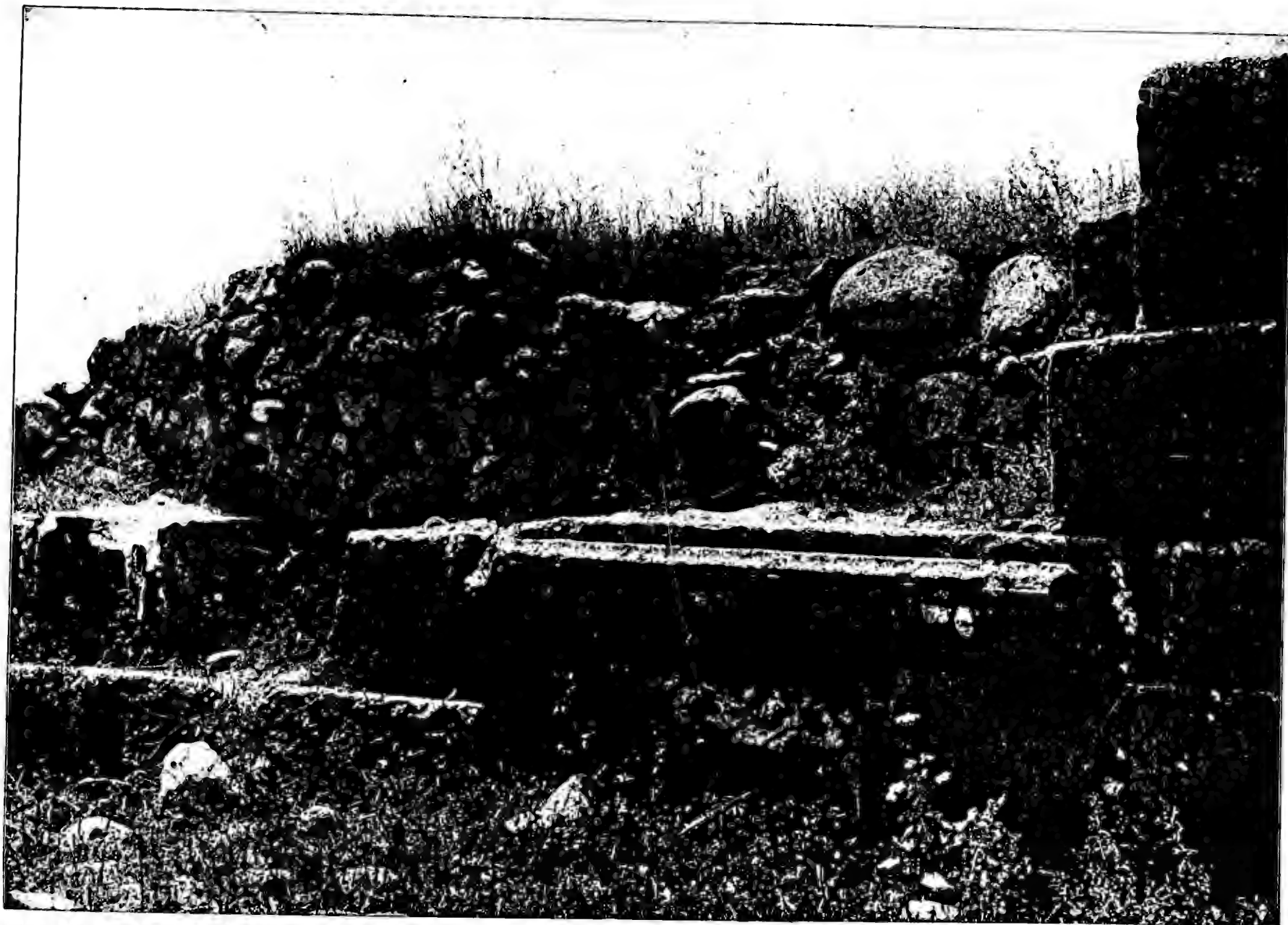
35 A 'good man out of the good treasure of the heart bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things.

36 But I say unto you, 'That every idle

and his Father's rich and heavenly grace. Yettender, extensive, and free are his invitations of self-destroyed and self-deceiving sinners to himself; and full are his assurances of salvation directed to them. Yea, the views of his love, and influences of his Spirit, render their service pleasant, and make his cross easy and light in the way to their glorious crown.

you: and whoever will not own and join me in my opposition to him, and in gathering sinners out of his kingdom into mine, must be held as an enemy to me and to the conversion of mankind. 31, 32. Whatever blasphemous reproaches ye utter against me in my present debasement, may be pardoned; but if, in this approaching dispensation of the Holy Ghost, ye blaspheme his marvellous gifts and operations as devilish, and contrary to his kingdom, shall be unpardonable.

trines were confirmed by miracles unnumbered, and at last by his resurrection and the effusion of the Holy Ghost. 43-45. This parable means, that Satan, being frequently baffled by the miracles of Christ and his apostles, and by the light and power of the gospel among the Jews, should, in great vexation, retire to the Gentile world, hoping to meet with less disturbance among them; but finding himself quickly pursued



WALL OF THE SYNAGOGUE AT CAPERNAUM—SCENE OF THE MIRACLE OF THE HEALING OF THE HAND. [Matthew, xii:9-10.]—

The site of the ancient city here photographed is covered with a rank growth of bushes and weeds. But lying half covered by the rank vegetation are pillars wrought out of the indigenous limestone, and decorated with beautiful Corinthian capitals, hewn architraves, elaborate friezes and

pedestals. In the picture is presented a view of a part of the wall of the ancient synagogue. It was in Capernaum that Christ performed more of His miracles than in any other city, and in this synagogue it is supposed He performed the miracle of healing the man with the withered hand, referred to in Matthew, xii:9-10. Here, also, Christ is supposed to have appeared to the disciples after He arose from the dead.

A M. C. 4035
A D. 517. 11

6 The word uttered by the mouth is the embodiment of the thought of the heart; consequently the state of the heart—whether pure or impure, may be known by the conversation. Considered in this light by our words we shall be justified or condemned.—P

But how is this possible? He was merely human, these are infernal. Behold how readily they may be discovered!—*Infulness*, that demeth God!
—*Impiety*, that blun-
demeth him!—*Ho-*
—*ness*, bowing down
—*to stocks and stones*,
—*Consciousness*, sel-
—*ling the true God for*
—*gold*!—*Conscience*.

condemned -- P
 5 ch. 19. 1-2. Lu. 11
 19. 29-32. 1 Co. 1. 22.
 Mar. 8. 11, 12.
 1 ch. 10. 23-33 Is. 57.
 3 Mar. 8. 38 Jn. 4. 48; 2.
 18. Jn. 4. 41 Jn. 2. 15.
 11 Jonah. 1. 17; ... 2. ch.
 19. 21; 20. 10. Jn. 2. 19. 5.
 17 Jonan. 3. 5-10. Lu.
 11. 32. Je. 3. 11. Eze. 16.
 51. Ro. 2. 27.
 1 x Is. 9. 0. Jn. 1. 14; 10.
 30; 2. 31. Ro. 9. 5 Tit. 2.
 13. Phil. 2. 6, 7.
 1 y 1 Ki. 10. 1. 2 Ch. 9. 1.
 Lu. 11. 31.

old! — *Conardice*,
drinking from the
cross, and faithlessly
betraying friends,
and country, and
church! — *Falsehood*,
deceiving God, and
bluinning man! —
Pride, 'clothed in
purple and fine linen,
and faring sumptu-
ously every day,' yet
utterly forgetful of
the Lord the Pro-
vider! — with *Cruelty*,
persecuting the chil-
ren of God, and

7 ch. 3: 17; 17: 5; 12: 6.
 Col. 2: 39. Jn. 1: 14, 18.
 a Lu. 11: 24. Ac. 8: 13.
 b Job 1: 7; 2: 2. 1 Pe. 5
 8. ch. 8: 29.
 c Ps. 87: 11, 12. Ga. 5.
 19-21. Tit. 3: 3.
 d Ps. 87: 12. Is. 66: 3, 4.
 He. 6: 4-8; 10: 26. 2 Pe. 2.
 20-22. ch. 21: 38-41; 15:
 13; 23: 34. Jn. 15: 22,
 24. 1 Th. 15: 16.
 e Mar. 3: 31-35; 6: 3.
 Lu. 8: 19-21. ch. 13: 55.
 Jn. 2: 11; 7: 3. Ac. 1: 14. 1
 Co. 9: 5. Ga. 1: 19.

phsophemously Sing-
ing *Te Deum*, amid
the groans of con-
fessors and martyrs.
C.
Ps. ch. 10. 2-4. Lu. 6. 13
Ac. 1. 13. Jn 17. 12.
4 Ga. 5. 6; 6. 15 He. 2.
1. 20. 21. Col. 3. 11.
7. 20. 21. Ps. xv. 124. 3.
Jn. 13. 17; 15. 14. Ro.
3. 1a. 1. 22. 1 Pe. 1. 15.
2 Pe. 1. 4-10. Lu. 11.
28

7 The Evangelists, being Jews, would understand by *unclean*, whatever defilement of the person the law had condemned—(see, for example, Le. 5. 2, 3; 13. 3, &c.; 14. 40; 22. 5, 6); consequently, an 'unclean spirit' would convey to them the idea of one tempting to acts, or producing diseases, pronounced unclean. This spirit, he it observed is de-

CHAP. XIII.
Ac. 10. 38. Is. 63. 1.
6. 9.
Mar. 4. 1-13. Lu. 5.
4-10. Ge. 49. 10. ch.
5: 14; 13: 15; 30: 19. 2.
A ship. Rather,
the ship; 'seeming
intimate that the
ciples kept a ves-
sel for their own use.
Ps. 49. 3. 4: 78. 2.
r. iv. Lu. viii. xv.
, &c.
ver 22. 18-22. Mar.

scribed as 'gone out' of his own accord, not 'cast out' by the power of God; and then it is added, 'he (that is, the spirit) walketh through dry places' where is no water of life.—(see Ps. 63. 1. ss. 55. 1. Je. 2. 13. Re. 7. 17) — 'seeking rest'—endeavouring, it would appear, as wicked men often do, to escape from the sound of the gospel.

20. Lu. 8. 4-15.
Eze. 11. 19; 36. 26.
7. 12. Lu. 14. 28.

The seed in Palestine is sown in winter, during the coldest time the cold weather produces the crop on the wet soils; but so soon as 'the sun is in the north'—not in the morning—but in his annual course north of the equator—the clouds dissipate, and

as come to torment
them before the time,
Mar. 8. 29. Then, re-
turning, 'he findeth
his house (the soul)
empty' of the love
and fear of God—
'swept' from every
undignified and un-
popular sin, and
'garnished' with
many an ornament of
literature, science,
civilization, and, it
may be, religious
profession. — 'Then
taketh he seven

plant is with-
out unless in the
best loam or in
drained fields.—C.
Lu. 8.13. Ep. 3.17.
2.7; 1.23.
Je. 4.3. Ho. 6.4. Lu.
4.
1.15. 4. 5. 2 Co. 5.
1.7.4. with Ge.26.
De. 29. 4. ch.11.15.
2.7.11.17.29; 3.6.13.
1 Co.4.7. ch.11.25.
4.11; 16.17. Ps.25.

49 And he stretched forth his hand toward
his disciples, and said, Behold my mother, and
my brethren!

50 For^h whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

1 The parable of the sower and the seed: 18 the exposition of it.
24 The parable of the tares, 31 of the mustard-seed, 33 of the leaven,
44 of the hidden treasure, 45 of the pearl, 47 of the draw-net cast into
the sea: 53 and how Christ is contemned of his own countrymen.

THE same^a day went Jesus out of the house,
and ^bsat by the sea-side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them 'in parables, saying, Behold, ^aa sower went forth to sow:

4 And when he sowed, some *seeds* fell by the way-side, and the fowls came and devoured them up.

5 Some fell upon 'stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up,² they were scorched; and because they had no ⁹root, they withered away.

7 And some fell among "thorns; and the thorns sprung up, and choked them.

8 But other fell into 'good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold.

9 Who^j hath ears to hear, let him hear.

10 ¶ And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, ¹Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

damned so dreadfully! There is an absolute necessity of almighty power and grace to convert men from Satan to God; and to have gracious principles implanted in our hearts, in order to practical holiness. No gracious acts can ever take place till gracious qualities be cultivated by ourselves. But surely we should be very careful to act always as under God's eye, when our final account is to be so strict, and the issues of it so infinitely important! Near relations, or even real saints, are often Satan's instruments to hinder Jesus or his faithful servants in their work. Yet great is his love to, and care for, such as truly believe, and who

putting them into a rage, ch. 21. 28-46. (4) That he might the more easily instruct the attentive and thoughtful in a manner, much used in the East, delightful to the mind and helpful to the memory, Ho. 12. 10. (5) That he might sadly permit the blindness and ruin of such as hated instruction, ver. 13. 3-9, 18-23. The parable of the *soils* or *sower* represents the different issues of the gospel ministrations on different sorts of hearers, and the causes of them. The *sower* is Jesus Christ, by himself and his ministers, painfully, carefully, and faithfully preaching gospel truths, which,

REFLECTIONS.—Be content, my soul, to endure hardships or hunger, and to live on coarse fare, and to put up with ignorant reproaches in following Christ. And in all let me rejoice that he is my advocate and justifier, and the *Lord of the Sabbath*, who can prescribe the work of it at his pleasure, and has appointed it as his great opportunity of distributing blessings to sinful men. If either diseases or devils plague me, let me cast my burden on the Lord. And if my heart or



THE SEA OF GALILEE. [Matthew, xiii:1, 2.]—The Sea of Galilee is about six miles wide and about fifteen miles long. There are only a few little boats found upon its waters to-day. In the time of our Savior, however, there were upon it great fleets. When the forces of Titus, the Roman general, besieged the City of Tiberias, large numbers of the people flocked into the boats; and at this time an en-

gagement took place in which as many people perished in the sea as on the land. According to Josephus, 6,500 thus perished. There are a great many fish in this sea, but they are caught from the shore alone. The above picture was photographed from a point on the shore where the walls of Tiberias stand. On the shore of this sea was a favorite place of our Savior for teaching the people.

12 For^d whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore^e speak I to them in parables: because they seeing, see not; and hearing, they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, ^oBy hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this people's heart is waxed gross, and *their* ears are dull of hearing, and *their* eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.³

16 But^p blessed *are* your eyes, for they see: and your ears, for they hear.

17 For verily I say unto you, ^qThat many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.

18 ¶ Hear ye ^rtherefore the parable of the sower.

19 When any one heareth ^sthe word of the kingdom, and ^tunderstandeth *it* not, then cometh the ^uwicked *one*, and catcheth away that which was ^vsown in his heart. ^wThis is he which received seed by the way-side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon ^xwith joy receiveth it:

21 Yet hath he not ^yroot in himself, but dureth for a while; ^zfor when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He^b also that received seed among the

A M. CH. 4. 15
A D. CH. 31

7 ch. 2. 20. Mar. 4. 25.
Lu. 8. 18. 19. 20. 21. 15. 42.
5. Re. 22. 11.

7. 2. Th. 2. 10. 11. Is. 42.
19. 20. De. 29. 2. 4.

o Is. 6. 9. 10. 44. 18. Je.
5. 21. Mar. 4. 12. 13. Lu.
8. 10. 10. 12. 12. 13. 26.

26. 27. Ro. 11. 8. De. 29.
4. 2. Co. 1. 14. 15. 4. 3. 4. 2.
10. 1. Co. 2. 14. Eze. 12. 2.

Ep. 4. 18. He. 5. 11.

p To all who were
disposed to hear at-
tentively. Christ's
words, to reflect and
ponder thoughtfully
upon his lessons, the
parables would be
simple and most in-
structive. Besides,
to any earnest in-
quirer he was ever
ready to explain
whatever was not
fully comprehended.

q To the thoughtless
and hostile, however,
who had neither the
patience to attend,
nor the wish to learn,
Christ's parables
were worse than use-
less.—P.

r ch. 16. 17. Lu. 10. 23.
with ch. 5. 3. 1. Lu. 2.
30. 1. Ti. 1. 14. 20. 29. 2. Co.
4. 6.

s Lu. 10. 24. He. 11.
1. 1. Pe. 1. 10. 11. Ro. 10.
26. 27. Ep. 3. 5. 6. Col. 1.
26.

t ver. 11. 12. Is. 54. 13.
ch. 11. 25. 1. Jn. 2. 20. 27.
Mar. 4. 14. 20.

u ch. 4. 23. Ep. 3. 8. 2.
Co. 4. 3. 4. 2. Pe. 2. 4. Is.
53. 15. 7.

v 2. Co. 2. 16. 13. 14. 15. 1.
Co. 2. 14. Is. 42. 19. 20.

w 1. Jn. 2. 13. 41. 3. 12.
Job. 1. 5. 2. 1. 1. Pe. 5. 8. 2.
Co. 2. 11. Is. 53. 1.

x Ro. 10. 8. 2. Th. 2. 10.
x ver. 4. 5.

y Is. 58. 2. Mar. 4. 16.
17. 6. 20. Jn. 5. 35. Eze.
33. 31. 32. Ga. 4. 15.

z ver. 6. Col. 2. 7. Ep.
3. 17. Jn. 15. 5. 2. Co. 5.
17. Ga. 6. 15. 5. 6.

a Lu. 13. 27. Job. 27.
10. 2. Th. 4. 10. 1. 15. Ga.
5. 7. 12. ch. 11. 6. Ga. 1.
5. 6. Ho. 6. 4.

b ver. 7. ch. 19. 23. Lu.
24. 16. 24. 34. Pr. 23. 5.
1. Ti. 6. 10. 17.

* The wheat and
tares when growing
bear a close resem-
blance to each other.
Ordinary labourers
could not distinguish
them. When ripe they
may be easily dis-
tinguished; but they
are so closely joined
in the soil that the
removal of the one
might, and often
would, seriously in-
jure the other. Hence
they are permitted
to grow together till
the harvest. So it
is in the visible church.
True worshippers
and hypocrites can-
not be distinguished
by human eye. Even
when a fuller develop-

ment makes them
distinguishable, they
are often so closely
connected by worldly
relations—their ten-
poral interests are so
blended, that the
rash and sudden de-
struction of the un-
godly would serious-
ly injure true Chris-
tians.—P.

c Mar. 10. 23. Pr. 11.
28. Lu. 18. 24. 1. Ti. 6. 9.
10. 17. 2. Ti. 2. 4. 10.

d ver. 8. Ps. 1. 3. 92.
13. 14. Jn. 15. 4. 5. Ga. 5.
22. 23. Col. 1. 6. 11. 2. 2.
Phil. 1. 11. 2. 15. 2. Pe. 1. 4.

e A good ground must
be prepared ground,
where the plough or
the spade and the
husbandman have
done their part. Even
so, 'it is God that
works in us both to
will and to do of his
own good pleasure.'
—C.

f Is. 28. 10. 17.
g ver. 31. 33. 45. 52. ch.
3. 2. 4. 17. i. e. the gos-
pel church.

h ch. 4. 23. 1. Pe. 1. 23.
ver. 4. 10. 2. Ti. 3. 15. 17.
Col. 1. 6. Phil. 1. 6. 1. Co. 2.

i Ac. 20. 29. Lu. 21. 34.
j ver. 36. 1. Pe. 5. 8.
k ver. 30. Phil. 3. 18. 19.
Ac. 8. 13.

l 1. Co. 12. 28. Ep. 4. 11.
m Lu. 9. 54. with 1. Th.
5. 14. He. 1. 14.

n o with ch. 3. 12. 25. 32.
p 1. Ti. 5. 24.
q Mal. 4. 1.

r Lu. 3. 17.
s See note * in first
column.

t Mar. 4. 30. 32. Lu.
13. 18. 19. 1. Co. 1. 26. 27.
Job. 8. 7. Ps. 80. 8. 11.
Eze. 47. 1. 12. Lu. 24. 44.

u Is. 2. 2. 4. Mi. 4. 1. 3. Ze. 8.
20. 23. Pr. 4. 18. Job.
17. 9. 2. Pe. 3. 18.

v The ordinary must-
ard of Europe can-
not be the plant here
intended. Linnæus
mentions a species
whose branches be-
come real wood,
which he names *Sin-
apis erucae*. Frost,
however, thinks this
cannot be the plant
intended; for though
it becomes a mustard
tree, its seeds are of
considerable size. He
thinks that our Lord
referred to the *Phy-
saria douglasii*, which
grows abundantly
in Palestine, has
really the least
of all (tree) seeds,
yet rises to as great
an altitude as any
other tree in the coun-
try of which it is a
native. The little seed
represents our Lord
and his apostles—the
umbrageous tree, the
present attainments
and future spread of
Christianity.—C.

w Eze. 17. 24.

thorns, is he that heareth the word; and the care of this world, and the ^xdeceitfulness of riches choke the word, and he becometh unfruitful.

23 But^d he that received seed into the good ground,⁴ is he that heareth the word, and understandeth *it*; which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty.

24 ¶ Another^e parable put he forth unto them, saying, ^fThe kingdom of heaven is likened unto a man which sowed ^ggood seed in his field:

25 But while men ^hsleep, his ⁱenemy came and sowed ^ktares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the ^lservants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, ^mWilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both ⁿgrow together until the harvest: and in the ^otime of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles ^pto burn them; but gather the ^qwheat into my barn.⁵

31 ¶ Another parable put he forth unto them, saying, ^rThe kingdom of heaven is like to a grain of mustard-seed,⁶ which a man took, and sowed in his field:

32 Which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and ^sbecometh a tree, so that the birds

sake of religion, they apostatize from it. The *thorny ground* denotes them who hear the gospel with remarkable attention; and are so affected by it that, for a considerable time, they appear to make progress in the knowledge, profession, and practice of religion; but at last their cares about worldly things, and expectations and desires of happiness in them, and their eager pursuits after riches and pleasures, so entangle, deceive, and overset them, that they never attain to any true holiness of heart or life. The *good ground* denotes those hearers who receive the truths of the gospel into their hearts, renewed by the Spirit of God, and, through the daily influences of his grace, improve them to their spiritual fruitfulness in holy dispositions, thoughts, words, and actions, in different degrees. 24–30, 36–43. The *sowing of the good seed* represents Christ as planting his grace in the hearts of men by the

growth of the *grain of mustard-seed* represents Christ's gospel and church in the world, and his grace in the soul; extremely small and obscure in their beginnings, but gradually increasing, till they fill the heart, and even the earth; so that both Jews and Gentiles find refreshment and rest in them. 33. The *hidden leaven*, affecting three measures of meal, represents Christ's gospel and grace implanted in the hearts of men, and secretly working with such divine efficacy as to sanctify all the faculties of the soul and members of the body, and gradually spreading themselves through all nations, to captivate them to the obedience of faith. 44. The *TREASURE hid in the field*, &c., represents Christ and the rich blessings of the gospel as lying hid in the oracles of God from carnal men; but when manifested by the Spirit, eagerly apprehended, and joyfully received into the heart, and an interest in them esteemed

judgment. 52. The *HOUSEHOLDER* represents preachers treasuring up divine truths in their minds and hearts, that, out of the Old and New Testaments, and out of their new and old instructions, observations, and experiences, they may seasonably and profitably bring forth doctrines suited to all persons and cases.

Ver. 3. The *Parables* of our Lord are short descriptions of natural objects or events: the several parts of which are employed to illustrate some corresponding spiritual truth. With one single exception—that of the rich man and Lazarus—all are confined within the limits of this world. Our Lord commenced his preaching by plain exposition of the Word, and unsparing correction and reproof of the Pharisaic perversions of Scripture. This method gave offence: wherefore he, who 'knew what was in man,' changes his mode of address, by which prejudice was less excited, attention secured, and truth insinuated by the aid of curiosity.—C.

Ver. 11. *Mysterics* are not truths beyond the reach of the understanding, but something hidden or withheld and therefore unknown in whole or in part. Here, and elsewhere, 'a mustard'

of the air come and lodge in the branches thereof.

33 ¶ Another^a parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three^b measures of meal, till the whole was leavened.

34 All^c these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them;

35 That it might be fulfilled which was spoken by the prophet, saying, "I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world."

36 ¶ Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, "Declare^d unto us the parable of the tares of the field."

37 He answered and said unto them, "He that soweth the good seed is the Son of man:

38 The^e field is the world: ^bthe good seed are the children of the kingdom; ¹but^c the tares are the children of the wicked one:

39 The^d enemy that sowed them is the devil: the^e harvest is the end of the world; and the reapers are the angels.

40 As^f therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The^g Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend,² and³ them which do iniquity;

42 And⁴ shall cast them into a furnace of fire:³ there shall be wailing and gnashing of teeth.

43 Then⁵ shall the righteous shine forth as the sun in the kingdom of their Father. "Who hath ears to hear, let him hear."

44 ¶ Again,⁶ the kingdom of heaven is like unto treasure hid in a field;⁴ the which when a man hath found, he hideth, and for joy thereof

A. M. cir. 4035.
A. D. cir. 31.

14. Lu. 13. 10. Ro. 1. 14.

15. Co. 9. 22. Ps. 110. 11. with 1 Co. 15. 59.

7 See note * Le. 10. 8.

8 Saton, or seah, held a little more than a peck.

9 Mar. 4. 33. 34. ver. 13.

10 Ps. 49. 3. 4. 8. 2. Lu. 10. 4. Ro. 15. 23. 20. 1.

11 Co. 2. 7. Ep. 3. 9. Col. 1. 25. 26. 1 Ti. 1. 10. He. 1. 1.

12 ver. 11. Pr. 2. 1. 7.

13 Ac. 8. 30. 31. Eze. 36. 37.

14 Ja. 1. 3. Mar. 1. 1.

15 Declare — Explain — C.

16 1. 5. 6. 1. 2. He. 2. 3. 1.

17 Ac. 3. 22. 18. 48. 17.

18 d ch. 28. 19. Mar. 16.

19 Ro. 15. 18. 21. 10. 26.

20 Col. 1. 6. Lu. 24. 7. Ro.

10. 18. 11. 12.

21 1 Pe. 1. 23. Ps. 22. 30.

22 15. 10. 12. 54. 13. He.

3. 1. 1. 1. 8. 1. 3. 5. 2.

23 Co. 5. 17. Ga. 6. 15.

24 Children of the kingdom — by the word of truth.

25 Ja. 1. 18. — Children of the wicked one — who is a liar and the father of it. — C.

26 e Ge. 3. 15. Jn. 8. 44.

27 Ac. 13. 10. Ti. 1. 16. Phi.

3. 16. 19. 2. 1. 3. 2. 5. 1. Jn.

3. 8.

28 d Ge. 3. 12. 2 Co. 11. 3. 1.

29 Pe. 3. 8. Re. 20. 1. 2.

30 Joel 3. 13. Re. 14. 15.

31 — 19.

32 e ver. 30.

33 d ch. 24. 31. 25. 32. 5.

34 29. 30. 18. 7. 9. 1 Co. 11.

19. with 1 Pe. 2. 1.

35 2 Or, scandals.

36 f Lu. 13. 27.

37 f ver. 50. ch. 3. 12. 8. 12.

38 22. 13. Re. 14. 10. 11. 20.

39 10. 15. 21. 8. 27. 22. 15. 19.

40 20.

41 No state can be imagined without a place; therefore hell implies both state and place. That both as a state and place it implies torment of conscience is unquestioned; and that it implies torment of sense must equally follow, both from the words, "fire," "gnashing of teeth," &c., employed by Scripture as descriptive of hell, and the fact of a resurrection in the body to damnation — which bodily condition being inseparable from sense, is as necessarily inseparable from torment of sense. — C.

42 Not money found, which might readily be carried away — but some mineral treasure, of which the scientific discoverer has a right to avow himself by the purchase of the property, the owner having no legal claim upon the world — those of Schem, Ham, and Japheth. The parable also affords an in-

stance among many others in the Scriptures of the manner in which they assert the proper equality of woman with man — and truly the Scriptures concur with Christian biography and daily observation in largely ascribing the Christian character of families to the influence of maternal instruction and example. — C.

43 Pr. 2. 4. 13. 15. 8.

44 10. 11. ch. 10. 26. See ver. 44.

45 d ch. 4. 19. 1. 5. 10.

46 Mar. 10. 15. ch. 28. 19.

47 22. 9. 10. Lu. 14. 21. 23.

48 Ep. 3. 8. 1 Th. 3. 3. 7.

49 e d net. In the original, "a drag-net," which would literally "gather of every kind." — C.

50 1 Re. 10. 7. 17. 20. 12.

51 15. ch. 24. 31. 25. 32. 47.

52 46. 24. 51. xxv. 2 Th. 1. 7.

53 — 10. — C.

54 See ver. 42. — C.

55 f Ac. 8. 30. 31. ch. 16.

56 11. 2 Co. 4. 3. 4. 1 Co. 2.

57 10. 16. Jn. 13. 17.

58 2 Ne. 8. 3. ch. 23. 34. 1.

59 Co. 12. 28. Ep. 4. 11. 13.

60 Pr. 10. 21. 15. 7. 18. 4. Ca.

7. 13.

61 We observe, says Alford, "how naturally these parables are evolved from the subjects and associations surrounding our Lord at the time. He sat in a boat in the sea. His eye wandered over the rich plain of Gennesareth — the field-paths, the stony places, the neglected spots choked with wild vegetation, the plots of rich deep soil, were all before him. The same imagery prevails in the parable of the tares of the field, and in that of the mustard-seed; and the result of the tilling of the land is associated with the leaven in the lump. Then he quits the sea-shore and enters the house. From the working of the land for seed to finding a treasure in the field the transition is easy — from the finding without seeking to seeking earnestly and finding easy again; from the seed to the buried treasure, from the treasure to the pearl — the treasure of the deep — again simple and natural. The pearl recalls the sea, the sea the fishermen with their nets — the mixed throng lying on the beach, the great day of separation on the further bank of time." — P.

62 A. D. cir. 32.

63 Mar. 6. 1. 5. Lu. 4. 16.

64 De. 18. 15. 10. 18. 50. 4.

65 Ps. 22. 29. 40. 10. 6.

66 Nazareth, where he resided after the return from Egypt. — C.

67 A. D. cir. 32.

68 Mar. 6. 1. 5. Lu. 4. 16.

69 De. 18. 15. 10. 18. 50. 4.

70 Ps. 22. 29. 40. 10. 6.

71 Nazareth, where he resided after the return from Egypt. — C.

72 A. D. cir. 32.

73 Mar. 6. 1. 5. Lu. 4. 16.

74 De. 18. 15. 10. 18. 50. 4.

75 Ps. 22. 29. 40. 10. 6.

76 Nazareth, where he resided after the return from Egypt. — C.

77 A. D. cir. 32.

78 Mar. 6. 1. 5. Lu. 4. 16.

79 De. 18. 15. 10. 18. 50. 4.

80 Ps. 22. 29. 40. 10. 6.

81 Nazareth, where he resided after the return from Egypt. — C.

82 A. D. cir. 32.

83 Mar. 6. 1. 5. Lu. 4. 16.

84 De. 18. 15. 10. 18. 50. 4.

85 Ps. 22. 29. 40. 10. 6.

86 Nazareth, where he resided after the return from Egypt. — C.

87 A. D. cir. 32.

88 Mar. 6. 1. 5. Lu. 4. 16.

89 De. 18. 15. 10. 18. 50. 4.

90 Ps. 22. 29. 40. 10. 6.

91 Nazareth, where he resided after the return from Egypt. — C.

92 A. D. cir. 32.

93 Mar. 6. 1. 5. Lu. 4. 16.

94 De. 18. 15. 10. 18. 50. 4.

95 Ps. 22. 29. 40. 10. 6.

96 Nazareth, where he resided after the return from Egypt. — C.

97 A. D. cir. 32.

98 Mar. 6. 1. 5. Lu. 4. 16.

99 De. 18. 15. 10. 18. 50. 4.

100 Ps. 22. 29. 40. 10. 6.

101 Nazareth, where he resided after the return from Egypt. — C.

102 A. D. cir. 32.

103 Mar. 6. 1. 5. Lu. 4. 16.

104 De. 18. 15. 10. 18. 50. 4.

105 Ps. 22. 29. 40. 10. 6.

106 Nazareth, where he resided after the return from Egypt. — C.

107 A. D. cir. 32.

108 Mar. 6. 1. 5. Lu. 4. 16.

109 De. 18. 15. 10. 18. 50. 4.

110 Ps. 22. 29. 40. 10. 6.

111 Nazareth, where he resided after the return from Egypt. — C.

112 A. D. cir. 32.

113 Mar. 6. 1. 5. Lu. 4. 16.

114 De. 18. 15. 10. 18. 50. 4.

115 Ps. 22. 29. 40. 10. 6.

116 Nazareth, where he resided after the return from Egypt. — C.

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118 Mar. 6. 1. 5. Lu. 4. 16.

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136 Nazareth, where he resided after the return from Egypt. — C.

137 A. D. cir. 32.

138 Mar. 6. 1. 5. Lu. 4. 16.

139 De. 18. 15. 10. 18. 50. 4.

140 Ps. 22. 29. 40. 10. 6.

141 Nazareth, where he resided after the return from Egypt. — C.

142 A. D. cir. 32.

143 Mar. 6. 1. 5. Lu. 4. 16.

144 De. 18. 15. 10. 18. 50. 4.

145 Ps. 22. 29. 40. 10. 6.

146 Nazareth, where he resided after the return from Egypt. — C.

147 A. D. cir. 32.

148 Mar. 6. 1. 5. Lu. 4. 16.

149 De. 18. 15. 10. 18. 50. 4.

150 Ps. 22. 29. 40. 10. 6.

151 Nazareth, where he resided after the return from Egypt. — C.

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153 Mar. 6. 1. 5. Lu. 4. 16.

154 De. 18. 15. 10. 18. 50. 4.

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156 Nazareth, where he resided after the return from Egypt. — C.

157 A. D. cir. 32.

158 Mar. 6. 1. 5. Lu. 4. 16.

159 De. 18. 15. 10. 18. 50. 4.

160 Ps. 22. 29. 40. 10. 6.

161 Nazareth, where he resided after the return from Egypt. — C.

162 A. D. cir. 32.

163 Mar. 6. 1. 5. Lu. 4. 16.

164 De. 18. 15. 10. 18. 50. 4.

165 Ps. 22. 29. 40. 10. 6.

166 Nazareth, where he resided after the return from Egypt. — C.

167 A. D. cir. 32.

168 Mar. 6. 1. 5. Lu. 4. 16.

169 De. 18. 15. 10. 18. 50. 4.

170 Ps. 22. 29. 40. 10. 6.

171 Nazareth, where he resided after the return from Egypt. — C.

172 A. D. cir. 32.

173 Mar. 6. 1. 5. Lu. 4. 16.

174 De. 18. 15. 10. 18. 50. 4.

175 Ps. 22. 29. 40. 10. 6.

176 Nazareth, where he resided after the return from Egypt. — C.

177 A. D. cir. 32.

178 Mar. 6. 1. 5. Lu. 4. 16.

179 De. 18. 15. 10. 18. 50. 4.

180 Ps. 22. 29. 40. 10. 6.

181 Nazareth, where he resided after the return from Egypt. — C.

182 A. D. cir. 32.

183 Mar. 6. 1. 5. Lu. 4. 16.

184 De. 18. 15.

honour, save in his own country, and in his own house.

58 And^y he did not many mighty works there, because of their unbelief.⁹

CHAPTER XIV.

¹ Herod's opinion of Christ. ³ Wherefore John Baptist was beheaded. ¹³ Jesus departeth into a desert place: ¹⁵ where he feedeth five thousand men with five loaves and two fishes: ²² he walketh on the sea to his disciples: ³⁴ and landing at Gennesaret, healeth the sick who touched but the hem of his garment.

AT that time ^aHerod¹ the tetrarch heard of the fame of Jesus;

² And said unto his servants, This is John the Baptist: he is risen from the dead; and therefore mighty works do show forth themselves in him.²

³ ¶ For^b Herod had laid hold on John, and bound him, and put him in prison for Herodias³ sake, his brother Philip's wife.

⁴ For John said unto him, 'It is not lawful for thee to have her.

⁵ And when he would have put him to death, he feared the multitude, ^abecause they counted him as a prophet.

⁶ But when ^aHerod's birthday was kept,⁴ the daughter of Herodias danced before them,⁵ and pleased Herod.

⁷ Whereupon ^ahe promised with an oath to give her whatsoever she would ask.

⁸ And she, being before instructed of her mother, said, ^aGive me here John Baptist's head in a charger.

⁹ And the king was ^asorry: nevertheless, for the oath's sake, and them which sat with him at meat, he commanded ^ait to be given ^aher.

¹⁰ And he sent, and ^abeheaded John in the prison.

¹¹ And his head was brought in a charger, and given to the damsel: and she brought ^ait to her mother.⁶

¹² And^d his disciples came and took up the body, and buried it, and went and told Jesus.

¹³ ¶ When^a Jesus heard of ^ait, he departed⁷ thence by ship into a desert place apart: and when the people had heard ^athereof, they followed him on foot out of the cities.⁸

¹⁴ And^e Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

A. M. cir. 4036.
A. D. cir. 32

^y Mar. 6. 5, 9. He. 4. 2; 3. 19.
⁹ Not because their unbelief hindered his power, but because of their inclination to bring their sick.—C.

CHAP. XIV.

^a Mar. 6. 14-30. Lu. 9. 7-9. Ac. 4. 27. 15. 32.

¹ This was not Herod called the Great, ch. 2. 19, but Herod Antipas, his son, who was ⁶ tetrarch, that is, literally, though not actually, ruler over a fourth part of a kingdom. The government of Herod extended over Aerea and Galilee.—C.

² Or, are wrought by him.

³ This infamous woman was niece, as well as wife, to both Philip and Herod, being daughter of Aristobolus, another son of Herod the Great. One bright spot appears in her dark history—she would not forsake Herod, but accompanied him into exile.—C.

⁴ Le. 18. 6, 16; 20. 21. 22. 12. 7. Da. 5. 22. 23. 24. ch. 21. 26. Lu. 20. 6. Ge. 40. 20. Ac. 12. 21. Es. 1. 32. 18.

⁵ When John had lain about a year and a half in prison.

⁶ Gr. in the midst. 7 Es. 5. 3, 6; 7. 3. ch. 4. 9.

^a Pr. 10. 12, 13; 11. 16; 16; 29. 10.

¹ ver. 3. Mar. 6. 20. Lu. 13. 35. Ju. 11. 31, 35. Da. 6. 14-16.

² Ju. 21. 1. 1. Sa. 14. 28; 25. 22. Ec. 5. 2. Ro. 1. 39. Tit. 1. 10. Ja. 1. 14.

³ Ch. 36. 16. ch. 10. 21; 31. 35; 36; 22. 6.

⁴ Jerome relates that the infamous and cruel woman, after gloating over her victim, drew out that faithful tongue by which her incestuous adultery had been reproved, and pierced it through with a needle.—C.

⁵ Ki. 13. 29. ch. 27. 58-61. Ac. 8. 2, 19. ch. 10. 16, 17.

⁶ Mar. 6. 32, 33. Lu. 9. 10, 11. Jn. 6. 1, 2. ch. 12. 15. Ja. 1. 19. ch. 10. 16, 17, 23.

⁷ John was a great favourite with the people, who all held him to be a prophet. A popular commotion was to be apprehended: our Lord, therefore, withdrew, that it might not be charged upon him or his disciples. Besides, his hour was not yet come; and, on that account also, he avoided exposing himself to the hands of his enemies.—C.

⁸ Mar. 6. 34. ch. 9. 36; 15. 32. He. 4. 15; 5. 2; 17.

⁹ Our Lord went away in a ship, and the people followed him on foot. How is this explained? Christ appears to have been at or near Capernaum when he heard of the murder of John. Capernaum was situated on the north-

A. M. cir. 4039.
A. D. cir. 35.

western shore of the Sea of Galilee. Christ took a boat there and crossed the lake to the north-eastern shore. The northern shore of the lake sweeps round in the form of a semicircle. The people could see the course of the boat; by running along the beach they could keep pace with it; and they would arrive at the point of debarkation almost as soon as our Lord himself. The scene of the miracle was the steep grassy slopes on the western declivity of the great plateau of Bashan.—P.

^a Mar. 6. 35-46. Jn. 6. 5-21. Lu. 9. 10-16.

⁸ The Jews had two evenings—the one commencing at three (the time of the evening sacrifice); the other at six (or near sunset). This (see ver. 23) must have been the first.—C.

⁹ 2 Ki. 4. 42, 43. ch. 6. 33. Lu. 9. 13. Jn. 6. 6-10.

¹ This was to bless the provision; for Christ never wrought his miracles by means of prayer, ch. 15. 36; 26. 13. Sa. 9. 13. De. 10. 1. Ti. 4. 4, 5. Lu. 9. 16, 17. Mar. 6. 41-44. Jn. 6. 11-14. ch. 16. 9.

² The word blessed is interchanged with 'having given thanks,' Mat. 15. 36. Mar. 8. 6. Lu. 1. 42; 28; 24. 53. Jn. 6. 11, 27. Ac. 28. 35. Ja. 3. 5. Wherefore the meaning is, not that he blessed the food, but blessed, or gave thanks to, his Father who had provided it.—C.

³ Pr. 13. 25. Ps. 145. 18; 23. 1. 2. Ki. 4. 1-7.

⁴ Perhaps no other nation on earth could have produced twelve baskets upon such an occasion. But 'the basket-carrying Jews'—literally pedlars, as they are called by Juvenal (Sat. 6. 542), could readily furnish one for each apostle—one for each tribe. The incidental mention of so many baskets forms a curious and not unimportant evidence of the truth of the narrative.—C.

⁵ Mar. 6. 45-52. Jn. 6. 15-21.

⁶ Jn. 6. 15. Mar. 6. 46; 3. 7, 13. Lu. 6. 12. Ac. 1. 24, 6, 13, 31.

⁷ See ver. 15.—C.

⁸ Ge. 22. 14. Job 9. 8. Jn. 6. 19. Ps. 93. 3, 4; 29. 10; 104. 3.

⁹ The Jewish division of the night was into three watches—namely, of the Romans into four—viz., of three hours each, commencing at six, and extending to nine, &c.—C.

¹⁰ Lu. 24. 37. Job 4. 14. 15. Ps. 88. 15. Re. 1. 17.

¹¹ Ac. 23. 11. Is. 41. 10; 43. 2. Ps. 16. 46; 135. 3.

¹² Ge. 22. 11-14. Mar. 5. 36.

¹³ Rather, 'since it is thou.—C.

¹⁴ Lu. 5. 5. ch. 12. 20. Ro. 12. 3. Phi. 4. 13.

¹⁵ 2 Ki. 6. 15. Ro. 4. 19. Ps. 38. 17; 69. 1, 2. La. 3. 57.

¹⁶ Or, strong.

¹⁷ 1 Is. 63. 12. Ge. 22. 14. Ps. 46. 1-5. De. 32. 36.

15 And^p when it was evening,⁹ his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, ^aThey need not depart; give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass; and took the five loaves and the two fishes, and looking up to ^aheaven, he blessed,² and brake; and gave the loaves to his disciples, and the disciples to the multitude.

20 And they ^adid all eat, and were filled: and they took up of the fragments that remained twelve baskets³ full.

21 And they that had eaten were about five thousand men, beside women and children.

22 ¶ And^a straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up ^ainto a mountain apart to pray: and when the evening⁴ was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in ^athe fourth watch⁵ of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw him walking on the sea, they ^awere troubled, saying, It is a spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, ^aBe of good cheer; it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be ^athou, ^abid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

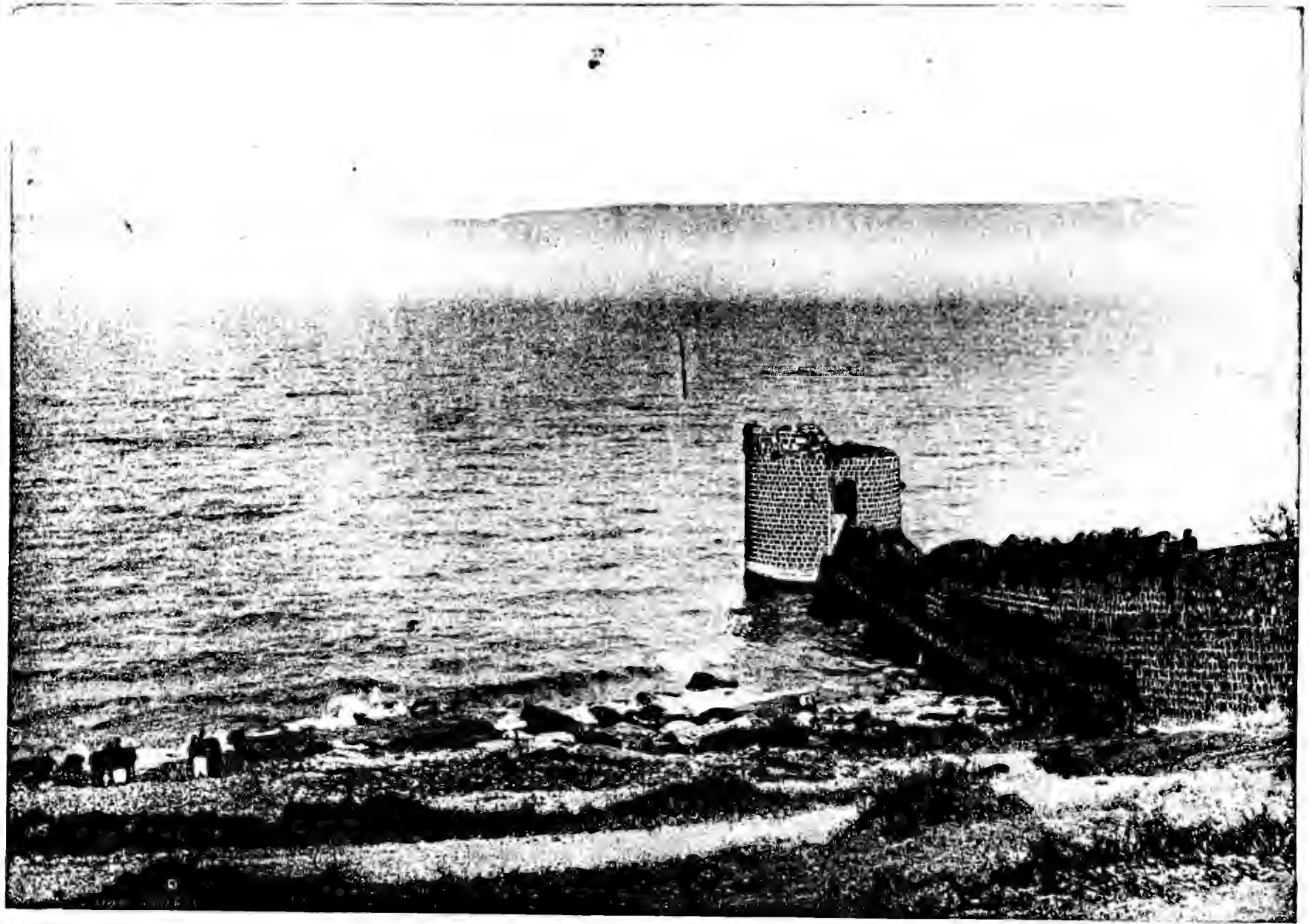
30 But ^awhen he saw the wind ^aboisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me!

31 And ^aimmediately Jesus stretched forth



CHURCH OF ST. JOHN, SAMARIA—WHERE JOHN THE BAPTIST WAS BEHEADED. [Matthew, xiv:2.]—Samaria is the capital built by Omri, the King of Israel, which suffered like Shechem, both being pillaged by John Hyrcanus. It was restored by Gabinius, but nothing remains of the ancient city now. There are many pillars and columns forming a colonnade around the brow of the hill upon

which the ancient city was built, but these date from the time of Herod, and are a part of the remains of the temple he built in honor of Augustus. The Church of St. John it is claimed was built over the place where John the Baptist was beheaded. For a long time, it is contended, John was a prisoner here. The weight of historic opinion sustains the claim that this is the identical place where he was beheaded.



THE SEA OF GALILEE, FROM THE WALL OF TIBERIAS. [Matthew, xv: 29.]—The Sea of Galilee has a charm for people above any body of water on earth. It is well known that nearly all the wonderful works of our Savior were performed in sight of this sea. Wherever he journeyed into the surrounding country, the Sea of Galilee was the place to which he returned. He was upon every

side of it, and doubtless looked into its blue depths from the top of every hill that stands above and around it. So much do people love the waters of this sea that they gather the shells and the pebbles from its shores to distribute as souvenirs all over the world. The waters are perfectly clear and are always in motion. Storms sudden and terrific arise, falling rather from the surrounding mountains, but they are soon over.

his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

33 Then^a they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.⁸

34 ¶ And^e when they were gone over, they came into the land of ⁹Gennesaret.¹

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased:

36 And besought him that they might ^honly touch the hem of his garment: and as many as touched were made perfectly whole.

CHAPTER XV.

¹ Christ reproveth the scribes and Pharisees for transgressing God's commandments through their own traditions: 10 teacheth how that which goeth into the mouth doth not defile a man. ²¹ He healeth the daughter of a woman of Canaan, 30 and other great multitudes: 32 and with seven loaves and a few little fishes feedeth four thousand men, beside women and children.

THEN came^a to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why^b do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

4 For God commanded, saying, ^cHonour thy father and mother: and, He that curseth father or mother, let him die the death.

5 But ye say, Whosoever¹ shall say to his father or his mother, *It is a gift,*² by whatsoever thou mightest be profited by me;

6 And honour not his father or his mother, *he shall be free.*⁴ Thus have ye made the commandment of God of none effect by your tradition.³

7 Ye ^hhypocrites! well did Esaias prophesy of you, saying,

8 This⁹ people draweth nigh unto me with their mouth, and honoureth me with *their* lips: but their heart is far from me.

9 But^h in vain they do worship me, teaching for doctrines, the commandments of men.⁴

10 ¶ Andⁱ he called the multitude, and said unto them, Hear, and understand:

11 Not^j that which goeth into the mouth defileth a man; but that which cometh out of

A.M. Clr. 4036.
A.D. Clr. 32.

8 ch.6.30; 8.26. Ja.1.
6.15.7.9. with Ro.4.19.
20.

c Ps.107.29.30. ch.8.
26.27.
d ch.8.27; 16.14. 15;
27.54; 26.63.65. Ps.2.7.
Da.3.25. Lu.4.41. Jn.1.
49.6.59.11.27. Ac.8.37.
Ro.1.4.

8 Campbell thinks the Greek should be translated 'a son,' and not 'the Son of God.' But a reference to Mat. 27. 43. Lu. 1.35. Ro. 1.4. will prove the correctness of the Authorized Version.—See *Mid-dleton on the Greek Article*.—C.

e Mar. 6.53-56.
f A city on the west of Jordan.

i 'The land of Gennesaret' was a little plain of extraordinary fertility, lying along the north-western shore of the Sea of Galilee, between Magdala & Capernaum. It is about three miles long by two wide, and it produces the fruits and flowers alike of temperate and tropical climes.—P.

j Jn. 4.48. ch.4.24.25.

k ch.9.20.21. Nu.15.38. Mar.3.10. Lu.6.19. Ac.19.12. Jn.6.37.

CHAP. XV.

a Mar.7.1-9.

b Mar.7.2. Ga.1.14. Col.2.8.18-23. Tit.1.14. ch.7.3-5.

c Ex.20.12; 21.17. Le.10.33; 20.9. De.5.16; 21.18; 27.16. Pr.20.20; 22.30. 17. Ep.6.2.

d Mar.7.11.12. Le. xxvii. Pr.11.25. Ho.8.12. It is all dedicated to God, Pr.20.25.

e See note 'below.'

f Pr.1.25.

g The *halah*, or unwritten law, was counted by the Pharisees not only of equal authority with the law of Moses, but sufficient, occasionally, to supersede it; and the modern Jews have many traditions which they also exalt far above the Scriptures. Here in do they accord most exactly with the Church of Rome, which, contrary to Scripture authority and example, denies the communion cup to the laity; and on the authority of asserted tradition, worships the Virgin Mary, saints, angels, relics, pictures, and images, in open defiance of the second commandment, and the confirming comment of our Lord, Mat.4.10.—C.

h ch.23.13.15.23.25. 27.29. Tit.1.16.2.13.5. f Is.29.13. Eze.33.31. Mar.7.6.

i Is.1.1.13.15. Tit.1.14.1.1.6.7. Col.2.18-22.

j Hypocrisy and formalism were the sins which our Lord most emphatically exposed and denounced. They were then, and they are still, in the visible church the most common, and the most delusive. One has only to look round him and reflect, in order to be convinced how much of vain formality, and how little of true religion there is in the world.—P.

k Mar.7.14. Pr.2.1-6; 4.1-7. Is.55.3.

l Ac.10.14. 15. Ro.14.14.17.20. 1 Co.8.1.4.

m Mar.7.14. Pr.2.1-6; 4.1-7. Is.55.3.

n Mar.7.14. Pr.2.1-6; 4.1-7. Is.55.3.

o Mar.7.14. Pr.2.1-6; 4.1-7. Is.55.3.

p Mar.7.14. Pr.2.1-6; 4.1-7. Is.55.3.

q Mar.7.14. Pr.2.1-6; 4.1-7. Is.55.3.

r Mar.7.14. Pr.2.1-6; 4.1-7. Is.55.3.

A.M. Clr. 4036.
A.D. Clr. 32.

but as denoting a thing which the owner had *would* not to use or give to a particular person—so that even were the father of the vower to ask it, he was, by his vow, prohibited from giving it. The ancient fathers, and also some moderns, understood by it, however, a thing which the vower had formerly dedicated to God, or which he dedicated at the moment the request was made—whereby he was exonerated, nay prevented, from granting it for relief, and enabled afterwards to compound with the priest for a trifling per centage on its value. And this seems the most natural interpretation.—C.

8 ch.9.34; 12.24; 11.6. f Jn.1.25. 1 Co.9.9. 12-15. ch.3.12.8.12.

8 Every plant.—Rather, 'plantation'—referring to the *acer* and *portulaca* party which the Pharisees had formed, with a view of securing permanent and supreme power.—C.

h Ho.4.14.17. Lu.5.39. ch.23.16. Is.9.16.42. Je.6.15. Is.49. Je.5.1.20.6. Re.22.15.

i Let them alone. Rather, 'renounce them'—C.

j Mar.7.17. ch.13.36. Ac.8.30.31. Pr.2.1-6; 4.1-7.

k Mar.7.18. ch.16.9. He.5.12. De.29.29. Is.28.9.20.

l Lu.6.45. 1 Co.6.13. Col.2.25.

m Ja.3.6. ch.12.34. 1 Ti.1.15.16.

n Ge.6.5; 8.21. Pr.6.14.24.9. Ec.10.1.9.6.7. Mar.7.21-23. Ga.5.19-21. 1 Co.6.9.10. Ep.2.3. Tit.2.3. Ro.13.13.3.

o Evil thoughts. Rather, 'wicked dialogues'—for in every plan the heart holds dialogue with itself.—C.

p Mar.7.24-30. The confines of the Jews' territory, ver. 24; ch.10.5.6. Ro.15.8. [Not the sea-coasts, but the marches.—C.]

q Ge.49.10. Is.11.10.

r The ancient and common name of Phœnicia, of which Tyre and Sidon were chief cities. Mark calls her a *Greek*, which may probably indicate that she was a heathen, and so a *Syrophœnician* by nation, i.e. a native of that part of Syria which was called Phœnicia. This is one of the most touching and instructive examples in Scripture of earnest persevering faithful, and therefore successful prayer. What an encouragement may we all derive from our Lord's last words to her, 'O woman, great is thy faith: be it unto thee even as thou wilt!—P.

s Lu.18.13. Tit.3.5. 1 Lu.18.38.39. Is.11.1. ch.1.19.27.30.31. 22.42-45. Jn.6.14; 1.6. O Messiah!

t ch.4.24. Mar.9.18. 20.22.26. ch.17.15.

x Ps.22.1.2; 28.1. La.3.8. Je.14.9.4.

y ch.10.5.6.30.36. Ac.3.26; 13.46. Ro.9.4.5; 15.53.6. 1 Pe.2.25. Je.8.15.37. Eze.56.5.4. Lu.16.23. 2ec.11.7.11. Lu.1.54.55. Jn.1.11.

him, Knowest thou that the Pharisees ^hwere offended, after they heard this saying?

13 But he answered and said, 'Every ⁱplant which my heavenly Father hath not planted, shall be rooted up.

14 Let^a them alone:⁶ they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then^e answered Peter, and said unto him, Declare unto us this parable.

16 And Jesus said, ²'Are ye also yet without understanding?

17 Do not ye yet understand, ^qthat whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

18 But^r those things which proceed out of the mouth come forth from the heart; and they defile the man.

19 For^s out of the heart proceed evil ⁷thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.

21 ¶ Then Jesus went thence, and departed into the coasts⁸ of Tyre and Sidon.

22 And,^t behold, a woman of Canaan⁹ came out of the same coasts, and cried unto him, saying, ^u'Have mercy on me, O Lord, *thou* son of David!¹ my daughter is ^v'grievously vexed with a devil.

23 But ^whe answered her not a word. And his disciples came, and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, ^x'I am not sent but unto the lost sheep of the house of Israel.

25 Then^y came she, and worshipped him, saying, Lord, help me!

26 But he answered and said, ^z'It is not meet to take the children's bread, and to cast *it* to dogs.²

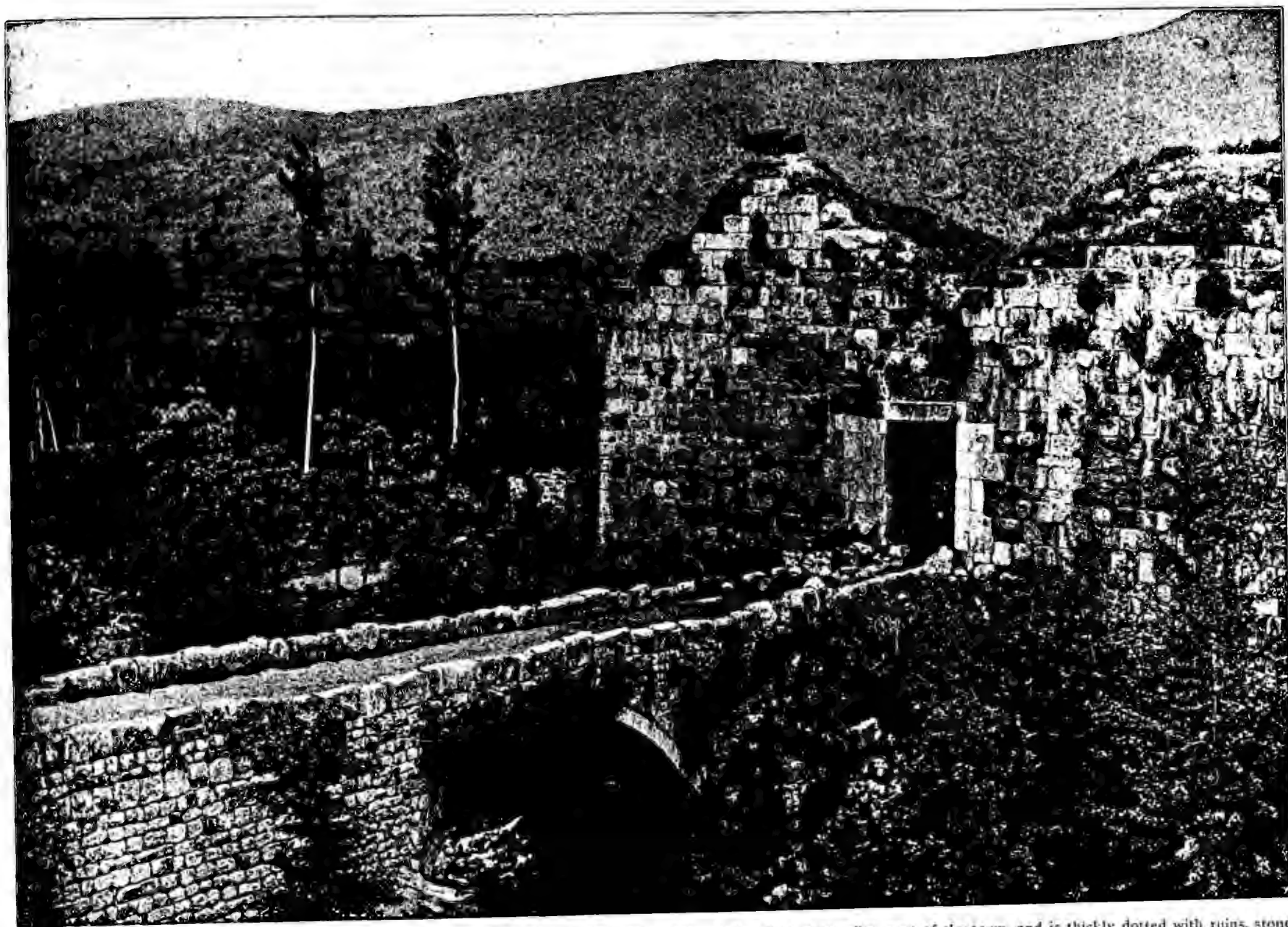
27 And she said, ³'Truth, Lord: ⁴'yet the dogs eat of the crumbs which fall from their masters' table.

28 Then^a Jesus answered and said unto her, O woman, great *is* thy faith: ⁵'be it unto thee even as thou wilt. ⁶'And her daughter was made whole from that very hour.

29 ¶ And^b Jesus departed from thence, and came nigh unto the sea of Galilee;³ and went up into a mountain, and sat down there.

19 And* I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and

Kind and honourable are those parents who bring their children to Jesus, and will not be denied his blessings. Graciously he travels to meet distressed sinners; and yet he often tries those most for whom he has the



ENTRANCE TO CAESAREA PHILIPPI. [Matthew, xvi:13.]—Caesarea Philippi has a population now, perhaps, of a thousand people. These are mostly Turks and Arabs, but there are a few Greeks and Druses. This city is upon the declivity of Mount Hermon. The region here is very fruitful, as well as the plain which lies before it. There is a dense growth of trees. The whole district which is so fertile

extends for about two miles west of the town, and is thickly dotted with ruins, stone walls, pillars, capitals, and pedestals—these all, perhaps, coming down from the time of the Romans. On the northeastern side of the present village there is one of the streams which go to make the River Jordan. In the picture we see a part of this stream passing under the stone bridge we cross in going to Caesarea Philippi.

whatsoever thou shalt loose on earth, shall be loosed in heaven.

20 Then^a charged he his disciples, that they should tell no man⁹ that he was Jesus the Christ.

21 ¶ From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke¹ him, saying, Be it far from thee,² Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, 'Get thee behind me, Satan;³ thou art an offence⁴ unto me; for thou savourest not the things that be of God, but those that be of men.

24 ¶ Then^a said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

25 For^a whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

26 For⁹ what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27 For^a the Son of man shall come in the glory of his Father, with his angels, 'and then

he shall reward every man according to his works.

28 Verily I say unto you, 'There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

CHAPTER XVII.

1 The transfiguration of Christ. 14 He healeth the lunatic, 22 foretelleth his own passion, 24 and payeth tribute.

AND after^a six days Jesus taketh ^bPeter, James, and John his brother, and bringeth them up into an high mountain apart,¹

2 And^c was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

3 And,^d behold, there appeared unto them Moses and Elias, talking with him.²

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While^e he yet spake, behold, a bright cloud overshadowed them: and, behold, a voice out of the cloud, which said, This is 'my beloved Son, in whom I am well pleased; 'hear ye him.

6 And when the disciples heard it, 'they fell on their face, and were sore afraid.

7 And Jesus came and 'touched them, and said, Arise, and be not afraid.

^a Ex. 23. 21. De. 18. 15-19. Ac. 3. 22, 23. He. 1. 1, 2. 1-3; 12. 25, 26; i. e. instead of all the prophets. ^b Nu. 14. 5; 16. 22. Ju. 13. 20, 22. Da. 8. 18; 10. 9, 15. ^c Da. 8. 18; 21. 10, 18. Re. 1. 17. Is. 41. 10.

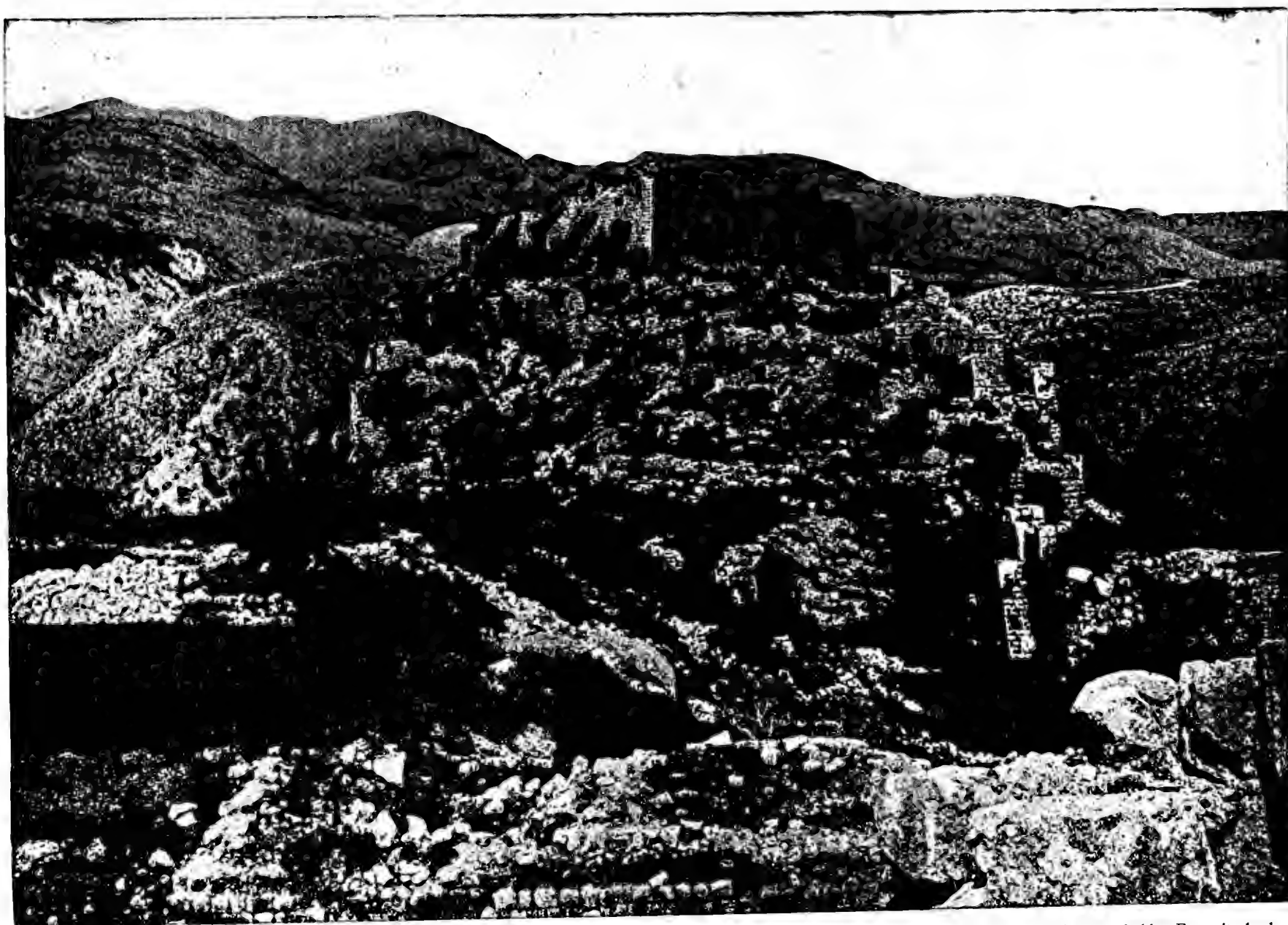
A. M. cir. 4036. A. D. cir. 32. a ch. 17. 9. Lu. 9. 21. 22. Mar. 8. 30. 1 Co. 2. 8. See ch. 8. 4. 9 Why this prohibition? Most probably because the disciples being yet but babes in the gospel (as is evident from ver. 22, 23), were, therefore, unfit to minister that strong meat to others, which they themselves were as yet unable to digest.—C. 10 ch. 17. 22, 23; 20. 17, 18; 26. 2. Mar. 9. 30. Lu. 9. 22, 44; 18. 31; 24. 6, 7, 26. Ju. 16. 16. 1 Co. 15. 3, 4. 1 Rebuke. Rather, Affectionately to reprimand him for his melancholy forebodings.—Be it far, &c. 'Be merciful to thyself.—C. 2 Gr. Pity thyself. 2 Sa. 23. 17. 1 Ch. 11. 19. c 2 Sa. 19. 22. Ju. 6. 70; 8. 44. Ac. 15. 10. Re. 2. 10. Ja. 3. 15. Ro. 8. 7, 8. 14. 13. 1 Co. 2. 14. 2 Co. 2. 16. 3 Satan. Clearly intimating that Peter spake by Satan's suggestion, though he knew it not.—C. 4 An offence. An obstacle to me.—C. d Lu. 14. 27; 9. 23-27; 17. 33; ch. 10. 38. Mar. 8. 34-38. Ga. 2. 16; 6. 12. 5 Ti. 3. 12. Ac. 14. 22. 1 Th. 3. 1. Col. 1. 24. Es. 4. 16. 1 Co. 3. 18. Phil. 3. 7, 8. He. 11. 24. e ch. 10. 30. Lu. 17. 33; Ju. 12. 25. Es. 4. 14. Ga. 6. 12. Re. 12. 11. He. 11. 35. f Job 2. 4. Mar. 8. 36. Lu. 9. 25; 12. 19, 20. Ps. 49. 7, 8. 1 Pe. 1. 18, 19. g ch. 24. 30, 32; 31. 26. 64. Da. 9. 10. 26. Ec. 14. 5. Jude 14. Job 19. 25. i Job 34. 11. Ps. 62. 12; 95. 13; 98. 9. Pr. 24. 12. Is. 3. 10, 11. Je. 17. 10, 39. 10. Eze. 27. Ro. 2. 5, 13. Co. 8. 2 Co. 5. 10. Ga. 6. 5. Ep. 6. 8. Col. 3. 25. 1 Pe. 1. 17. Re. 2. 23; 12. 12.

ness and obstinacy hinders your discerning, from the ancient prophecies fulfilled in me, and from my numerous miracles, that the Messiah is now come to set up his kingdom among you, and that your ruin is hastening apace for rejecting him! 18, 19. Upon this my person, and the truth which you have confessed concerning it, will I establish my gospel church, in all its ordinances, and believing members, as upon a sure, immovable, and everlasting foundation; and neither the policy nor force of devils or men, nor the power of death, can remove them from it, nor root my interest out of the world. And I will authorize you and your fellow-disciples, and other faithful ministers, in my name, to declare what practices are lawful and what not; and so to charge men with, or acquit them from, guilt in your preaching; and to inflict censures on the scandalous, and absolve the penitent. And whatever is done agreeably to my laws shall be ratified in heaven and confirmed in the last judgment. 20. He prohibited them from declaring that he was the Messiah, lest his enemies should be too early provoked to destroy him; lest his carnal admirers should tumultuously attempt to make him a king; and lest the Jews should beforehand be prejudiced against the testimony of the disciples. 23. In this, actuated by Satan, and serving his interest, you act the part of an adversary to me, from a regard to carnal honour, ease, or pleasure, attempting to rob me and my Father of our intended honour in the salvation of sinners. 24-26. And as I must be perfected by sufferings, every one that heartily resolves to be my disciple must deny his own carnal interests, wisdom, and will, and with faith and patience, God's will, readily submit to what

For I, who am now attended with all the mean circumstances and sinless infirmities of human nature, will, in the last day, gloriously appear, and adjudge men to eternal life or death, according as their works shall manifest them righteous or wicked; as an earnest of which some of you present shall, before you die, see me appear gloriously transfigured, and powerfully erecting my gospel church in the abolition of ceremonial ordinances, and awfully destroying the city, temple, and nation of the Jews, for their obstinacy and unbelief. Ver. 4. No sign. That is, such as they demanded; and which, after attributing his heavenly miracles to diabolical agency, they would, with equal infidel effrontery, have certainly rejected.—Note. Rational evidence every man has a right to demand; but he who rejects one rational evidence has no right to require more. C. Ver. 18. Gates of hell. That councils were often held, and laws administered, in the gates of cities, is unquestionable. The phrase 'gates of hell' has therefore been generally interpreted of the malice and plots of Satan and his agents against our Lord and his church. It seems, however, more natural to understand by it literally the gates of death—of the grave—which, though they should apparently conquer and inclose our Lord first, and afterwards all his members, would yet be utterly unable to prevail against his resurrection, and afterwards that of his mystical body the church, Ep. 1. 22. C. Ver. 19. I will give unto thee the keys. This was a personal promise to Peter, and not extending to the other apostles. He received keys, and not simply a key; because there were two gates to be opened—the Jewish and the Gentile. And the word of our Lord was literally fulfilled when Peter applied the key to the Jewish gate, Ac. 2. 14-41; and afterwards when he applied it to the Gentile gate, Ac. 10. 1-18; 11. 1-18; which opening being once completed, Peter's personal commission to that work necessarily ceased; see Re. 3. 7. The remaining part of the commission was common to Peter and the other apostles. See ch. 18. 18, where the address is not to Peter alone, but to all the apostles. C. Ver. 28. The difficulty in this verse will be greatly removed by considering that our Lord does not say 'they will see the Son of

necessaries of this life, when his remarkable former interpositions have outdone every expectation or wish. Alas! what diversified and ignorant conceptions of Christ prevail with many church members! But happy are they who are divinely enlightened, united to, and built on him as their sure foundation. No plots, no attempts of hell or earth, can ruin them. All the powers, all the ordinances or officers, which he has granted to his church, concur to their establishment and happiness. His sufferings secured it, and his glories secure it. God lifts up his people and casts them down again. And never are they more ready to stumble than after they have been highly honoured by God. Left but a moment to themselves, they bend under the power of the devil. Maxims of carnal policy, and desires of temporal ease and honour, strongly tempt them to shun hardships in religion. But self-denial and obedient submission to crosses are principal articles in the following of Christ. If we hope to live and reign with him in his kingdom of glory, we must be ready to endure tribulation and death for his sake. To ruin our soul in denying our Redeemer is infinitely criminal and foolish; nor can created enjoyments ever balance or retrieve our loss. Let me then never barter my soul for a few trifles! for if it be once lost, it is lost—it is ruined—for ever! And even the glories of a Saviour will but secure and aggravate my eternal misery.

CHAPTER XVII. Ver. 17. He here rebukes the father and his disciples for their weakness of faith, and the audience for their obstinate unbelief and readiness to reflect upon him in the weakness of his disciples.



MOUNT HERMON—WHERE JESUS TOOK JAMES, PETER AND JOHN, AND WAS TRANSFIGURED BEFORE THEM. [Matt., xvii:1.]—Banias Castle is about two miles from Caesarea Philippi. We are looking toward the north in the photograph, and the mountain we see is Hermon, where Jesus took James, Peter and John, and was transfigured before them. The castle seen has stood

there from the days of the Phoenicians. Its situation is remarkable. From its broken walls one may look away across the plains of Lake Huleh to the hills of Galilee. The castle is nearly 1,000 feet long by about 300 feet wide, and the walls in some places are 100 feet high. This is in many respects the most remarkable castle in the world, and has been called the Gibraltar of Palestine. It is now totally abandoned.

8 And when they had lifted up their eyes, they saw no man,³ save Jesus only.

9 And as they came down from the mountain, Jesus ¹charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.⁴

10 ¶ And his disciples asked him, saying, Why then say the scribes that 'Elias must first come?

11 And Jesus answered and said unto them, Elias⁵ truly shall first come, and restore⁵ all things.

12 But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. ⁶Likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

14 ¶ And⁷ when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying,

15 Lord,⁸ have mercy on my son; for he is lunatic, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.

16 And ⁹I brought him to thy disciples,⁶ and they could not cure him.

17 Then Jesus answered and said, ¹⁰'O faithless and perverse⁷ generation! how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And¹ Jesus rebuked the devil, and he departed out of him: and the child was cured from that very hour.

19 Then² came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, ³'Because of your unbelief.⁸ for verily I say unto you, ⁴'If ye

A. M. cir. 4036.
A. D. cir. 32.

³ Moses, representing the law, and Elias, representing the prophets, had now disappeared, and Jesus alone remained: a fact setting forth the law and the prophets alike fulfilled in him. The shadows disappear, but the abiding body is Christ.—C.

⁴ Lu. 9. 21, 22. Mar. 8. 30, 9. 31. ch. 16. 20, 29. Jo. 12. 19. Is. 42. 2. Jn. 5. 41: 7. 18, 8. 50.

⁵ When the stupendous miracle of the resurrection, supported by the evidence of sense, would have prepared the minds of the disciples for receiving the account of his manifested glory.—C.

⁶ ch. 11. 14. Mar. 9. 11. Mat. 4. 5, 6. 3. 1. Is. 40. 3.

⁷ ch. 11. 1. 12. 18. 14. 3. 12. 21. 24. 25. Mar. 1. 2. 9. 6. 10. 29. Lu. 1. 1. 11. 1. 16. 35. 3. 23. 36. 5. 33. 35. Lu. 16. 16, 17.

⁸ Restore. 'Establish all things, by introducing and bearing evidence to me, 'the end of the law.'—C.

⁹ ch. 16. 21. Lu. 9. 21. 22. 44. 18. 31. Is. 50. 6. 52. 14. 11. Ps. xxii. lxxx.

¹⁰ Mar. 9. 14-30. Lu. 9. 37-45. Ps. 50. 15. Ho. 5. 15.

¹ ch. 15. 22. Lu. 18. 13. Ps. 6. 2-4. Mar. 9. 18.

² Mar. 9. 14-16. Lu. 9. 40.

³ The nine whom he left during his transfiguration.—C.

⁴ ch. 6. 30. 36. 14. 31. 16. 8. 13. 58. He. 3. 12, 19; 4. 1.

⁵ The disciples were men of 'little faith,' but neither absolutely faithless nor perverse. These words were, therefore, addressed to the scribes and their infidel and cruel partisans (ver. 10-13), and who appear (Mar. 9. 14) to have mocked at the failure of the disciples in their attempts to cast out the devil.—C.

⁶ ch. 24. 9. 13. 12. 27. Lu. 9. 42. Mar. 9. 20.

⁷ Lu. 9. 42. Mar. 9. 28. ch. 13. 10. 36. 15. 15.

⁸ ch. 13. 58. 6. 30. See ver. 17. He. 3. 19.

⁹ Lu. 17. 6. ch. 21. 21. Mar. 11. 23. 1. Co. 13. 2.

¹⁰ Because of your unbelief. This evidently appears to include the disciples under ver. 17; but

A. M. cir. 4036.
A. D. cir. 32.

the original is not 'your unbelief,' but 'the unbelief,' that is, of the father of the child, and of the multitude, as appears from Mar. 9. 25. 26.—C.

⁹ Faith as a grain of mustard-seed. A faith which, however small, is possessed of the vital principle, and receives the blessing that renders it fruitful and capable of an increase unlimited by anything but the power of God. See the primitive form of blessing, Ge. 1. 22, 28.—C.

¹⁰ ch. 21. 22. Mar. 9. 23.

¹ Nothing shall be impossible which is sanctioned by God's authority, and required for his glory and his people's good.—C.

² Ep. 6. 18. 2. Co. 12. 7. 8. 1. Ki. 17. 20. 21.

³ ch. 20. 17, 18. 16. 21. Mar. 9. 31; 8. 31. Jo. 33. Lu. 9. 22. 44; 18. 31.

⁴ ch. 26. 46. Jn. 2. 19; 10. 18. 10. 11. Ac. 2. 23. 1. Co. 15. 4. 13. 11.

⁵ ch. 26. 22. Jn. 16. 6. 20.

⁶ Gr. *didrachma*, in value fifteen peaces. This appears to be a payment to the Romans rather than for the temple service, Ex. 30. 13; 38. 26.

⁷ This didrachm, in value about 12. 3d., seems to have been the temple tribute required, Ex. 30. 13; for our Lord intimates (ver. 26) that he and Peter were the children of him in whose name it was exacted, which he could not have said had it been a Roman tax.—C.

⁸ Jn. 2. 10. 1. Co. 10. 32. Ro. 14. 13. 21; 13. 7. 15. 1-3. 2. Co. 6. 3.

⁹ Or, a *stater*. It is half an ounce of silver, in value two shillings and sixpence, after five shillings the ounce. [Sufficient to pay for our Lord and Peter.—C.]

CHAP. XVIII.

¹ Mar. 9. 33-37. Lu. 9. 40-48. ch. 20. 21-24. Mar. 10. 42. Lu. 22. 24-27.

² That is, in what they conceived the kingdom of heaven would be—a visible kingdom, with full opportunity for worldly talents and ambition.—C.

have faith as a grain of mustard-seed,⁹ ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and ¹⁰nothing shall be impossible¹ unto you.

21 Howbeit, this kind goeth not out, but by ²prayer and fasting.

22 ¶ And^a while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men;

23 And they shall kill him, and the third day he shall be raised again. And ^bthey were exceeding sorry.

24 ¶ And when they were come to Capernaum, they that received tribute^c money came to Peter, and said, Doth not your Master pay tribute?^d

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should ^eoffend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money;^f that take, and give unto them, for me and thee.

CHAPTER XVIII.

¹ Christ warneth his disciples to be humble and harmless: ⁷to avoid offences, and not to despise the little ones; ¹⁵teacheth how we are to deal with our brethren, when they offend us: ²¹and how oft to forgive them: ²³which he setteth forth by a parable of a king, that took account of his servants, ³²and punished him who showed no mercy to his fellow.

AT the^a same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?¹

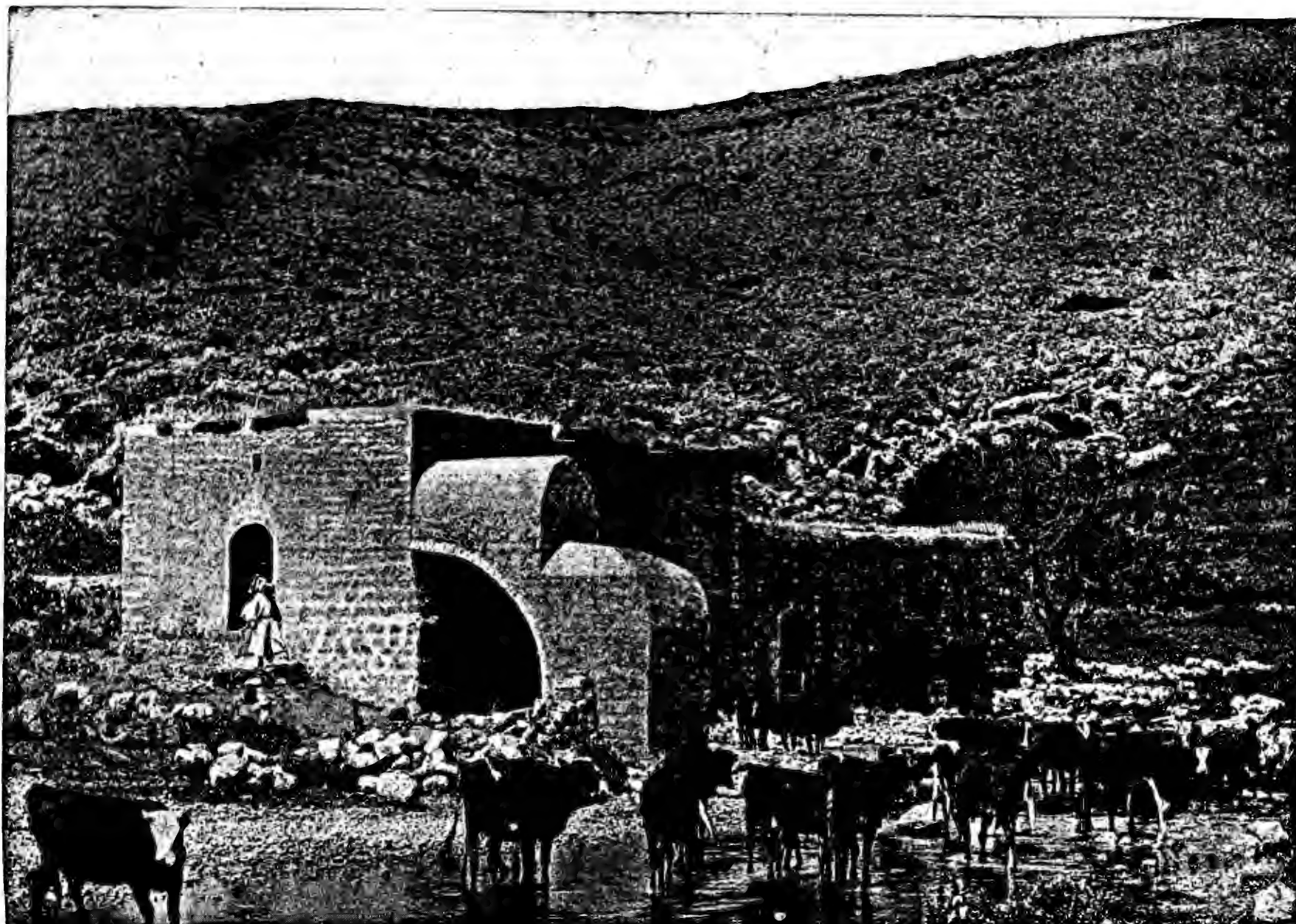
through Galilee, and then came to Capernaum, on the north of the Sea of Galilee. Had the mountain of transfiguration been in Galilee, would the evangelist have said 'they departed and passed through' it? Would he not have said 'they departed and went to Capernaum'? Besides, it is said, they went up to a mountain apart; whereas Tabor was certainly at the period an inhabited town and fortress, and therefore peculiarly unfitted for retirement.—C.

Ver. 3. This appearance gives evidence the most decided to the most comfortable doctrine of recognition of Christian friends in a future state. For if Moses and Elias, who had been utter strangers to them, were yet made known to the disciples, why should the identity of any dear child of God be lost in the multitude of the redeemed? C.

Ver. 15. He is lunatic. That the moon exercises a powerful influence upon some nervous disorders is unquestionable. This effect is generally attributed to her attraction, which is seen to be so powerful as to influence the tides. It is, however, rather more probable that her influence upon disease is merely that of her brilliancy during the night, which irritates the nervous system, produces sleeplessness, and thereby aggravates the symptoms. The symptoms mentioned, Lu. 9. 39, indicate a disease resembling epilepsy; but both there and in ver. 18 the disease is declared to be under the control of a malignant spirit. At this infidel and sceptics may scoff; but what pretensions have they to know any-thing of the disease?

his deepest debasement. If Moses and Elias have, in solemn manner, resigned to him all their powers and honours, let me hear him as my great, my only divine prophet! Let me rejoice in his deariness to God, and exalted dominion over men! Let me lift up my heart, and retire from the world, to hold fellowship with him, and prolong his visits to the utmost! Let no danger, no guilt, terrify my heart, while I enjoy the great Propitiation and Saviour! If the choicest saints forsake me, it is enough that Jesus remains to comfort me. Ravishing discoveries of him on earth are indeed but short-lived; and suffering is the certain fate of all his followers. I must return to depths of temptation, desertion, and trouble, in which my fellow-Christians have often laboriously struggled with stubborn devils and indwelling lusts. But if I or my friends experience their uncommon cruelty, let me, with fervour and humility, supplicate Jesus for relief. And let want or weakness of faith, which mar my duty and obstruct my mercies, be the grief, the burden, the detestation of my

be members nor honoured officers in his gospel kingdom, nor be admitted into the glories of the heavenly state; and that whoever of them affectionately regarded any of his humble, however mean, disciples, as such, should be esteemed as honouring himself; and that whoever should dishearten such weak but humble believers, and cause them to stumble into sin, should be exposed to the most certain and fearful punishments. 7-9. Dreadful hurt shall the world sustain through the corrupt opinions and practices by which Satan and his instruments will attempt to discourage, injure, and ensnare weak believers; but most dreadful shall be the punishment of that man whose sinful and mischievous behaviour perverts and draws others into evil. If therefore anything, however useful or dear to you, tend to make you injure the cause of truth, peace, and holiness, to the grieving or tempting of my people, it would be much better for you to part with it, by the most self-denying and painful mortification, than, by indulging it, to hazard your own eternal damnation. 10-14. It is infinitely criminal and dangerous to condemn or dis-



MILL NEAR THE WATERS OF MEROM. [Matt., 18.]—As Jesus returned from Caesarea Philippi He would come down on the western shore of the Jordan, and thus would pass the scene we give in the above photograph. An old mill is always picturesque, and when we take this in connection with the water, the cattle standing in it, coupled with its great historic significance, the effect is greatly height-

ened. And then when, in addition to the elements which go to make a good picture, we remember that it is a spot our Savior witnessed and in the historic country where He lived, the interest is increased. In the region where this mill is situated the Bedouins live, and these cattle belong to them. The Bedouins are the wild children of nature, and are often kind and hospitable to strangers. Many of them are rich.

2 And Jesus called ^aa little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever^a therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And ^awhoso shall receive one such little child² in my name, receiveth me.

6 But^a whoso shall offend³ one of these little ones which believe in me, it were better for him that a millstone⁴ were hanged about his neck, and *that* he were drowned in the depth of the sea.

7 ¶ Woe^a unto the world because of offences! for it must needs be that offences come:⁵ but woe to that man by whom the offence cometh!

8 Wherefore,⁶ if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than, having two hands or two feet, to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter^a into life with one eye, rather than, having two eyes, to be cast into hell-fire.

10 ¶ Take^a heed that ye despise not one of these little ones; for I say unto you, That in heaven ^atheir angels do always behold the ^aface of my Father which is in heaven.⁷

11 For^a the Son of man is come to save that which was lost.

12 How^a think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he ^arejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even ^aso it is not the will of your Father which is in heaven, that one of these little ones should perish.

15 ¶ Moreover, ^aif thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear *thee*, *then* take with thee one or two more, that in ^athe mouth

A.M. cir. 4036.
A.D. cir. 32.

^b ch. 19. 14. Ps. 34. 11; 45. 10. Pr. 3. 17. 23. 25.
^c ch. 10. 14. Ps. 51. 10-13. Lu. 12. 1. 1 Co. 14. 20. 1 Pe. 2. 12. Jn. 1. 3-5. 2 Co. 5. 17. Gal. 6. 15. Lze. 17. 10. 35. 26.

^d Ps. 11. 21. 18. 6. ch. 20. 26. 23. 11. 15. 57. 12. 62. Lu. 9. 48. 14. 11. Jn. 4. 1.

^e ch. 10. 40. 42. 25. 40.

^f One (who is by grace) such little child. See ver. 6.—C.

^g Mar. 9. 42. 1. Lu. 17. 1. 2. ch. 25. 41. 40. 2. 1 Ti. 10. 9. Zec. 2. 8. Eze. xxv. xxxv.

^h Not ^awhoso shall offend (that is, give offence to) one of these little ones—but

ⁱ whoso shall cause one of these little ones to stumble, by tempting him in any manner.—C.

^j A mode of punishment by drowning, not recognized in the Jewish law: but which, as practised by the Syrians, Greeks, and Egyptians, must have been familiar to them. The millstones in the East are generally about eighteen inches in diameter by three in thickness.—C.

^k Lu. 17. 1. 1 Co. 11. 19. Jude 4. 11. 2 Th. 2. 11. 12. with ver. 8. 9; ch. 5. 29. 30. 26. 24.

^l It must needs be (because of the wickedness of men) that offences (scandals) come. Even as a bitter fountain must, necessarily, send forth bitter water.—C.

^m See ch. 5. 29. 30. Mar. 9. 43. 48. De. 19. 16. i.e. if what is very useful or dear to thee cause thee to sin, renounce, avoid, or mortify it.

ⁿ He. 4. 11.

^o Lu. 9. 25.

^p ver. 6. Ps. 116. 31. 119. 63. Lu. 10. 16. Pr. 11. 12. 14. 21. Th. 4. 8.

^q 1 Ac. 12. 15. Ge. 22. 1. 2. 2 Ki. 10. 16. 17. Ps. 34. 7. 91. 11. He. 1. 14.

^r Ps. 16. 11. 17. 15. Ex. 33. 18. 20. 1 Co. 13. 12. Lu. 1. 19.

^s See note ^a below.

^t Lu. 10. 10. 9. 56. ch. 1. 21. 10. 6. 15. 24. 3. 16. 17. 10. 13. 4. 7. 1 Ti. 1. 15.

^u Lu. 15. 4-7. Je. 50. 6. Eze. 34. 5. 8. 16. 23. 15. 1. 6. 10-12. Jn. 10. 11. 1. Pe. 2. 25. Ps. 119. 176. Is. 63. 14. 22. 24. 1 Ti. 1. 13. 15. 16.

^v Lu. 15. 7. 19. 9. 37. 36. 50. 18. 33. 43. Jn. 10. 11. 1. 1 Ti. 1. 16.

^w 2 Pe. 3. 9. Ep. 1. 5. Ro. 9. 19. Jn. 10. 28.

^x One of these little ones who believe in me. See ver. 6.—C.

^y 2 Le. 19. 17. Lu. 17. 3. 2. 18. 5. 19. 20. Pr. 22. 8. 28. 23. 9. 8. 9. Ps. 141. 5. Ga. 6. 1.

^z Nu. 35. 30. De. 17. 6. 19. 15. 1. Ki. 21. 10. Jn. 8. 17. 2. Co. 13. 1. He. 10. 28.

^{aa} The doctrine of the 'ministry of angels' is met with in various parts of Scripture. The abuses of the doctrine in some sections of the Christian church have had the tendency of leading other and purer sections altogether to ignore it. It is nevertheless true. Many incidental statements, both in Old and New Testament history, prove that the angels are 'ministering spirits, sent forth to minister to them who shall be saved.'—C.

^{ab} 2 Le. 19. 17. Lu. 17. 3. 2. 18. 5. 19. 20. Pr. 22. 8. 28. 23. 9. 8. 9. Ps. 141. 5. Ga. 6. 1.

^{ac} Nu. 35. 30. De. 17. 6. 19. 15. 1. Ki. 21. 10. Jn. 8. 17. 2. Co. 13. 1. He. 10. 28.

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^{ae} 2 Le. 19. 17. Lu. 17. 3. 2. 18. 5. 19. 20. Pr. 22. 8. 28. 23. 9. 8. 9. Ps. 141. 5. Ga. 6. 1.

^{af} Nu. 35. 30. De. 17. 6. 19. 15. 1. Ki. 21. 10. Jn. 8. 17. 2. Co. 13. 1. He. 10. 28.

^{ag} The doctrine of the 'ministry of angels' is met with in various parts of Scripture. The abuses of the doctrine in some sections of the Christian church have had the tendency of leading other and purer sections altogether to ignore it. It is nevertheless true. Many incidental statements, both in Old and New Testament history, prove that the angels are 'ministering spirits, sent forth to minister to them who shall be saved.'—C.

^{ah} 2 Le. 19. 17. Lu. 17. 3. 2. 18. 5. 19. 20. Pr. 22. 8. 28. 23. 9. 8. 9. Ps. 141. 5. Ga. 6. 1.

^{ai} Nu. 35. 30. De. 17. 6. 19. 15. 1. Ki. 21. 10. Jn. 8. 17. 2. Co. 13. 1. He. 10. 28.

^{aj} The doctrine of the 'ministry of angels' is met with in various parts of Scripture. The abuses of the doctrine in some sections of the Christian church have had the tendency of leading other and purer sections altogether to ignore it. It is nevertheless true. Many incidental statements, both in Old and New Testament history, prove that the angels are 'ministering spirits, sent forth to minister to them who shall be saved.'—C.

^{ak} 2 Le. 19. 17. Lu. 17. 3. 2. 18. 5. 19. 20. Pr. 22. 8. 28. 23. 9. 8. 9. Ps. 141. 5. Ga. 6. 1.

^{al} Nu. 35. 30. De. 17. 6. 19. 15. 1. Ki. 21. 10. Jn. 8. 17. 2. Co. 13. 1. He. 10. 28.

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^{an} 2 Le. 19. 17. Lu. 17. 3. 2. 18. 5. 19. 20. Pr. 22. 8. 28. 23. 9. 8. 9. Ps. 141. 5. Ga. 6. 1.

^{ao} Nu. 35. 30. De. 17. 6. 19. 15. 1. Ki. 21. 10. Jn. 8. 17. 2. Co. 13. 1. He. 10. 28.

^{ap} The doctrine of the 'ministry of angels' is met with in various parts of Scripture. The abuses of the doctrine in some sections of the Christian church have had the tendency of leading other and purer sections altogether to ignore it. It is nevertheless true. Many incidental statements, both in Old and New Testament history, prove that the angels are 'ministering spirits, sent forth to minister to them who shall be saved.'—C.

^{aq} 2 Le. 19. 17. Lu. 17. 3. 2. 18. 5. 19. 20. Pr. 22. 8. 28. 23. 9. 8. 9. Ps. 141. 5. Ga. 6. 1.

^{ar} Nu. 35. 30. De. 17. 6. 19. 15. 1. Ki. 21. 10. Jn. 8. 17. 2. Co. 13. 1. He. 10. 28.

^{as} The doctrine of the 'ministry of angels' is met with in various parts of Scripture. The abuses of the doctrine in some sections of the Christian church have had the tendency of leading other and purer sections altogether to ignore it. It is nevertheless true. Many incidental statements, both in Old and New Testament history, prove that the angels are 'ministering spirits, sent forth to minister to them who shall be saved.'—C.

^{at} 2 Le. 19. 17. Lu. 17. 3. 2. 18. 5. 19. 20. Pr. 22. 8. 28. 23. 9. 8. 9. Ps. 141. 5. Ga. 6. 1.

^{au} Nu. 35. 30. De. 17. 6. 19. 15. 1. Ki. 21. 10. Jn. 8. 17. 2. Co. 13. 1. He. 10. 28.

^{av} The doctrine of the 'ministry of angels' is met with in various parts of Scripture. The abuses of the doctrine in some sections of the Christian church have had the tendency of leading other and purer sections altogether to ignore it. It is nevertheless true. Many incidental statements, both in Old and New Testament history, prove that the angels are 'ministering spirits, sent forth to minister to them who shall be saved.'—C.

^{aw} 2 Le. 19. 17. Lu. 17. 3. 2. 18. 5. 19. 20. Pr. 22. 8. 28. 23. 9. 8. 9. Ps. 141. 5. Ga. 6. 1.

^{ax} Nu. 35. 30. De. 17. 6. 19. 15. 1. Ki. 21. 10. Jn. 8. 17. 2. Co. 13. 1. He. 10. 28.

^{ay} The doctrine of the 'ministry of angels' is met with in various parts of Scripture. The abuses of the doctrine in some sections of the Christian church have had the tendency of leading other and purer sections altogether to ignore it. It is nevertheless true. Many incidental statements, both in Old and New Testament history, prove that the angels are 'ministering spirits, sent forth to minister to them who shall be saved.'—C.

A.M. cir. 4036.
A.D. cir. 32.

other, certain angels are allotted as their especial attendants.—P.

^a Nu. 16. 33. Ac. 8. 1. 1 Ti. 5. 20.

^b This is an evident allusion to the constitution and discipline of the Jewish synagogue, as is testified by the Talmud. This disciplin was special in cases where the law made no direct provision—of which, amongst other cases, Mattheus gives the following:—'If any refuse to feed his children, they reprove, they shame, they urge him—they make proclamation against him: the synagogue:—"A. B. is a cruel man, and will not feed his children—more cruel than the unclean birds, for they nourish their young ones."—C.

^c Ro. 16. 17. 2 Co. 5. 3. 5. 9. 12. 13. 2 Co. 6. 2. Th. 3. 6. 14. 1 Ti. 1. 20. 1 Ti. 3. 10. 2 Jn. 10.

^d Verses 15 and 19 show that there is a water reference here to the Jewish synagogue. Our Lord looks forward to the Christian assemblies which were modelled upon the Jewish *the church* the regularly constituted assembly of believers was to be consulted in such cases, and its decision, solemnly and prayerfully come to, was to be considered final.—P.

^e Jn. 20. 23. Ac. 15. 23. 21. 2 Co. 10. 1 Co. 5. 4. ch. 16. 19.

^f Jn. 15. 24; 5. 14. Jn. 16. 23. 24. 14. 13; 15. 17. 16. ch. 7. 7. 11. 21. 22. Mar. 11. 24. Lu. 11. 9. Jn. 1. 5. 5. 10.

^g ch. 28. 20. Re. 1. 13. 2. 1. Jn. 20. 19. 1 Co. 5. 4. Ex. 20. 24. Eze. 48. 35. Zec. 2. 5. Re. 21. 3.

^h A clear assertion of omnipresence, consequently, of Deity.—C.

ⁱ Mar. 11. 25. Lu. 17. 4. Col. 3. 13. ver. 15.

^j 2. 12. many hundred times, Ro. 12. 19. 20. Ep. 4. 32. Col. 3. 13. 1 Co. 4. 12. ch. 6. 12. 14; 5. 44. Mar. 11. 25.

^k Gospel church, ch. 3. 2. 4. 17. xiii. Jn. 3. 3. 5. 2. Ro. 14. 12. Ps. 2. 6. 18. 6. 7. Jn. 1. 49; 18. 30. ch. 34.

^l Ge. 13. 13. 1 Ti. 1. 13. 15. 16.

^m A talent of silver is 6360. 39. 94.

ⁿ Le. 25. 30. Ne. 5. 2. 5. 8. 2 Ki. 4. 1. Is. 50. 1.

^o There is no direct mention in Scripture of a wife being sold with her husband; but from Ex. xxi. it must be inferred. For there it is said, "If he came in by himself, he shall go out by himself; but if he were married, his wife shall go out with him," which surely implies that, if married before his servitude, his wife had 'gone in' with him.—C.

^p Or, besought him.

^q Ps. 78. 38. 103. 13. 145. 7. 8. 130. 4. 1. Ep. 2. 4. 8. Tit. 3. 5. Hos. 11. 8. Jn. 10. 10.

^r The Roman penny is the eighth part of an ounce, in value sevenpence three farthings, ch. 20. 22. 19. Re. 6. 6. 8. 2. 22. 19.

^s 2 Cor. 11. 2. 2 Co. 11. 2.

it ^aunto the church:⁹ but if he neglect to hear the church, ^alet him be unto thee as an heathen man and a publican.¹

18 Verily I say unto you, ^aWhatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven.

19 Again I say unto you, ^aThat if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, ^athere am I² in the midst of them.

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I ^aforgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.³

23 Therefore is the kingdom of ^aheaven likened unto a ^acertain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ^aten thousand talents.⁵

25 But forasmuch as he had not to pay, ^ahis lord commanded him to be sold, and his ^awife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him,⁷ saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant ^awas moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants which owed him an hundred pence;⁸ and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29 And his fellow-servant fell down at his feet, and besought him, saying, ^aHave patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellow-servants saw what was done, they were very sorry,⁹ and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, ^aO thou wicked servant, I

33 Shouldest¹ not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So² likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.¹

CHAPTER XIX.

1 Christ healeth the sick: 3 answereth the question of the Pharisees concerning divorcement: 10 sheweth when marriage is necessary: 13 receiveth little children: 16 instructeth a young man how to attain eternal life, 20 and how to be perfect: 23 telleth his disciples how hard it is for a rich man to enter into the kingdom of God, 27 and promiseth great rewards to those that forsake anything to follow him.

AND it came to pass, ^athat when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea beyond Jordan.¹

2 And^b great multitudes followed him; and he healed them there.

3 ¶ The^c Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, ^dthat he which made *them* at the beginning, made them male and female,

5 And said, ^eFor this cause shall a man leave father and mother, and shall cleave to his wife; and ^fthey twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put ^gasunder.³

7 They say unto him, ^hWhy did Moses then

A.M. cir. 4036.
A.D. cir. 32.

† Ep. 4. 30, 5. 2. Col. 3. 13, ch. 5. 44, 45. Lu. 9. 35. 7. 2. Co. 12. 7. 1. Pe. 8. ch. 5. 25. 2. Th. 1. 8. 9. Re. 14. 10, 11.
‡ Pr. 21. 13. ch. 6. 12. 14. 15. Mar. 11. 26. Ep. 4. 32. Col. 3. 13. 1 Co. 4. 12. ch. 7. 2. Ja. 2. 13.
§ As forgiveness from God is the chief desire of a sinner, so forgiveness of injuries is the chief test of a Christian. If a man ask forgiveness from the God he has offended, and do not extend forgiveness to the brother who has offended him, he plainly condemns himself, as utterly undeserving, since the measure he requires from God, he will not return to man.—C.

CHAP. XIX.

A.D. cir. 33.

a Mar. 10. 1. Jn. 10. 40; 32.

1 See note * below.

b ch. 4. 23-25; 8. 1, 18.

c 35, 36, 12. 15; 13. 1; 14. 35; 15. 30; 17. 14.

d ch. 10. 1; 22. 15. Lu. 11. 53. 54. Mar. 10. 3-12.

e Ge. 1. 27; 5. 2. Mal. 2. 15, 16.

f Ge. 2. 24. Ep. 5. 31.

g Ps. 45. 10.

h 1 Co. 6. 16; 7. 2. Ge. 2. 2.

i Except for adultery, fornication, or wilful desertion, ver. 9. Mal. 2. 14-16. 1 Co. 7. 10-13.

j The point of our Lord's argument consists in the original unity of man and woman. The woman was taken out of the man; she was a part of him. They were 'one flesh.' The marriage bond re-establishes the original unity, and consequently marriage is indissoluble until by one crime the bond of union is dissolved.—P.

k De. 24. 1. Is. 50. 1. ch. 5. 31.

l Eastward of Jordan, in the original land of Reuben and Gad, subsequently called Perea. See Mar. 10. 1. Jn. 10. 40. C.

m The words of the English version are apt to be misunderstood. At first sight one would suppose a portion of Judea lay

east of the Jordan; such was not the case. Some have thought our Lord went from Galilee to Judea by a route which took him down the east side of the Jordan. The Greek will not bear such an interpretation. The word 'coasts' might be better rendered 'orders.' The Jordan was the eastern border of Judea. Christ then came to that portion of Perea which was separated from Judea by the Jordan—he came to the very bank of the river, probably to the village of Bethany, where he was baptized.—P.

n De. 6. 3; 27. Ac. 7. 5; 13. 18; 14. 16. i.e. their cruelty to their wives. Mal. 2. 15-16.

o But not commanded nor approved.

p Ge. 2. 24. Je. 6. 16. 1 Co. 11. 23. ch. 28. 20.

q ch. 5. 32. Mar. 10. 11. Lu. 16. 18. 1 Co. 7. 11.

r Mal. 2. 14-16. Ro. 7. 1-3. Je. 3. 18.

s If he must continue to live with, and endure all her dissatisfaction.—C.

t Pr. 21. 9; 19. 13; 9. 13. 1. 14. 3.

u 1 Co. 7. 2, 9, 37.

v Cannot. 'Do not,' as the Greek and all the versions, except the English, have it.—C.

w Is. 56. 3-5. 1 Co. 7. 1, 17. 32-35; 9. 5.

x Some abstain from marriage from a natural, and others from a forced defect; and others in order that they may the better serve Christ.

y Mar. 10. 13-16. Lu. 18. 15; Ge. 48. 14; 25. 1 Sa. 1. 24. Je. 49. 11.

z They did not rebuke the little children, but those who brought them.—C.

a ch. 18. 3. Mar. 10. 14. Lu. 18. 15. 1 Co. 10. 20. 1 Pe. 2. 12. Pr. 8. 17; 23. 26. Ps. 34. 11; 45. 10, 11.

b Of such is the kingdom of heaven. That is, of persons who, by divine grace, have become as 'children in malice, while in understanding they are men,' 1 Co. 14. 20.—C.

c Ge. 48. 14. Mar. 6. 5; 16. 18. Lu. 4. 40; 13. 13. Nu. 8. 20. Ac. 8. 16, &c.

d Mar. 10. 17-22. Lu. 18. 18-23; 10. 25-29.

command to give a writing of divorcement, and to put her away?

8 He saith unto them, Moses, because of the hardness of your hearts, suffered⁴ you to put away your wives: ⁵but from the beginning it was not so.

9 And⁶ I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committe⁷th adultery: and whoso marrieth her which is put away doth commit adultery.

10 His disciples say unto him, If the case of the man be so with *his* wife, ⁸it is not good to marry.

11 But he said unto them, ⁹All men ¹⁰cannot receive this saying, save *they* to whom it is given.

12 For there are some eunuchs,⁷ which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

13 ¶ Then¹¹ were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.⁸

14 But Jesus said, ¹²Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.⁹

15 And ¹³he laid *his* hands on them, and departed thence.

16 ¶ And¹⁴ behold, one came, and said unto

c Ge. 48. 14. Mar. 6. 5; 16. 18. Lu. 4. 40; 13. 13. Nu. 8. 20. Ac. 8. 16, &c.

d Mar. 10. 17-22. Lu. 18. 18-23; 10. 25-29.

deeming grace in all this, many Jews who are first called, and apparently more fitted to receive me, shall be rejected, for their unbelief; while the Gentile strangers to the covenants of promise shall, through faith, be admitted to all the blessings of my kingdom of grace and glory. And even some Jews, more early converted, shall have less honour or usefulness in my church than some Gentiles who shall be afterwards influenced to believe.

Ver. 3. About the time of our Saviour there arose two famous schools of the law at Jerusalem—those of Hillel and Shammai. That of Shammai taught that divorce was unlawful except for adultery; while the more popular school of Hillel authorized divorce for any cause, even the mere will of the husband. C.

Ver. 8. Moses, in the law, did not *command* a dissatisfied husband to divorce and put away a wife, as the Pharisees insinuate, but merely *suffered* it to be done, saying, 'let him'—not as an authoritative sanction and indulgence to caprice or passion, neither as an approval of the act or pardon of the sin, but as a mere temporary reprieve or stay of judgment, that happily might eventually, through grace, in softening the hardened heart. C.

Ver. 9. As Moses (De. 24. 1) *suffered* the dissatisfied husband to put away the wife, so (De. 24. 2) he *suffered* the divorced wife to marry again, saying, 'she may.' Our Lord, however, having denied expressly the existence of any *command* in favour of the husband, equally denies it in favour of the wife, and pronounces both equally guilty in the sight of God; while to the wife is extended neither approval of the act nor pardon of the sin, but the mere temporary reprieve and stay of judgment previously conceded to the hard-hearted husband. C.

Ver. 12. *Who callst thou me good?* You call me 'Master.'

tions of the mind by those parts of the body that were most affected by them; see Ro. 6. 13; 7. 23. Hence 'the bowels' denoted compassion; 'the heart,' love; 'an evil eye,' envy (Mat. 20. 15), covetousness, or other unlawful desire, 1 Jn. 2. 16. Hence 'the hand' and 'the foot' were used to signify all the powers of walking and of movement. 'To cut off,' or 'pluck out,' is, therefore, to 'mortify, through the Spirit,' those several 'deeds of the body,' that we may live to God. C.

Ver. 25. There does not appear in Scripture any instance of a man sold for payment of his debts. A man, however, might *sell himself*, Ex. 21. 2, 6; Le. 25. 47; and if a debtor could not pay, the creditor might appropriate his service, but could not sell him. The sale authorized (Ex. 22. 2) is not of a *debtor*, but a *thief* who could not pay the legal fine. Unless, therefore, the law imply that the right which a creditor acquired over the person and services of his debtor he might transfer to another, as he might his other properties, this case must be understood not as an illustration taken from the law of Moses, but from the practice of eastern monarchs, whose will is the only law. And this last supposition is rendered probable, if not confirmed, by our Lord's reference to 'the kings of the earth,' ch. 7. 25. C.

REFLECTIONS.—An eager ambition after worldly honour is very unlike the disciples and kingdom of Christ. And there is great need of a daily conversion to God from the errors of our way. What tender care Jesus takes of his saints, especially if weak and humble! His angels watch over, protect, and minister to them. At his Father's commandment he died for them, and seeks them out when they wander. He hears their prayers, and attends their societies. It is inexpressibly

offences against God! He keeps an exact account of them all, in every circumstance of them! And infinite is the mercy of a reprieve, and especially of a redemption, from their awful consequences in hell. But detestable both to God and men is a revengeful temper or conduct in a professed Christian; and such may expect great plagues and sorrow because of sin in eternity.

CHAPTER XIX. Ver. 17. Why do ye call me *good* in this emphatic manner when you conceive me to be a mere man? There is none *good* in and from himself but God alone. But if you desire to work righteousness in order to procure a title to eternal life, you must perfectly keep all the commandments of God. 21. To mark your perfect love to your neighbour, and that your affections are weaned from earthly enjoyments, go sell your whole estate, and give it to the poor in these distressing times, and come and follow me in my poverty and sufferings. 22-30. Ye who, through the regenerating influences of my Spirit, have attended and assisted me in my attempts to reform the nation, and introduce the gospel dispensation, shall, upon my ascension to heaven, be honoured with the distinguished effusion of the Holy Ghost, to render you leading officers in founding the gospel church; and in

him, Good Master, 'what good thing shall I do, that I may have eternal life?

17 And he said unto him, Why callest thou me good? *there is none good but one, that is, God:* "but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, Thou^a shalt do no murder, Thou shalt not steal, Thou shalt not bear false witness;

19 Honour thy father and *thy* mother; and, Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, "All these things have I kept from my youth up: what lack I yet?"

21 Jesus said unto him, "If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come *and* follow me.

22 But when the young man heard that saying, "he went away sorrowful: for he had great possessions.

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, "That a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld *them*, and said unto them, With^a men this is impossible; but with God all things are possible.²

A.M. CIP. 4037.
A.D. CIP. 33.

5 Ro.10.2, 3; 9.31, 32.
Jn.6.28.

1 1 Sa.2.2. Ps.119.68.
Ja.1.17.

11 1 E.18.5. Ro.10.5.
Ga.3.12. Is.1.16, 3.

10 2 Ex.20.12-17. De.
5.10-21. Mar.10.19.

Lu.1.1. Ro.12.8, 9.
Ga.5.14. Ja.2.8. Ep.6.

2 Le.19.18 ch.22.35.
x Tit.1.16. Is.58.2.

Eze.33.31. Lu.18.11,
12.

1 Here is the spirit of
formalism which

prevailed so largely
among the Jews fully

developed. By con-
formity to the out-

ward requirements of
the law the young

man had almost suc-
ceeded in deceiving

himself: yet consci-
ence was not satis-

fied. He felt he lack-
ed something more;

hence his question:
"What good thing

shall I do?" Our
Lord's first object

was to convince him
of the inherent sin-

fulness of his heart;
and in this he suc-

ceeded.—P.
3 ch.6.19, 20; 5.48.

Lu.12.35; 16.9. 1 Ti.6.
18, 19. Ac.2.44, 45; 4.32.

34, 35.
2 Jn.12.26.

2 ch.13.22. Lu.18.23.
24. Ps.17.14. Phi.3.19.

3 ch.13.22. Job.31.
24. Ps.62.11. Pr.11.28.

1 Co.1.26. Ja.4.4; 15.1-3.
1 Ti.6.9, 10. Ja.2.

Mar.10.23-26. Lu.18.
24-27.

1 Jc.1.13. Lu.18.25.
Jn.5.44. Co.1.26.

2 Ps.38.62. 11. Job
10.13; 42.2. Je.32.17.

Zec.8.6. Ge.18.14. Lu.
1.37; 18.27. Phi.4.13.

He.7.25. Is.63.1-4.
Mar.10.27.

2 The grand funda-
mental doctrine, *sal-*

vation by grace, is
here declared by our

Lord. By man's
power the corrupt

heart cannot be re-
newed, the worldly

disposition cannot be
overcome, the dead

soul cannot be reviv-
ed; but with God all

things are possible;
"You hath he quick-

ened who were dead
in trespasses and

sins."—P.
* This verse con-

tains a solemn cau-

tion. The disciples
had given up much

A.M. CIP. 4037.
A.D. CIP. 33.

and suffered much
for Christ; yet they

must not be over con-
fident. Presumption

is to be carefully
avoided. Perhaps lu-

das was in our
Lord's mind. Great

privileges entail
great responsibility.

Except there-
fore the disciples

should fully use their
privileges, though

the first to follow
Christ, they might be

last in receiving their
reward.—P.

2 Mar.10.28. 31. Lu.
18.28-30. ch.4.20, 22.

Lu.5.11. Phi.3.7-9.
De.33.9.

2 1 K.5.17; 66.22. Jn.
3.3, 5. 2 Co.5.17. Ga.6.

15. He.9.10. 2 Pe.3.13.
Ac.3.21.

2 Ps.110.1. He.1.3.
or ch.25. 31. Re.20.4.

11. 1 Th.4.17.
2 ch.20.21. 1 Co.12.

28. Ep.4.11. Lu.22.28-
30. 1 Co.6.2, 3. Re.2.26;

3.21.2 Ti.4.8; 12.12.
2 Mar.10.29, 30. Lu.

18.29, 30. 1 Co.9.9. ch.8.
11, 12; 31, 32.

2 ch.20.16; 8.11, 12;
21. 31, 32. Mar.10.31.

Lu.10.37; 7.30. Co.6.
5, 7. He.4.1. Ro.15.21.

3 See note * in first
column.

CHAP. XX.

2 ch.3.21; 4.17; 13.3-
52.

2 Is.5.1, 2. Ps.80.8-
11. Je.2.21. ch.21.33-
43. Ca.11.12.

2 1 Ki.18.12. 2 Ti.3.
15. P.8.17.

2 Phi.2.12. 2 Pe.1.5-
10. 1 Co.15.58.

2 Ex.19.5-6. De.1-
xxiii.15. 16-20.

1 The Roman
penny is sevenpence

three farthings, ch.
18.28, 22. 19. Re.6.6.

2 About nine o'clock
in the morning.—C.

3 Morier states that
in a large market-

square, in Hamadan,
he saw daily a crowd,

with spades in their
hands, assemble be-

fore sunrise, waiting
to be employed in the

neighbouring fields—
a circumstance which

he considered an apt
illustration of this

parable.—C.
2 Phi.1.7. Col.4.1. 1

Pe.1.13. He.6.10.

4 At different pe-
riods of time, and of
men's life.

27 ¶ Then^a answered Peter, and said unto him, Behold, we have forsaken all, and followed thee: what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me^a in the regeneration, when the Son of man^b shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 Andⁱ every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life.

30 But^a many *that are* first shall be last; and the last *shall be* first.³

CHAPTER XX.

1 Christ, by the similitude of the labourers in the vineyard, sheweth that God is debtor unto no man: 17 foretelleth his passion: 20 by answering the mother of Zebedee's children teacheth his disciples to be lowly: 29 and giveth two blind men their sight.

FOR the^a kingdom of heaven is like unto^b a man *that is* an householder, which went out early in the morning to hire^c labourers into his vineyard.

2 And when^a he had agreed with the labourers for a penny¹ a day, he sent them into his vineyard.

3 And he went out about the third² hour, and saw others standing idle³ in the market-place,

4 And said unto them, Go ye also into the vineyard, and whatsoever is right, I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour,⁴ and did likewise.

But as soon as 'by the cross of Christ he is crucified and thereby dead) to the world,' his entrance into that kingdom is not only possible but secure. See ver. 26. C.

Ver. 28. A change in the punctuation, which the original warrants, and the sense seems to demand, would render the passage thus: 'Ye who have followed me, in the regeneration (the time of final restoration to glory) when the Son of man shall sit on the throne of his glory, ye also shall sit on twelve thrones,' &c. That some eminent expositors understand by 'the regeneration' the present gospel state, is not to be forgotten: but that it refers to a state still future seems certain from the fact that, in 'the regeneration' described, the apostles are, in some sense, to be changed from *witnesses to judges*, and, *as such*, to sit on twelve thrones judging the twelve tribes—a circumstance that has never been hitherto fulfilled, and for the accomplishment of which we must therefore look to futurity. C.

REFLECTIONS.—Indefatigable was the gracious Redeemer in doing good wherever he came; prudent in avoiding the snares of his malicious enemies; careful to honour, regulate, and perpetuate every divine institution which related to the raising up of a holy seed in his church; and delighted with the early and earnest dedication of children to himself. It is cruel, then, to deprive young subjects of his kingdom of the seal of his covenant; and criminal to pretend that his incarnation, labours, and glory abridge the privileges of his people. Very important and necessary is a deep

we must expect manifold losses and troubles in this world. But if we undergo them from love to him, his truths and ways, his blessings here and glory hereafter will inexpressibly more than compensate. And whether we be first or last in time or in dignity, all must be regulated by the exceeding riches of his grace.

CHAPTER XX. Ver. 1-16. The *vineyard* here is the church, formed by infinite wisdom, power, and grace, from the world that lieth in wickedness, and furnished with divine oracles, ordinances, and officers; hedged about by God's special protection, government, and discipline, and cultivated by his Spirit, ministers, and people. The 3d, 6th, 9th, and 11th hours, may represent the patriarchal, Mosaic, apostolic, and millennial periods of the church; or the periods of human life, childhood, youth, middle, and old age, in which different persons are called and converted to Christ, that they may serve him in his church. But as the *kingdom of heaven* chiefly denotes the gospel church, the 3d, 6th, and 9th hours chiefly denote those periods in which the Jews were called and converted by the ministry of John and Christ, or of his apostles for some years after his ascension. The 11th hour may denote

called by the ministry of the gospel, and made members of the visible church, who fall short, through their self-conceit and unbelief, while few are chosen of God to eternal life, because few continue faithful to the end. 21-23. Let my sons, who are now thy constant favourites, be next in honour and authority to thyself in that kingdom which thou art about to erect. Jesus replied that they appeared quite ignorant of the nature and honours of his kingdom, and that they must expect terrible persecutions, reproaches, and distresses, as he himself had or should suffer; but that all the honours of his kingdom would be conferred by him upon those who were faithful in life and work. 24-28. The other ten apostles being filled with envy and resentment against the two brothers for attempting to procure a pre-eminence above themselves, Jesus meekly reproved them altogether, and told them that a carnal and heathenish ambition for lordly dominion over others was very contrary to the nature and design of his spiritual kingdom; and that their only proper way to become truly great and honourable in his church was to be most humble, self-denied, and active in doing even the meanest services for the benefit of others; even as he himself, not-



FOUNTAIN OF THE APOSTLES—WHERE CHRIST PASSED, RESTED AND DRANK. [Matt., xx:17.]—"And Jesus going up to Jerusalem took the twelve disciples apart in the way and said to them, Behold we go up to Jerusalem." When Jesus uttered these words he was on His way to Jerusalem. He was beyond the Jordan and was to come through Jericho. The Fountain of the Apostles is between Jericho and Jerusalem, and about

four miles from the Holy City. It is one of the places that we may be absolutely sure Jesus passed, for the road from Jerusalem to Jericho has not changed, and this fountain is so necessary as a place to get water in the Judean mountains that we may know that Christ not only passed here, but often rested and drank water here. Here the sheik furnishes a guide to conduct travelers to Jericho.

6 And about the eleventh hour⁵ he went out, and found others standing idle, and saith unto them, ^aWhy stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, ^aGo ye also into the vineyard; and whatsoever is right, ^athat shall ye receive.

8 So when ^aeven was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them ^atheir hire, beginning from the last unto the first.

9 And when they came that ^awere hired about the ^aeleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more: and they likewise received every man a penny.

11 And when they had received ^ait, they ^amurmured⁶ against the goodman of the house,

12 Saying, These last ^ahave wrought ^abut one hour,⁸ and thou hast made them equal unto us, ^awhich have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend,⁹ I do thee no wrong: didst not thou agree with me for a penny?

14 Take ^athat thine ^ais, and ^ago thy way: I will give unto this last even as unto thee.

15 Is⁹ it not lawful for me to do what I will with mine own? ^aIs thine eye evil, because I am good?²¹

16 So⁹ the last shall be first, and the first last: for many be called, but few chosen.²

17 ¶ And⁹ Jesus going up to Jerusalem, ^atook the twelve disciples apart in the way, and said unto them,

18 Behold, ^awe go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

19 And shall ^adeliver him to the Gentiles, to mock, and to scourge, and to crucify ^ahim: and the third day he shall rise again.

20 ¶ Then^a came to him the mother³ of Zebedee's children, with her sons, worshipping ^ahim, and desiring a certain thing of him.

21 And he said unto her, What wilt thou?

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A.D. cir. 33.

⁵ Time of calling the Gentiles, Ro. 10. 26. Ep. 1.10; 3.5. Col. 1.26. He. 1.1.

^a Pr. 19.15. Eze. 16. 49. Ac. 17.21. He. 12.12.

^a Ec. 9.10. Jn. 9.4.

^a Lu. 10.7. Job 19.25.

^a Ac. 17.31. ch. 13.39. 40.

^a 24.44. 8. 6. 19. 31. 32.

^a He. 9.26. Re. 20.11, 12.

^a 1 Th. 4.10. 17.

^a 2 Lu. 23.40-43.

^a Lu. 11.28. 29. 30.

^a Ac. 11.1. 22. 21. 22. 1.

^a Th. 2.16. Ro. 11.28.

^a This was exactly fulfilled by the Jews, who murmured at the admission of the Gentiles into the church of Christ. See

^a 1 Co. 12.3. 13. 45. 17. 5.

^a 13. Ro. 11.28.—C.

^a Or, ^ahave continued an hour on.

^a As the men hired at the eleventh hour had wrought but

^a 'one hour,' it is evident the hour to come was named from the ending of the hour past.—

^a 1 Co. 4.11. 2 Co. 11. 23. 24. Lu. 15. 29. with

^a Ru. 2.19.

^a Or, ^aFellow, ch. 22. 12. 1 Co. 3.9. with Ro. 9.14.

^a Jn. 17.2.

^a ch. 11.25. Ro. 9.15.

^a Ja. 1.18. Ep. 1.3-11; 2.4-8.

^a De. 15.9. Pr. 23.6.

^a ch. 23. Jona. 4.1-4.

^a 1 The object of the parable is, at once, to assert the sovereignty and vindicate the justice of God.—C.

^a ch. 19.30. Mar. 10. 31. Lu. 13.30; 7.29. 12. 32. ch. 22.14; 13. 14. Th. 2.13. Ja. 1.23-25. Ac. 13. 45.

^a Many will be induced, through worldly considerations to profess the gospel, but comparatively few will heartily approve my government. A description, if not a prophecy, most truly, alas! portraying both the past and present conditions of the Christian church.—C.

^a ch. 16. 21. Mar. 10. 32-34. Lu. 18. 31-34. Jn. 12.12.

^a ch. 5.2. 13.12. 36.16.

^a Ac. 10.41. De. 6.7. Ge. 18.19.

^a ch. 16.21. 17. 9. 22. 23. 26. Jn. 2.19. 15.33. 12. Ps. 1.1. 3. 2. 1-21.

^a 69. 1-30. ch. xxvi. xxviii. Mar. xiv. xvi. Lu. xxii. xxiv. Jn. xviii. xx. Ac. 4.27, 28; 2.23.

^a Ac. 3.13. 1 Co. 15.3

^a ch. 4.22. Mar. 10.35

^a Je. 45.5.

^a Salome, Mar. 15. 40. ch. 27. 56.

^a Minister, in the original, signifies a free servant. Servant (ver. 27) signifies a bond-servant or slave.—Note, What a lesson to all officers and bearers in the church of Christ, who are in danger of becoming

^a 'weary in well-doing,' or are tempted to complain of an ungrateful return for their services. Their personal greatness is not from rank and title, but from free service; their valued

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A.M. cir. 4037.
A.D. cir. 33.

must be attained by the unrequited service in their Masters' vineyard.—C

^a 1 Ki. 2. 29. 22. 19. Ps. 45. 9. 10. 17. 1. be the chief ministers of state.

^a ch. 10.28; 16.27, 28.

^a He. 1.14. 2.7.

^a Ro. 8.26. Ja. 4.3.

^a Ps. 75. 8. ch. 20.30.

^a Mar. 14.30. Lu. 12. 40. 22. 42. Jn. 18.11. 15. 51. 17. 22. Ps. 60.3. Je. 25. 15.

^a ch. 26.56. Jn. 16.32.

^a Jn. 19. 33. ch. 10.17. 34. 24.9. Col. 1.24. Ac. iv.-xii. Re. 1.9.

^a ch. 25.34. Ro. 8.17.

^a 1 Co. 2.9. He. 11.16. Jn. 1.10. Re. 2.7. 10.1. 13.5. 12.21. 2 Co. 1.7. Ep. 1.3

^a 14.

^a Croesus and other highest authorities allow that ^aαλλὰ, when, as in this case, is not followed by a verb, but by a noun or pronoun, is equivalent to ^aεἰ μὴ, except, unless, save.

Thus, ^aαλλὰ in Mar. 9.8.—^aμὴ in Mat. 17.8. The meaning therefore is:—'To sit on my right hand and my left is not mine arbitrarily to confer upon any favourites, but judiciously upon those who are of grace for whom it is prepared by my Father.' C.—The words ought to be translated, 'is not mine to give, except to those for whom it is prepared of my Father.'—P.

^a Lu. 22.24-26. Mar. 10.41, 42. Pr. 13.10. Ja. 4.1.

^a 1 Pe. 5.3. Lu. 14.11; 18.14. ch. 18.34; 23.8-12. Mar. 9.35; 10.43. Jn. 13.12-17. ch. 61.29. He. 5.8. Phil. 2.5-8. Ro. 15.2. 1 Co. 7.19-21.

^a See note * in first column.

^a Is. 53. 5. 8. 10. 11. Da. 9.24. 25. ch. 26.28. Lu. 22.27. Jn. 11.51. 52. 70. 11.13. 13.4. 14. Ro. 5.15-19. Phil. 2.7. 8.1. Ti. 2.6. Tit. 2.14. He. 9.28. 1. Pe. 1.18. 19.24; 2.18. Re. 1.5. 2 Co. 5.21. Ga. 3.13. 4. Ro. 8.34; 3.24.—^a Ep. 1.7. 15.2.

^a A ransom-price; which, being once paid, can never be again exacted.—C.

^a Vicious sacrifice, or substitution, is clearly involved in this word. Christ took the place of those designated by the word 'many.' He suffered in their room and stead; they, therefore, are no longer subject to the penalty.—P.

^a Mar. 10.46-52. Lu. 18.35-43.

^a As they departed.

The apparent discrepancy between this statement and that of Lu. 18.35 will be considered when the Lord will, that passage comes under review.—C.

^a ch. 9.27; 12.22; 11.5. 15.35. 6.42; 18.59. 10.

^a Is. 11.1. Je. 23.5.6. ch. 1.1; 9.27; 12.23. 15. 22. Ro. 1.3.4. Re. 22.16.

^a ch. 19.15; 23. with ch. 18.19. Lu. 18.11. 8. ch. 7.7. Phil. 4.6. Ps. 50.15.

^a ch. 7.7. Eze. 36.37. Ps. 50.15; 91.15.

She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left,⁴ in^a thy kingdom.

22 But Jesus answered and said, ^aYe know not what ye ask. Are ye able to drink ^aof the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, ^aWe are able.

23 And he saith unto them, ^aYe shall drink indeed of my cup, and be baptized with the baptism that I am baptized with; but to sit on my right hand, and on my left, is not mine to give, but ^ait shall be given to them ^afor whom it is prepared of my Father.⁵

24 And^a when the ten heard ^ait, they were moved with indignation against the two brethren.

25 But Jesus called them ^aunto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But⁹ it shall not be so among you: but whosoever will be great among you, let him be your minister;⁶

27 And whosoever will be chief among you, let him be your servant:

28 Even^a as the Son of man came not to be ministered unto, but to minister and to give his life a ransom⁷ for many.⁸

29 ¶ And^a as they departed⁹ from Jericho, a great multitude followed him.

30 And, behold, ^atwo blind men, sitting by the way-side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, ^athou Son of David!

31 And^a the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, ^athou Son of David!

32 And Jesus stood still, and called them, and said, What ^awill ye that I shall do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 So ^aJesus had compassion ^aon them,⁹ and touched their eyes: and immediately their eyes received sight, and they followed him.

^a He. 4.15; 2.17. Ps. 145.8. ch. 9.36; 14.14; 15.32. Ho. 11.8. Is. 63.7. 9.15. ch. 9.29; 12.22; 11.5. 15.35. 5. Lu. 1.79.

their original character, but have their desires and energies directed to new and better objects. Hence these ambitious sons of an ambitious mother became faithful apostles and glorious martyrs. C.

REFLECTIONS.—Free and constant is the redemption

the followers of the lowly and suffering Jesus should so indulge themselves in carnal imaginations and worldly ambition; and that clergymen, by their pride, should so plague that church which he hath secured by his blood, and taught humility by his example. Let me

the Jews, who made great professions of their regard to God, and readiness to receive the Messiah, but nevertheless brought forth no good fruits of faith or holiness; wherefore our Redeemer, by his curse, quickly ejected them from their church state, and rendered



VIEW OF JERICO—WHERE OUR SAVIOR HEALED THE TWO BLIND MEN. [Matt., xx:30.]—No place on earth has had more changes than Jericho. Here the Israelites first came under Joshua when they crossed the Jordan from their wanderings. Under Pompey Jericho was destroyed. At the time of Herod and Cleopatra it was rebuilt as a magnificent city of palaces, castles and theaters. It was

again destroyed by Vespasian, and subsequently rebuilt as a garrison city for the tenth legion. Here resided the Byzantine bishops, and here were churches and convents under the reign of the Emperor Justinian. Here the Christian Crusaders came, causing the gardens to bloom and again become fertile. Here our Savior healed the two blind men that were sitting by the way as He passed, and here John the Baptist lived.



THE GOLDEN GATE—THROUGH WHICH OUR SAVIOR PASSED. [Matt., xxi:1.]—The Golden Gate is in the eastern wall of Jerusalem. It looks toward the Mount of Olives. In the first verse of the 21st chapter of Matthew, we have an account of the triumphant entry of our Savior from the Mount of Olives through this gate. It is now closed up. The Mahometans have a tradition to the effect

that foreigners will some day capture Jerusalem and enter the city through this gate. Two columns of this gate are said by Moslems to have been brought on her shoulders by the Queen of Sheba as a present to King Solomon. Through this gate the Moslems think the good at the last day will pass on their way to the houris of Paradise after having safely crossed the Kedron on that bridge which is sharper than the sharpest sword.

CHAPTER XXI.

¹ Christ rideth into Jerusalem upon an ass, 12 driveth the buyers and sellers out of the temple, 17 curseth the fig-tree, 23 putteth to silence the priests and elders, 28 and rebuketh them by the similitude of the two sons, 33 and the husbandmen, who slew such as were sent unto them.

AND when^a they drew nigh unto Jerusalem, and were come to Bethphage,¹ unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you,² and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.

3 And if any *man* say ought unto you, ye shall say, *The Lord hath need of them*,³ and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell^c ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.⁴

6 And^d the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon.⁵

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed *them* in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David! Blessed *is* he that cometh in the name of the Lord: *Hosanna* in the highest!

10 And^d when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is *Jesus*, the prophet of Nazareth of Galilee.

12 ¶ And Jesus went into the temple of God, and *cast* out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves;

13 And said unto them, It is written, *My house shall be called the house of prayer*; *but ye have made it a den of thieves*.⁶

14 And^e the blind and the lame came to him in the temple; and he healed them.

15 ¶ And^f when the chief priests and scribes saw the wonderful things that he did, and the

A.M. CIF. 4 37.
A.D. CIF. 33.

CHAP. XXI.

a Mar. 11.1-13. Lu. 19.29-44. Jn. 12.12-26.

1 The narratives of the evangelists when

carefully compared

show that Bethphage

and Bethany must

have stood close to-

gether: in fact, it

seems probable that

they were names for

different quarters of

the same village—the

one called Bethphage,

‘house of dates’;

from its palm-trees;

the other Bethphage,

‘house of figs,’ from

its fig orchards.

Comp. Mar. 11.1. Lu. 19.29.—P.

2 Bethany is about

a mile and a half from

Jerusalem by the

main road round the

shoulder of Olivet.

Soon after leaving

the village, the road

meets a deep ravine.

round the top of

which it winds to

avoid the precipitous

descent. Just oppo-

site the point where

the road strikes the

ravine, on the brow

of the opposite bank,

is the site of every

ancient village—this

is doubtless the

place here referred

to where the ass was

found.—P.

3 Ps. 24. 1. 50. 10. 11.

Ac. 10. 36. He 1. 2. Jn. 3.

35. 5. 2 Co. 8. 9. Zec. 9. 9.

to mark his debasement,

and that he was the true king

of Israel, De. 17. 16. 1 Ki.

1. 33.

4 Is. 62. 11. Mar. 11. 4.

Zec. 9. 9. Jn. 12. 15. ch.

11. 20. 12. 19. 20. Ps. 45. 4.

2 Co. 12. 7. 8. Ca. 3. 11.

4 An ass is a dig-

nified animal in the

East, upon which

princes are still ac-

customed to ride.

Riding upon an ass

was, however, a mark

of both humility and

observance of the

law, which forbade

the kings of Israel to

multiply horses, De.

17. 16.

5 Mar. 11. 4-6. Lu. 19.

32-34.

6 2 Ki. 9. 13. Le. 23. 40.

Jn. 1. 14. 12. 12-14.

7 It is clear from

Mar. 11. 7 and Lu. 19.

35, that Jesus rode on

the colt; the mother

accompanied for

some purpose. It is

not unusual in the

East to place the

loose flowing robe

generally worn by

men on the back of

an animal, and to use

it as a saddle. The

spreading of their

garments on the way

before him was a tri-

bute to royalty simi-

lar to that accorded

to Jehu when he was

declared king, 2 Ki.

9. 13.—P.

8 Ps. 118. 24-26. ch.

23. 39. ver. 15. Ps. 24. 7-

10.

9 Lu. 2. 14.

10 Is. 63. 19. 64. 9-11;

62. 11. Zec. 9. 9.

11 De. 18. 15-18. Ac. 3.

22. 23. ch. 2. 23; 16. 14.

Lu. 4. 10-29; 24. 29. Jn. 1.

45. 7. 46. 14. 9. 17.

12 The establish-

ment of a market in

the outer court of the

temple took place

after the captivity

when the Jews and

proselytes from for-

eign countries were

accustomed to as-

semble in large num-

bers for the celebra-

tion of the great

feasts. They brought

A.M. CIF. 40 37.
A.D. CIF. 33.

CHAP. XXI.

a Mar. 11.1-13. Lu. 19.29-44. Jn. 12.12-26.

1 The narratives of the evangelists when

carefully compared

show that Bethphage

and Bethany must

have stood close to-

gether: in fact, it

seems probable that

they were names for

different quarters of

the same village—the

one called Bethphage,

‘house of dates’;

from its palm-trees;

the other Bethphage,

‘house of figs,’ from

its fig orchards.

Comp. Mar. 11.1. Lu. 19.29.—P.

2 Bethany is about

a mile and a half from

Jerusalem by the

main road round the

shoulder of Olivet.

Soon after leaving

the village, the road

meets a deep ravine.

round the top of

which it winds to

avoid the precipitous

descent. Just oppo-

site the point where

the road strikes the

ravine, on the brow

of the opposite bank,

is the site of every

ancient village—this

is doubtless the

place here referred

to where the ass was

found.—P.

3 Ps. 24. 1. 50. 10. 11.

Ac. 10. 36. He 1. 2. Jn. 3.

35. 5. 2 Co. 8. 9. Zec. 9. 9.

to mark his debasement,

and that he was the true king

of Israel, De. 17. 16. 1 Ki.

1. 33.

4 Is. 62. 11. Mar. 11. 4.

Zec. 9. 9. Jn. 12. 15. ch.

11. 20. 12. 19. 20. Ps. 45. 4.

2 Co. 12. 7. 8. Ca. 3. 11.

4 An ass is a dig-

nified animal in the

East, upon which

princes are still ac-

customed to ride.

Riding upon an ass

was, however, a mark

of both humility and

observance of the

law, which forbade

the kings of Israel to

multiply horses, De.

17. 16.

5 Mar. 11. 4-6. Lu. 19.

32-34.

6 2 Ki. 9. 13. Le. 23. 40.

Jn. 1. 14. 12. 12-14.

7 It is clear from

Mar. 11. 7 and Lu. 19.

35, that Jesus rode on

the colt; the mother

accompanied for

some purpose. It is

not unusual in the

East to place the

loose flowing robe

generally worn by

men on the back of

an animal, and to use

it as a saddle. The

spreading of their

garments on the way

before him was a tri-

bute to royalty simi-

lar to that accorded

to Jehu when he was

declared king, 2 Ki.

9. 13.—P.

8 Ps. 118. 24-26. ch.

23. 39. ver. 15. Ps. 24. 7-

10.

9 Lu. 2. 14.

10 Is. 63. 19. 64. 9-11;

62. 11. Zec. 9. 9.

11 De. 18. 15-18. Ac. 3.

22. 23. ch. 2. 23; 16. 14.

Lu. 4. 10-29; 24. 29. Jn. 1.

45. 7. 46. 14. 9. 17.

12 The establish-

ment of a market in

the outer court of the

temple took place

after the captivity

when the Jews and

proselytes from for-

eign countries were

accustomed to as-

semble in large num-

bers for the celebra-

tion of the great

feasts. They brought

children crying in the temple, and saying, Hosanna^a to the Son of David!¹⁸ they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea: have ye never read, *Out of the mouth of babes and sucklings thou hast perfected praise*?⁹

17 ¶ And^b he left them, and went out of the city into Bethany; and he lodged there.

18 Now in the morning as he returned into the city, he hungered.

19 And^c when he saw a fig-tree¹ in the ²way, he came to it, and found nothing thereon, but *leaves only*, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree *withered away*.³

20 And when the disciples saw *it*, they marvelled, saying, *How soon is the fig-tree withered away!*

21 Jesus answered and said unto them, Verily I say unto you, *If ye have faith, and doubt not, ye shall not only do this which is done to the fig-tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done.*

22 And^d all things whatsoever ye shall ask in prayer, believing, ye shall receive.

23 ¶ And^e when he was come into the temple, *the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?*



THE MOSQUE OF OMAR, JERUSALEM. [Matt., xxi:28.]—The square upon which the Mosque of Omar stands contains thirty-five acres. Here stood the court, the palaces and the temple of Solomon, the temporary and inferior temple built by Nehemiah, and the gorgeous and magnificent temple built by Herod. The rock, sixty feet one way and fifty feet the other, over which rises the dome of the Mosque

of Omar, is the most interesting spot in the world. Here Melchizedek offered sacrifice; here Abraham was about to offer Isaac; here Jacob saw the ladder leading up to heaven; here was the threshing floor of Araunah, the Jebusite; here was the site of an "Altar for the burnt offering of Israel," upon which David sacrificed, and here was the altar of the temples of Solomon, Zerubbabel and Herod.

29 He¹ answered and said, I will not; ²but afterward he repented, and went.

30 And ¹he came to the second, and said likewise. And he answered and said, I go, sir; and went not.

31 Whether of them twain did the will of his father? ¹They say unto him, The first. Jesus saith unto them, Verily I say unto you, ²That the publicans and the harlots go into the kingdom of God before you.

32 For ¹John came unto you in the way of righteousness,⁴ and ye believed him not; but the publicans and the harlots believed him: and ye,² when ye had seen *it*, repented not afterward,⁵ that ye might believe him.

33 ¶ Hear another parable: There was a certain householder, ¹which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen,⁸ and went into a far country:

34 And when the time of the fruit drew near, he ¹sent his servants to the husbandmen, that ²they might receive the fruits⁹ of it.

35 And⁶ the husbandmen took his servants, and beat one,⁷ and killed another, and stoned another.

36 Again, he sent other servants more⁸ than the first: and they did unto them likewise.

37 But, last of all, he ¹sent unto them his son, saying, They will reverence my son.

38 But⁹ when the husbandmen saw the son, they said among themselves, This is the heir: come, let us kill him, and let us seize on his inheritance.

39 And ¹they caught him, and cast him out of the vineyard, and slew him.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, ¹He will miserably destroy those wicked men, and ²will let out his vineyard unto other husbandmen, which shall render him ³the fruits in their seasons.

42 Jesus saith unto them, ¹Did ye never

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f Ro. 1. 18-32. Ep. 2. 2. 3. 12. 14. 17-19.
* Ch. 33. 12. 13. 1 Co. 6. 11. Lu. 17. 18. Ac. 17. 20. Ep. 2. 17. 19.
† Ps. 14. 10. 20. ch. 23. 3. Lu. 18. 11. 12. Ex. 19. 8. De. 5. 27.
* De. 24. 15-7. Job. 15. 6. Lu. 19. 27.
† Ch. 9. 9. Lu. 20. 30. 7. ch. 18. Lu. 12. 7. 17. 29. 50. ch. 11. 18. Lu. 18. 11. 19. 1-10.

4 In the way of righteousness, declaring himself the forerunner of Messiah, 'the Son of righteousness,' Mal. 4. 2-C.
g Ps. 40. 4. In 5. 40. Zec. 7. 11. 12. Ps. 81. 11. 12. Re. 2. 21.
8 Repented not, &c. Literally (and), indeed, the literal translation is necessary to the clear perception of the passage, 'ye did not feel the sorrow of (or arising from) the believing of him.'—C.

† Ps. 80. 8-16. Ca. 8. 12. 15. 5. 17. Je. 2. 21. Mar. 12. 12. Lu. 20. 9. 13.
* Nu. 11. viii. De. 1. 15. 10. 18. 17. 9-15.
† Ki. 17. 17, &c.
* Ps. 1. 3. Ca. 8. 11. 12. Alluding to a custom still prevalent in many parts both of Europe, Asia, &c., that of receiving the rent of land 'in kind' instead of money.—C.

† Ki. 22. 24. 2 Ch. 16. 10. 23. 19. 21. 30. 15. 10. Ne. 9. 26. Je. xx. 25. 37. xvi. xxvii. xxviii. ch. 5. 12. 23. 14-37. Ac. 7. 52. 50. 1 Th. 2. 15. He. 11. 36. 37. Re. 6. 9.

7 Beat one. Literally, 'slayed him'; most probably by severe scourging. See He. 11. 36.—C.

8 More entitled to attention, as having clearer views of the kingdom of God, and enforcing their message with weightier arguments.—C.

9 Ro. 8. 3. Ga. 4. 4. Lu. 1. ii. iv. &c. ch. i. iv. Jn. ii. &c.

9 He. 1. 2. ch. 26. 3. 4. 27. 1. Jn. 11. 53. ch. xxvi. xxvii. Mar. xiv. xv. Lu. xxii. xxiii. Jn. v. vii. viii. xvi. xxi. 2. 3. 14. 15. 1 Co. 2. 8. He. 13. 12.

* Ac. 2. 23. 4. 25-27. 4. Ps. 2. 4. 5. 9. Zec. 1. 7. 2. Lu. 10. 27. 42-44. 20. 15. 16. Mar. 12. 9. De. 4. 26. 27. 28. 15-28. 29. 18-28. 31. 17. 18. 12. 13. 15. Le. 26. 14-30. ch. 8. 11. 12. 13. 12. 12. 43-45. 23. 35. 38. 22. 7. 24. 2-34. Lu. 17. 22-37. 18. 35. 37. 1. 21-32. Jn. 9. 39-41. Ac. 28. 23-28.

† Ch. 8. 11. Ac. 13. 46. 47. 18. 6. Lu. 21. 24. Ro. 9. 26. 11. 17-19. Ps. 47. 9. Da. 2. 4. ver. 43.
* Ps. 118. 22. Ac. 4. 11. Lu. 20. 17. Ro. 9. 31. 1 Pe. 2. 6. 7. 15. 28. 16. Ep. 2. 14-22. ch. 16. 18. Zec. 3. 9.

* This parable is a sequel to that which goes before. It makes the picture complete. The wicked hus-

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bandmen slew the heir; but they did not thereby destroy his power. Under this other image of a rejected stone the final triumph of the Son is shown. The stone is made 'the head of the corner'—the Son risen from the dead and glorified, and made 'Head over all to the church.'—P.
d 1 Ti. 3. 10. Ro. 16. 26. 27. Col. 1. 25-27. Ep. 3. 9.
9 See note * in first column.
* See on ver. 41; ch. 8. 17.

g 15. 26. 2.
* He. 2. 23. 15. 8. 14. 15. Ro. 9. 9. 1 Pe. 1. Lu. 20. 18. 15. 60. 12. Zec. 12. 3. Ps. 2. 9. 1 Th. 2. 16. See ver. 41. 2 Co. 3. 14. 4. 34. Da. 2. 43. 44. Ps. 110. 54.
† Lu. 11. 45. 2 Ti. 4. 3. f ver. 6. ch. 14. 5. Lu. 20. Mar. 12. 12.
* Lu. 7. 16. Jn. 7. 40. See ver. 11.

CHAP. XXII.

a ch. 9. 15-17. 12. 43-45. xii. 20. 1-14. 21. 28. Lu. xiii. 31. xiv. ch. 24. 43-51. 25. 1-29.
b ch. 3. 2. 4. 17. xiii. 20. 1. 21. 31. 43. with Lu. 1. 10-24. Re. 19. 7. 9. Ca. 1. viii. Ps. xiv. 35. 15. Re. 22. 17. ch. iii. 8. Mar. 14. 1. 11. vi. 14. x. Pr. 9. 2-5. 1. 20-25. Ho. 11. 2. 7.

d Lu. 24. 47. Ac. 1. ix. Pr. 9. 1. 5. 15. 20-27. 15. 26. ch. xxvi. xxviii. Mar. xiv. xvi. Lu. xii. xxiv. Jn. xviii. 28. 29. 57.
e Ge. 19. 14. Ac. 2. 13. 24. 25. Pr. 1. 24. 25. Ps. 21. 11. 106. 24. 25. Ro. 2. 4. He. 2. 3. ch. 13. 22. 1. 1. 6. 9. 10.

g 2 Ch. 36. 16. ch. 21. 35. 23. 34. 37. Ac. 14. viii. xii. 13. 45. 14. 4. 5. 10. 17. 5. 13. 18. 12. 20. 31. 30. xiii. xxv. 1 Th. 2. 15.

1 Two classes are represented: 1 Those who simply neglected the truth. They were occupied with the world. They preferred business to religion. Whatever their occupations were, whether merchants, politicians, soldiers, literary men—they deemed them more important than the service of God. 2 Those who opposed the truth. The truth did not accord with their prejudices: it condemned their vicious habits; it tended to overthrow their tyranny; they therefore met it as open enemies, and tried to crush it by open force. The sequel shows the final triumph of God's cause in spite of neglect on the one hand, and persecution on the other.—P.

A ch. 23. 34-39. 34. 2. 34. Lu. 21. 27-29. 27. 41-42. 16-33. He. 6. 4. 8. 10. 26-31. 1 Th. 2. 16. 1. Pe. 4. 17. 18. Da. 9. 26. 27. See ch. 21. 43.

read in the scriptures, 'The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is ¹marvellous in our eyes?'

43 Therefore say I unto you, ¹'The kingdom of God shall be taken from you, and given to a ²nation bringing forth the fruits thereof.

44 And² whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, ¹'they perceived that he spake of them.

46 But when they sought to lay hands on him, they ¹feared the multitude, because they ²'took him for a prophet.

CHAPTER XXII.

1 The parable of the marriage of the king's son. 9 The vocation of the Gentiles. 12 The punishment of him that thought the wedding-garment. 15 Tribute ought to be paid to Cæsar. 23 Christ confute the Sadducees, who questioned him touching the resurrection: 41 answereth the lawyer, which is the first and great commandment: 41 and proposeth to the Pharisees a knotty question concerning Christ.

AND Jesus answered ¹'and spake unto them again by parables, and said,

2 The² kingdom of heaven is like unto a certain king, which made a marriage for his son,

3 And sent forth ¹'his servants to call them that were bidden to the wedding: and they would not come.

4 Again, he sent forth ²'other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage.

5 But³ they made light of *it*, and went their ways, one to his farm, another to his merchandise:

6 And⁴ the remnant took his servants, and entreated *them* spitefully, and slew *them*.¹

7 But⁵ when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

8 Then saith he to his servants, The wedding

serve God—but who repented at the preaching of John, and believed in our Lord for salvation. The second, the 'chief priests and elders,' ver. 23, who, from their youth, had been professors of religion, but who, 'counting themselves righteous,' rejected 'the righteousness of God,' and denied and crucified the Lord of life and glory. C.

Ver. 44. Whosoever shall fall upon this stone (as the Jews stumbled at the humiliated condition of Christ, and so rejected him): shall be broken rather, bruised: but on whomsoever it shall fall, when the long-suffering of God comes to an end, and he rises terribly to judgment, it will grind him to powder—rather, 'he shall be driven away as chaff from a winnowing-fan.' See Ps. 1. 5.

glorify his Son! Yea, careless clergymen are apt to oppose every faithful administration of the truth, unless shame or fear restrain them. And the most ignorant and notorious sinners are frequently turned to the Lord and his ways, when forward professors draw back unto their everlasting perdition. But if God bestow his means of salvation upon men, he will demand their careful improvement of them. And if his ministers be contemned and persecuted, he will unchurch the persecutors at last, and put others in their room. Yea,

God in him, are offered by God to sinful men. The servants are John Baptist, Christ, and his apostles and ministers, who invite and encourage men to receive the same. All things were ready when Christ had suffered, risen again, and ascended to glory, and the Holy Ghost was poured out in a plentiful and miraculous manner. The refusers and contemners of the feast, and murderers of the messengers, are the Jews, who not only rejected the offers of the gospel, but persecuted and murdered the preachers of it: and on that account their cities and

is ready, but 'they which were bidden were not worthy.

9 Go^e ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So^a those servants went out into the highways, and gathered together all, as many as they found, both bad and good: and the wedding was furnished with guests.

11 And when the king 'came in to see the guests, he saw there a man which had not on a^a wedding-garment:

12 And he saith unto him, 'Friend, 'how camest thou in hither, not having a wedding-garment? And he was 'speechless.

13 Then said the king to the servants, 'Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth.

14 For^a many are called, but few are chosen.³

15 ¶ Then^a went the Pharisees, and took counsel how they might entangle him in his talk.

16 And they sent out unto him their disciples, with the 'Herodians, saying, 'Master, we know that thou art true, and 'teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men.

17 Tell^a us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

18 But 'Jesus perceived their wickedness, and said, Why 'tempt ye me, ye hypocrites?⁴

19 Show me the tribute-money. And they brought unto him a penny.⁵

20 And he saith unto them, Whose is this image and superscription?⁶

21 They say unto him, Cæsar's. Then saith he unto them, 'Render therefore unto Cæsar the things which are Cæsar's, 'and unto God the things that are God's.

22 When they had heard these words, they marvelled,^c and left him, and went their way.

23 ¶ The^a same day came to him the Sadducees, which say that there is no resurrection, and asked him,

24 Saying, Master, 'Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren:

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A. D. C. 33.

1 Ac 3.26; 13.46. ch. 10.11, 13. Re 3.4, 22. 14. Ps 81.11.
2 Pr 1.20-22; 8.1-4. ch. 8.11; 3.27; 21.41, 43. 28. 18-20. Mar 10. 1. 10. 24. 47. Ac 1.7, 8. 13. 45, 47. Ro 10.18. Ep 3.8. Re 22.17. Is 42.6. 7.45; 25.1. 19. 25. 1. 4. Ac. x. xix. Ro 10. 18; 15. 19. Col 1.6, 23. Re 7.9; 5.9. ch. 13. 38, 47.
3 Zep. 1.12. Lu. 19.15. Re 2.23.
4 Ro 13.14. Re 19.8. 3.4.18; 16. 15. Is 61.10. Lu. 15.22. ch. 6.33. 2Co. 5.3. 21. Ro 5.19; 3.22. Ps 45.13, 14. Ep. 4.24. Col 3.10, 12.
5 See note ' below.
6 Jn 3.3, 5. ch. 5. 20. Phi 3.8, 9.
7 Je 2.26. Ro 3. 19. Tit 3.11.
8 Ch 3.12; 8.12; 12.45; 21.41; ver 7; 24.51; 13. 42; 25. 30. Is 52.1. Re 21.27; 2.2. 17. Jude 9, 13.2 Th. 1.9.
9 Ch 20.16; 19. 30. Mar. 10.31. Lu. 7.29; 12. 13; 23-30. ch. 7.13, 14; 8.11, 12.
10 See ch. 20.16.—C.
11 Mar. 12.13-17. Lu. 20.20-26; 11.53. Ps 22. Je 18.18. Ec. 4.4. Job 5. 2. Mi. 2.1.
12 Ch 16.6. Mar. 8.15. 4 ch. 26. 49, 50. Ps 12. 255.21.
13 2Co. 2.17. 1 Th. 2.4. Ga. 1.10. Ac 10.34, 35. 3 Est. 4.13. Ac 5.37. Je 42.2, 3.
14 See ch. 16.8. Jn. 2. 25.
15 Ch 12.38; 19.3. Lu. 11.16, 54.
16 Our Lord 'knew what was in man,' and, therefore, in calling the Pharisees and Herodians, who had attempted to flatter him, hypocrites, he could not fall into any mistake, nor be guilty of any rash or uncharitable judgment. Therefore, while we follow his example, in denouncing errors condemned by the Word of God, we may not always follow it in judging of hearts, which we cannot see. When, however, 'by their fruits,' we have sufficient evidence of the hypocrisy of pretenders, we are authorized by his example to denounce them by their proper names.—C.
17 In value sevenpence three farthings. ch. 20. 2; 18. 28. Re 6.6.
18 Or, inscription.
19 Ch 17. 25, 27. Ro 13.7. Pr. 24. 21. 1 Pe 2. 17.
20 Mal. 1.6-8; 3.8-10. c ver. 33, 46. 1 Co. 1. 19, 20. Job 5.12, 13.
21 Mar. 12.18-27. Lu. 20. 27-38. with Ac. 23. 6, 8. 1 Co. 15.12. 2 Ti. 2. 17.
22 De 25.5, 6. Ru. 1.11. Ge. 38.8.
23 Friend. Rather, 'companion.' The king, according to an eastern custom, furnished each guest with a garment, and the neglect or refusal of this garment was an insult to the magnificent donor.—A. V. This 'wedding-garment' has been represented by some as the justifying righteousness of the Lord

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A. D. C. 33.

Jesus Christ; by others, as 'the believer's robe of personal righteousness;' while others 'see no reason for excluding either.' Now that it must include 'the righteousness of God, which is unto and upon all them that believe,' is certain; but before it can be understood of the personal righteousness of any believer, it is necessary to inquire what 'personal righteousness,' as distinct from 'the righteousness of God,' can possibly mean. In truth, it has neither meaning nor existence. The only righteousness of a believer is the righteousness of God. The personal righteousness of a sinner, like the personal riches of a pauper, is an absolute contradiction in terms.—C.
1 Is. 8.20; 27.11; 28.9, 10. Ho. 4.4, 6; 8.12. Jn. 20.9, 31. Ro 15.4. 2 Ti. 3.15-17, with Job 19. 25, 26. Eze. 37.5-10. Da. 12.2.
2 Ge. 18.14. Je. 32.17. ch. 18.26. Lu. 1.37. Phi 3.21. Ac 26.30, 5.
3 Ch. 18.10. Lu. 20.36. 1 Co. 7.29, 30; 15.42, 44, 49, 50. 1 Jn. 3.2. Jn. 5.29.
4 Ex 3.6, 15, 16. Ge 17.7; 28.21; 29.9. Le 26. 12. Ac 7.32. He. 11.16. Mar. 12.26. Lu. 20. 37, 38.
5 Ch 7.28, 29. Mar. 6. 2; 12.17. Lu. 4.22.
6 Mar. 12.28-34. Lu. 10.25-28. See ver. 15.
7 Ch 7. 21. Ps. 12. 2; 55.21. ch. 26.49, 50; ver. 16.
8 De 6.5; 10.12; 30.6. Lu. 10. 27. Pr. 23. 26. Mar. 12.30, 32. 1 Ti. 1.5.
9 With all thy heart (with all thy inward affections), with all thy mind (with all thy consciousness and hopes of immortality), with all thy might (with all thy thoughts).—C.
10 Le 19.18. Ro 13.9. Ga. 5.14. 1 Ti. 5. 12, 2. 8. Lu. 10.27, 36, 37. 1 Jn. 3.18. ch. 7.12.
11 The meaning is, the whole of Revelation, which is here embraced under the two great heads of the Law and the Prophets, is embodied in these two commandments. The sum and substance of divine truth is embraced in one word, LOVE.—C.
12 Mar. 12.35-37. Lu. 20.41-44. ver. 15, 34.
13 Is 7.14; 9.6, 7; 11.1-4. Je 23.5, 6. Eze. 34.23. 24.37, 24.
14 Sa. 3. 2. 2 Pe. 1. 21. Ac. 1.16; 2.30.
15 In spirit, that is, by the Holy Ghost, Mar. 12.35.—C.
16 Ps 110.1. Ac. 2. 34. 35. 1 Co. 15.25. He. 1.3. 13; 10.12. 1 Ti. 2.20-22. with Re. 22.16. Ro. 1.3; 9.5.
17 This is not meant to deny that the Christ is both David's LORD and David's SON: for he was both the 'root and the offspring of David'; but, by necessary implication, to declare both his Deity and humanity in one person.—C.

and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore, in the resurrection, whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, 'not knowing the scriptures, 'nor the power of God.

30 For 'in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 I^a am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And 'when the multitude heard this, they were astonished at his doctrine.

34 ¶ But^a when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

36 Master,^a which is the great commandment in the law?

37 Jesus said unto him, 'Thou shalt love the Lord thy God with all thy heart,⁷ and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second is like unto it, 'Thou shalt love thy neighbour as thyself.

40 On these two commandments hang all the law and the prophets.⁸

41 ¶ While^a the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, 'The son of David.

43 He saith unto them, How then doth David 'in spirit⁹ call him Lord, saying,

44 The^a Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?¹

peror's money, ye have acknowledged yourselves his subjects, therefore ye ought, in civil concerns, to return him the tribute of that which, by the authority and protection of his government, ye receive from him: as

the obligation of which can never be dissolved, and which all the revelations of God are founded on, and designed to enforce. 46. The scribes and Pharisees were, either ignorantly or wilfully, neglecting

Ver. 28. The object of the Sadducees is to show the absurdity of a future state, by producing what they conceive an insuperable difficulty—a difficulty which our Lord solves with a readiness that humbles their pride of intellect, though it does not soften

46 And^a no man was able to answer him a word; neither durst any *man*, from that day forth, ask him any more *questions*.

CHAPTER XXIII.

¹ Christ exhorteth the people to follow the good doctrine, not the evil examples, of the scribes and Pharisees. ⁵ His disciples must beware of their ambition. ¹³ He denounceth divers woes against their hypocrisy and blindness: ³⁴ and prophesieth the destruction of Jerusalem.

THEN spake Jesus to the multitude, and to his disciples,

2 Saying, ¹The scribes and the Pharisees sit in Moses' seat:²

3 All^a therefore whatsoever they bid you³ observe, *that* observe and do; ^bbut do not ye after their works: for they say, and do not.

4 For^a they bind heavy burdens, and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.

5 But^a all their works they do for to be seen of men: ^athey make broad their phylacteries,⁵ and enlarge the borders of their garments,

6 And^a love the uppermost rooms at feasts, and the chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.⁶

8 But^a be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren.

9 And call no *man* your father⁷ upon the earth: ^afor one is your Father, which is in heaven.

10 Neither be ye called masters:⁸ for one is your Master, *even* Christ.

11 But^a he that is greatest among you, shall be your servant.

12 And^j whosoever shall exalt himself, shall be abased; and he that shall humble himself, shall be exalted.

13 ¶ But woe unto you, scribes and Pharisees, hypocrites! for ^aye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses,¹ and for a pretence make long prayer:² therefore ye shall receive the ^agreater damnation.

15 Woe unto you, scribes and Pharisees,

A.M. cir. 4037.
A.D. cir. 33.
Mar. 12.34. Lu. 14.
6:20.40.

CHAP. XXIII.

1 Ch. 2.4. ver. 13. 15.
23. 27. 29. Mat. 2. 7. 5. Ac.
8.4. De. 33.5. Perhaps
it means, that they
were civil governors
as Moses was.

2 They were the
public and recog-
nized exponents
and administrators
of the Mosaic law. As
such they were to
be obeyed—whatever
they taught out of
the law, whatever
they ordered in ac-
cordance with the
law, was to be strictly
attended to. This
implies a careful ex-
amination of Phari-
sai teaching. The
people were com-
manded to obey, but
not blindly—

7 Ro. 13.1. Tit. 3.1.
Is. 8.20. Jn. 5.39.

8 That is, 'All they
bid you do' upon the
authority of Moses—
C.

9 2 Ti. 3.5. Tit. 1.16.
Ro. 2.12. 17.25.
1 Lu. 11.40. 15.10.1.
Ac. 15.10. Ga. 6.13.

They impose trou-
blesome rites on
others, but neglect
them themselves.

6 Ch. 6.1-16.
7 Nu. 15.38.39. De.
22.12.6.8. Pr. 3.5.

8 Scraps of parch-
ment, with some sen-
tences of the law
written on them, fast-
ened to their fore-
head or hand.

9 Mar. 12.38.39. Lu.
11.43.20.45. Jn. 9.9. Pr.
16.18.20.23. Hab. 2.4.

6 My master or
great one.

7 Ja. 3.1. 1 Co. 3.4.
with ch. 17.5. 2 Co. 1.24.
1 Pe. 5.3.4.

8 Call no man
father upon earth, so
as to receive h.s in-
struction, and obey
his commands, upon
the ground of his offi-
cial authority.—C.

A Mal. 1.6. Jn. 6.45.
ch. 5.16.48. 6.7.4.6.9.
14.18.26.32. 7.17.13.43.
19.17.

9 Masters—rather,
'leaders': claiming
to be guides of the
judgments and con-
sciences of men, as
the scribes and Phari-
sees did; telling the
people that they must
believe all their doc-
trines, and obey all
their injunctions, as
the teachings and
commandments of
God.—C.

1 Ch. 20.26.27. 18.3.4.
11.29. Jn. 13.12-17. Phil.
2.4.8. He. 5.8.

7 Lu. 14.11. 18.14. Da.
4.37. Job 22.29. Pr. 29.
23. Lu. 1.51.52. Ja. 4.6.

9 Lu. 11.29. Eze. 22.
25. 2 Ti. 3.6. Tit. 1.11.
Ye hinder men from
believing the gospel,
as well as reject it
yourselves.

1 Mar. 12.40. Lu. 20.
47. 2 Ti. 3.5.6. Tit. 1.11.
Job 25.9. 1.4. rob them
of their property.

2 Ch. 11.22.24. Lu. 12.
47.

2 The prayers of
some of the Pharisees
are said to have ex-
tended to three hours.
Yet it is not their
length that is con-
demned: for our
Lord continued all
night praying (Lu. 6.
12): the thing con-
demned is the prin-
ciple

A.M. cir. 4037.
A.D. cir. 33.
ple of their length—a
pretence of devotion
which was not felt.—
C.

1 Gal. 4.17. 2 Ti. 3.6.
Ac. 13.45. 14.2.19. 17.5.
6.13.

2 More furiously
mad against the
gospel.

3 Jn. 8.44. Ac. 13.10.
Eze. 2.9.

4 Twofold more the
child of hell than
yourselves. You are
enemy of one hell-
deserving sin, hypo-
cristy: he of apostasy
from his own religion,
to which ye have
persuaded him, and
hypocrisy in yours,
in which you have
initiated and trained
him. Besides, the
proselytes became
doubly more zealous
in opposing the truth
and propagating er-
ror.—C.

5 Is. 56.10. 11. ch. 15.14.
8 Ch. 5.33.34. Ja. 5.
Je. 5.5. Eze. 2.1.21.

They pretended that
a man's oath by the
temple did not bind
him, unless he swore
by the consecrated
treasures of the tem-
ple.

6 Either the golden
platings, altar, ves-
sels, or treasures.—
He is a debtor, to pay
his vow.—C.

7 Ch. 3.7. 12.34. Ps.
94.8. Jn. 8.44. Ac. 13.10.
23.3. with ch. 5.22.

8 Ex. 30.39. 29.37.
ver. 10.

7 Or, debtor or
bound.

8 Ver. 17. Ex. 29.37.
30.29.

9 1 Ki. 18.13. 2 Ch. 7.2.
6.2. Ps. 26.8. 132.13.14.
1 Ch. 5.2. 2 Sa. 14.15.
57.15. 66.1. Re. 4.2.3.
Da. 7.9. Ac. 7.49.

10 Lu. 11.42. with ch.
9.13. 12.7. 13.15. 23.
Je. 22.15. 16. Ho. 6.6.
Pr. 21.3. Mi. 6.8. Gal. 5.
22.23.

8 Cr. dill.

9 See ver. 16.17.

10 Ver. 23. ch. 15.2-6.
Jn. 18.28.40. They
scrupled to commit
lesser sins, and in-
dulged themselves in
greater.

11 Strain at a gnat.
In the English edition
of the Bible, 1568, it
is 'strain out a gnat'
—which is the correct
translation. There
can scarcely be a
doubt that the trans-
lators of the author-
ized version intended
to retain this render-
ing; but the word of
having crept in, by a
natural typographi-
cal error, has ever
since continued to be
copied.—C.

2 Swallow a camel.
A proverbial expres-
sion for a great sin
sanctioned by a con-
science that pretends
to great scrupulosity.

The Jews would not
defile themselves with
going into Pilate's
judgment-hall (Jn. 18.
38): but they scrupled
not to buy, and shed
the blood of the Lord
of glory! The in-
quisition would not
defile themselves
with blood, but they
committed the inno-
cent as a heretic, de-
livered him over to
the secular arm, com-
mended him to
mercy, and knew he
would be burned!—C.

3 Lu. 11.39. Mar. 7.4.
ch. 15.19.20.

hypocrites! for ye 'compass sea and land to make one proselyte; and when he is made, ye make him twofold³ more the "child of hell than yourselves.⁴

16 Woe unto you, ^aye blind guides, which say, Whosoever⁵ shall swear by the temple, it is nothing; but whosoever shall swear by the gold⁶ of the temple, he is a debtor.

17 Ye^p fools, and blind! for whether is greater, the gold, ^aor the temple that sanctifieth the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.⁷

19 Ye fools, and blind! for whether is greater, the gift, or the altar that 'sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by 'him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by 'him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! ^afor ye pay tithe of mint, and ^aanise, and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 Ye^e blind guides! which strain⁹ at a 'gnat, and swallow a camel.²

25 Woe unto you, scribes and Pharisees, hypocrites! ^afor ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 Thou blind Pharisee! cleanse³ first that *which* is within the cup and platter, that the outside of them may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are ^alike unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

28 Even so ye also outwardly appear righteously unto men, but within ye are full of hypocrisy and iniquity.

⁸ Get your hearts sanctified, that your life may be holy, Lu. 11.41. Je. 4.14. 13.37. Ja. 4.8. 1 Co. 6.11.20. Tit. 1.15. He. 10.22. ⁹ Lu. 11.44. Ac. 23.3. ch. 7.15.21. Is. 58.2. Eze. 33.31. 2 Ti. 3.5. Tit. 1.16.

implanted in their souls. Why should we dissemble before the all-seeing Redeemer? Rather let us tremble to reflect, that all men are called to salvation, yet so few heed the call—that many, instead of believ-

the fulfilling of the law. Great is the mystery of godliness—God made manifest in the flesh! What think I of this Christ? Is he my Saviour and my ALL IN ALL? Let me then in holy diligence, in cautious pru-

tion of the world to this time. Ye persecuting rulers and inhabitants of Jerusalem, how often have I, by myself and servants, attempted, in the most earnest and gracious manner, to call you to a state of salva-

terrible anguish to the carnal Jews to be thus punished by the Messiah, ver. 27-30. It took place while that very generation among whom Christ taught partly survived, ver. 32, 35; and was followed by a remarkable spread

and lives that y
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then found fai

entful and dilige
one become ca

And all this horror of darkness without the gleam of light, beyond the desperate, the ferocious courage with which the factions assailed one another, and defended their devotees against their irresistible enemies. C.

not, as now, confined to Judea.—*For a witness to all nations*—both that Jesus was the Christ, and that the cup of Jewish iniquity was now full.—*Then shall the end* (of the Jewish polity) *come.* C.

Ver. 15. *The holy place.* Bloomfield understands it to mean the temple—citing, for the use of the phrase, Ac. 6. 13; 21. 38, with the parallel passage, Mar. 13. 14. But the parallel passage in Lu. 21. 20 seems clearly to point to the investment of Jerusalem and not to the time when the temple had been taken; wherefore 'the holy place' must mean 'the holy city.' See Ps. 46. 4.

Ver. 21. The sufferings of the Jews during the siege of Jerusalem, as detailed in human history. A cruel enemy without—more cruel factions within—gnawing famine, and wasting pestilence—And all this horror of darkness without one gleam of relief—light, beyond the desperate, the ferocious courage with which the factions assailed one another, and defended their devoted city against their irresistible enemies. C.

46 Blessed^a is that servant, whom his lord, when he cometh, shall find so doing.

47 Verily^b I say unto you, that he shall make him ruler over all his goods.

48 But^c and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin^d to smite his fellow-servants, and to eat and drink with the drunken:

50 The^e lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

51 And shall cut him asunder,^f and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

CHAPTER XXV.

1 The parable of the ten virgins, 14 and of the talents. 31 Also the description of the last judgment.

THEN shall^a the^b kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth^c to meet the bridegroom.

2 And^d five of them were wise, and five^e were foolish.

3 They that were foolish took their lamps, and took no oil with them:

4 But^f the wise took oil in their vessels with their lamps.

5 While^g the bridegroom tarried, they all slumbered^h and slept.

6 Andⁱ at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.^j

7 Then^k all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.^l

9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

A.M. cir. 4037.
A.D. cir. 33.

1 Re 15. 2 Ti 4. 7.
8. See ver. 42.
7 ch 25. 21. Lu 19. 17;
22. 29. 30. 12. 44. 1 Pe 5.
4. Da 12. 2. 3.
4 Lu 12. 45. 2 Pe 2. 3.
4 Exe 12. 22-28.
2 Is 65. 5. 13. Ja 9. 10.
2 Co 11. 20.
x ver. 42. 44. 1 Th 5.
2. 3 Re 3. 3. 10. 15. Jo 5.
28. 9.
7 Cut him off.
y Job 20. 29. Ps 11. 6.
ch 8. 12. 22. 13. 14. 42. 50;
25. 30.

CHAP. XXV.

a ch 24. 27. 36. 42.
b ch 3. 2. 4. 17; xiii.
Da 2. 4.
c Co 11. 2. Re 14. 4.
Ps 45. 14. Ca 6. 8. 9. Re.
21. 2. 9.
d Jn 3. 29. Ge 19. 1;
46. 20. Nu 23. 15. Ep 5.
31. Re 19. 7.
e ch 20. 16; 13. 20-23.
47. 29. 10. Je 24. 2-9. Ro.
9. 6.
f Is 48. 1. 2. Ti 3. 5.
Tit 1. 10.
g 1 Jn 2. 20. 2 Co 5.
17. Ga 6. 15. Zec 4. 2. 3.
Jn 1. 10. Phi 3. 32. Co 1.
12.
h ch 24. 48. 2 Pe 1. 4.
Ro 2. 2. Re 2. 21. Ca 5.
23. 1. Ep 5. 14. 1 Th 5.
6. 7. ch 26. 43. Ro 13. 11;
Ja 3. 2. ch 26. 40. 43.
i More literally,
they all nodded and
(then) slept.—C.
j ch 24. 31. 44. 1 Th.
4. 16. 5. 2. Re 10. 15. Lu.
12. 49. Pt 1. 24. Mt 6. 9.
Phi 4. 5. Mar 13. 35.
Lu 12. 20. He 10. 25.
Ja 5. 8. 9.
k Am 4. 12.
l See note below.
m ch 5. 16. Lu 12. 35.
2 Pe 3. 14. ch 13. 6. 12.
21. 27. 28. 37.
n Job 8. 13. 14. 18. 5.
21. 17. 11. 20.
o 10. going out.
p Is 55. 1. 6. 1 Co 12.
28. Ep 4. 11-13. Mar.
16. 15. Ep 3. 8.
q ch 24. 36. 44. Am 8.
12. 13. Re 1. 7. 22. 12. 20.
r 2 Ti 4. 8. Ep 4. 13. 2.
Pe 1. 4-11. 1 Pe 1. 13.
s He 3. 18. 19. Re 22.
11. Ps 95. 11. Lu 13. 25.
t Jewish marriages
were generally con-
ducted as follows.—
After the marriage
had been solemnized,
the bridegroom, in
a procession as bril-
liant as his circum-
stances permitted,
conducted the bride
to his dwelling, where
all his young female
friends were assem-
bled, and waited with
lamps, prepared to
go out and receive
her. After which the
whole train entered
the house together.
When the train had
entered the bride-
groom's house, the
doors were shut to
exclude strangers.
The marriage cus-
toms of the modern
Hindooes are almost
identical with those
above described, and

A.M. cir. 4037.
A.D. cir. 33.

all admittance is most
peremptorily refused
when once the door
has been closed. See
Ward's *History of the
Hindooes*.—Note. What
a solemn rebuke does
this parable minister
to the visionary fig-
ment of purgatory;
and what an awful
warning does it pre-
sent to carelessness and
procrastinating sin-
ners.—C.

1 He 12. 17 ch 7. 21-
23. Lu 13. 25. Pt 1. 5. 5.
5. 9. 8. Hab 1. 13. 1 Co 8.
3. Ga 4. 9. 2 Ti 2. 20.
2 I recognize you
not as having formed
any part of my
bridal train.—C.
3 ch 24. 44. 44. Mar.
13. 35. 37. Lu 12. 34.
36. 1 Co 16. 13. 1 Pe 5. 8.
Re 16. 15.
4 Lu 19. 12-27. Ro.
12. 6. 1 Co 12. 2. 17. 28.
Ep 4. 11. ch 21. 33. 2 Co.
3. 5.
5 The words here
supplied produce a
forced and unnatural
similitude. Should
not the supply stand
rather thus? for he
is as a man, that is,
he, the Son of man,
mentioned in the pre-
ceding verse.—C.
6 The principle or
moral of this parable
is identical with that
of the preceding,
the necessity for con-
tinuous watchfulness
and activity on the
part of the Chris-
tian. In the former
the neglect arose
from thoughtlessness
—Christian duty was
considered so easy
that the future was
not cared for. In
this parable the sin
sprang from another
cause—discontent.
Christian duty was
considered too hard,
and was abandoned
as something beyond
the reach of ordinary
effort.—C.

7 If of gold, amount-
ing to 2,360,000; if of
silver, to 2,360; in
either case, an ex-
pressive emblem of
the vast amount of
human responsibility
for every endowment
of mind and body,
for every gift of time
and worldly sub-
stance—for every
means and opportu-
nity of acquiring or
diffusing the know-
ledge of God, of sup-
pressing sin, or ad-
vancing holiness.—C.

8 A talent is 2,360;
3. 9. ch 18. 24. 40. and
denotes here gifts,
offices, and opportu-
nities.
9 1 Pe 4. 10. 2 Pe 3. 18.
Job 17. 9. Pr 4. 18. 3. 14.
15.
10 Phil 2. 21; 3. 19. Ps.
14.
11 ch 24. 48. 18. 23. 24.
Lu 16. 2. Ec 12. 14. 2
Co 5. 10. 1 Co 3. 12-15;
4. 5. Ro 14. 12.
12 1 Co 15. 10. 2 Ti 4.
1-8. Ja 2. 18. Ro 15. 19.
Ac 20. 24.
13 1 Co 4. 5. Ro 2. 29.
Lu 19. 17. 16. 10. 1 Pe 1.
7. ch 24. 47.

14 If of gold, amount-
ing to 2,360,000; if of
silver, to 2,360; in
either case, an ex-
pressive emblem of
the vast amount of
human responsibility
for every endowment
of mind and body,
for every gift of time
and worldly sub-
stance—for every
means and opportu-
nity of acquiring or
diffusing the know-
ledge of God, of sup-
pressing sin, or ad-
vancing holiness.—C.

15 A talent is 2,360;
3. 9. ch 18. 24. 40. and
denotes here gifts,
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nities.
16 1 Pe 4. 10. 2 Pe 3. 18.
Job 17. 9. Pr 4. 18. 3. 14.
15.
17 Phil 2. 21; 3. 19. Ps.
14.
18 ch 24. 48. 18. 23. 24.
Lu 16. 2. Ec 12. 14. 2
Co 5. 10. 1 Co 3. 12-15;
4. 5. Ro 14. 12.
19 1 Co 15. 10. 2 Ti 4.
1-8. Ja 2. 18. Ro 15. 19.
Ac 20. 24.
20 1 Co 4. 5. Ro 2. 29.
Lu 19. 17. 16. 10. 1 Pe 1.
7. ch 24. 47.

21 If of gold, amount-
ing to 2,360,000; if of
silver, to 2,360; in
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pressive emblem of
the vast amount of
human responsibility
for every endowment
of mind and body,
for every gift of time
and worldly sub-
stance—for every
means and opportu-
nity of acquiring or
diffusing the know-
ledge of God, of sup-
pressing sin, or ad-
vancing holiness.—C.

22 He also that had received two talents,
came, and said, Lord, thou deliveredst unto me
two talents: behold, I have gained two other
talents beside them.

23 His lord said unto him, Well done, good
and faithful servant: thou hast been faithful
over a few things, I will make thee ruler over
many things: enter thou into the joy of thy
lord.

11 Afterward came also the other virgins,
saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say
unto you, I know you not.⁵

13 Watch⁶ therefore, for ye know neither the
day nor the hour wherein the Son of man
cometh.

14 For⁷ the kingdom of heaven⁸ is as a man
travelling into a far country, who called his own
servants, and delivered unto them his goods.⁹

15 And unto one he gave five¹⁰ talents,¹¹ to
another two, and to another one; to every man
according to his several ability; and straight-
way took his journey.

16 Then he that had received the five talents
went and traded with the same, and made them
other five talents.

17 And likewise he that had received two, he
also gained other two.

18 But he that had received one, went and
dug in the earth, and hid his lord's money.

19 After¹² a long time, the lord of those ser-
vants cometh, and reckoneth with them.

20 And so he that had received five talents,
came and brought other five talents, saying,
Lord, thou deliveredst unto me five talents;
behold, I have gained beside them five talents
more.

21 His lord said unto him, Well done, thou
good and faithful servant: thou hast been faith-
ful over a few things, I will make thee ruler
over many things: enter thou into the joy of
thy lord.

22 He also that had received two talents,
came, and said, Lord, thou deliveredst unto me
two talents: behold, I have gained two other
talents beside them.

23 His lord said unto him, Well done, good
and faithful servant: thou hast been faithful
over a few things, I will make thee ruler over
many things: enter thou into the joy of thy
lord.

24 His lord said unto him, Well done, good
and faithful servant: thou hast been faithful
over a few things, I will make thee ruler over
many things: enter thou into the joy of thy
lord.

25 His lord said unto him, Well done, good
and faithful servant: thou hast been faithful
over a few things, I will make thee ruler over
many things: enter thou into the joy of thy
lord.

26 His lord said unto him, Well done, good
and faithful servant: thou hast been faithful
over a few things, I will make thee ruler over
many things: enter thou into the joy of thy
lord.

27 His lord said unto him, Well done, good
and faithful servant: thou hast been faithful
over a few things, I will make thee ruler over
many things: enter thou into the joy of thy
lord.

28 His lord said unto him, Well done, good
and faithful servant: thou hast been faithful
over a few things, I will make thee ruler over
many things: enter thou into the joy of thy
lord.

29 His lord said unto him, Well done, good
and faithful servant: thou hast been faithful
over a few things, I will make thee ruler over
many things: enter thou into the joy of thy
lord.

30 His lord said unto him, Well done, good
and faithful servant: thou hast been faithful
over a few things, I will make thee ruler over
many things: enter thou into the joy of thy
lord.

31 His lord said unto him, Well done, good
and faithful servant: thou hast been faithful
over a few things, I will make thee ruler over
many things: enter thou into the joy of thy
lord.

32 His lord said unto him, Well done, good
and faithful servant: thou hast been faithful
over a few things, I will make thee ruler over
many things: enter thou into the joy of thy
lord.

33 His lord said unto him, Well done, good
and faithful servant: thou hast been faithful
over a few things, I will make thee ruler over
many things: enter thou into the joy of thy
lord.

34 His lord said unto him, Well done, good
and faithful servant: thou hast been faithful
over a few things, I will make thee ruler over
many things: enter thou into the joy of thy
lord.

35 His lord said unto him, Well done, good
and faithful servant: thou hast been faithful
over a few things, I will make thee ruler over
many things: enter thou into the joy of thy
lord.

36 His lord said unto him, Well done, good
and faithful servant: thou hast been faithful
over a few things, I will make thee ruler over
many things: enter thou into the joy of thy
lord.

37 His lord said unto him, Well done, good
and faithful servant: thou hast been faithful
over a few things, I will make thee ruler over
many things: enter thou into the joy of thy
lord.

38 His lord said unto him, Well done, good
and faithful servant: thou hast been faithful
over a few things, I will make thee ruler over
many things: enter thou into the joy of thy
lord.

39 His lord said unto him, Well done, good
and faithful servant: thou hast been faithful
over a few things, I will make thee ruler over
many things: enter thou into the joy of thy
lord.

Ver. 34. This generation shall not pass till all these things be fulfilled. The subjunction of this statement immediately after the prophecy by three evangelists (see Mar. 13. 30; Lu. 21. 25) puts the idea of any dislocation of the narrative totally out of the question. Nor is it possible, upon any Scripture authority, to interpret 'this generation' of the Jewish nation, or the Christian church, in continuance. Wherefore the conclusion seems inevitable that the previous prophecy describes directly the destruction of Jerusalem and the Jewish state, even should that be considered typical of other and greater events. C.

Ver. 36. Knoweth no man, &c. Consequently, not even 'the Son of man' as such; for being truly man, He. 1. 14, 16, 17, he was as such ignorant of all future events but such as the Father was pleased to reveal to him; see Ac. 1. 7. Our Lord, having 'two distinct natures in one person,' could truly speak of himself under the character of either, or of both, as united in one person.

it seems impossible to refer, as some do, to the final judgment, in which 'all nations' are to be gathered before the Son of man; whereas in these descriptions 'one' is taken and another left, which will not accord with ch. 25. 46, in which all are alike judged according to their works. 5. The general use of *talents* in Matthew is to 'take along with' the taker; see Mat. 4. 5, 8; 12. 45; 17. 1. Does not the prophecy therefore foretell that fully one-half of the most peaceable male and female population will be taken away captive by their invaders, while the remainder shall be left friendless and destitute, the victims of poverty and pestilence? C.

REFLECTIONS.—Even real saints are often puffed up with the external and quickly fading glories of religion. But how manifest is the omniscience of our Redeemer,

beasts, unnaturally hunt out and destroy one another. How dreadful then must hell be, where men meet in all the rage of their lusts! It is a great mercy that, though we must never flee from duty, we may and ought to flee from danger. What time my heart is overwhelmed, Lord, lead me to the Rock that is higher than I! And since the same preludes and descriptions can serve for both, let all the noted catastrophes of nations lead me to the serious consideration of, and preparation for, the last judgment! Thrice happy are they who, in times of trial, are preserved in Christ, and kept faithful and lively when iniquity abounds and the

2. Ac. 2. 28. with Ge. 39. 4. c 2 Co. 8. 12. Ro. 12. 6-8. 1 Pe. 4. 10. 2 Ti 2. 2. 1 Co. 4. 2. d See on ver. 21.

24 Then he which had received the one talent, came, and said, 'Lord, I knew thee that thou art an hard man,¹ reaping where thou hast not sown, and gathering where thou hast not strawed.²

25 And I was³ afraid, and went, and hid thy talent in the earth: lo, there thou hast that is thine.

26 His lord answered and said unto him, *Thou wicked³ and slothful servant*, thou knewest⁴ that I reap where I sowed not, and gather where I have not strawed:

27 Thou⁵ oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

28 Take⁶ therefore the talent from him, and give it unto him which hath ten talents.

29 For⁷ unto every one that hath shall be given, and he shall have abundance: but from him that hath not⁸ shall be taken away even that which he hath.

30 And⁹ cast ye the unprofitable servant into

A.M. cir. 4037.
A.D. cir. 33.

1 ch. 7. 21. Lu. 6. 46.

2 Tit. 1. 16. 1 Co. 8. 1. Eze.

3 18. 25. 29.

4 18. 25. 29.

5 Hard-hearted, grip-

ing.—C.

6 Strawed—rather,

'spread out and turn-

ed' the crop to pre-

pare it for harvest-

ing.—C.

7 Fr. 26. 13. Re. 21. 8.

8 Lu. 10. 20. 21.

9 3 Wicked—mal-

icious, unjustly accus-

ing his generous mas-

ter, that so he might

excuse his own sloth-

fulness.—C.

10 Thou knewest:

that is, if taken affir-

matively, 'thou say-

est so,' not acknow-

ledging the truth of

the character, but

merely repeating the

assertion of the ser-

vant. But it is better

with Griesbach to

read the reply inter-

rogatively, 'didst

thou know,' &c.—C.

11 ch. 18. 32. Lu. 19. 22.

12 Job 15. 5. 6. Jude 15.

13 Sa. 12. 6. 7. Ch. 12. 37.

14 Tit. 3. 11.

15 f. Lu. 19. 24. Eze. 46.

16 17.

17 ch. 13. 12. Mar. 4.

18 Lu. 8. 18. 19. 26. Jo.

19 15. 2. Re. 22. 11. Ps. 27.

20 14. 1. Co. 15. 10. 2. Co. 6. 1.

21 f. Lu. 10. 42. Eze. 33.

22 13. 2. Jo. 8. 44. 3. 4.

23 n. ch. 3. 12. 8. 13. 13. 42.

24 22. 13. 24. 37. Lu. 17. 10. 2.

25 Th. 1. 9. Re. 14. 10. 11.

26 21. 8. 22. 15.

A.M. cir. 4037.
A.D. cir. 33.

1 Job 19. 25. Zec. 14.

2 Mar. 8. 30. ch. 12. 27.

3 19. 28. Da. 7. 13. Ac. 1.

4 11. 3. 21. 17. 13. Jude 14.

5 1 Th. 4. 15. 2. Th. 1. 7. 8.

6 He. 9. 28. Phil. 2. 9. 10.

7 Re. 1. 7. 3. 21. 20. 11. 22.

8 12. 20.

9 The literal trans-

lation is preferable.

'Now when the Son

of man shall come,'

&c. Here commences

our Lord's magnificent

description of his

second advent and

the final judg-

ment.—C.

10 Joel 3. 11-14. Ro.

11 14. 10. 12. 2. Co. 5. 10. Re.

12 20. 12. ch. 13. 13. Eze. 20.

13 38. 34. 17. 22. Mal. 3. 16.

14 6 'All the nations,'

both Jews and Gen-

tiles. See Ac. 1. 7. 26.—C.

15 7 The English ver-

sion does not dis-

tinctly show whether

'the nations' or the

individuals shall be

separated; but the

Greek decides the se-

paration to be of the

individuals.—C.

16 f. Ps. 78. 52. Jn. 10. 14.

17 27.

18 f. Ps. 110. 1. He. 1. 13.

19 Re. 3. 21. ch. 4. 5. 1. Eze.

20 34. 17-22. 1 Th. 4. 16. 17.

21 f. Ps. 115. 15. He. 9. 28.

22 2 Th. 4. 8. Ep. 1. 13. 5. Jn.

23 14. 2. ch. 20. 29. Ro. 8. 17.

24 1 Co. 2. 9. Mar. 10. 40.

25 He. 11. 16. 1 Pe. 1. 3. 4.

26 9. 1 Th. 12. 12. Re. 5. 10;

27 21. 7.

28 f. Is. 58. 7. Eze. 18. 7. 2

Th. 1. 16. He. 13. 1-3. 6.

29 10. 2 Th. 1. 10. Ja. 1. 27. 12.

15. 16. ch. 27. 3. Zec. 11.

12, 13.

outer darkness: there shall be weeping and gnashing of teeth.

31 ¶ When¹ the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.²

32 And before him³ shall be gathered all nations;⁴ and he shall separate them one from another,⁵ as a shepherd divideth his sheep from the goats:

33 And⁶ he shall set the sheep on his right hand, but the goats on the left.

34 Then⁷ shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 For⁸ I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him,

sequent parable, may have some relation to the time of Christ's coming to destroy the Jewish nation, but especially to his coming to the last judgment. As the Jews had ordinarily their weddings at night, and seldom fewer than *ten bridesmaids*, that custom is here alluded to. Christ, who betroths and unites sinners to himself in the day of his power, is the glorious *bridegroom*. His *tarrying* denotes his deferring the Jewish destruction, and death, and the last judgment till the due season. His coming at *midnight*, and with a *great cry*, denotes how unexpected and alarming his coming is, in common calamities, at death or judgment. The *ten virgins* denote multitudes of professing and apparently real Christians. Their *slumbering* and *sleeping* denote their common sloth and security while Christ withdraws his presence. The *foolish virgins*, who had only *lamps*, but no *oil* in them, represent nominal Christians, who have a profession of gospel truth, but no real grace; and who, when awakened by death or judgment, shall find their profession come to nothing: gladly then would they be in the condition of sincere Christians, and derive help from them; but their cares of salvation will be then too late, and they themselves shall be eternally excluded from fellowship with Christ. The *wise virgins* are true believers, whose external profession of Christ arises from real grace in their hearts, and who are, notwithstanding occasional sloth and slumberings, in a habitual readiness to meet with Christ, in death or judgment, upon his call; these, though they have no grace or good works to be imparted to others, shall be graciously admitted to eternal fellowship with him in the heavenly mansions. 14-30. The *Master* is Christ, who, in his ascension, travelled into a *far country*, who bestows gifts and graces on ministers and people, and will return at the last day to require an account of their improvement of them. The *servants* are ministers and people. The *talents* are offices, gifts, and opportunities, given by Christ to men in different degrees, for the good of the church, to be improved for his glory, and to be accounted for at the last day. Such as improve what they have received, whether more or less, in a faithful and diligent manner, shall be graciously rewarded. But such as, through unbelief of God's kindness and mercy, neglect to improve their gifts, shall at last be deprived of them, and undone for

eous God through faith. Their works are not mentioned as grounds of the sentence, but as proofs that they are God's children, who love the brethren. Their objection denotes their viewing whatever they did as unworthy of so honourable a reward. 41-45. They, in sinning, departed from God and followed the devil. Now their punishment is answerable. Their want of charity to the saints is at once a mark of their being full of unbelief and haters of Christ and his people, and also a ground of their fearful sentence.

Ver. 29. *For unto every one that hath* (valued his privileges and employed his means, *shall be given: but from him that hath not* (employed nor valued them) *shall be taken away that which he* (now) *hath*.—Note, Do these talents represent grace? and, if so, then may not a believer fall from grace? The answer is scriptural:—the believer is 'born again, not of corruptible, but of incorruptible seed,' 1 Pe. 1. 23. Of his sheep, Jesus says, 'I give unto them eternal life, and they shall never perish,' Jn. 10. 28. Therefore these talents represent not inward grace, but the outward means of grace, the various privileges and ordinances of the Christian church.

Ver. 35, 36. Our Lord here enumerates six heads, under some one of which every possible form of human misery may be found. Hunger—thirst—a stranger—nakedness—a sickness—imprisonment: one, as it were, for each day of the labour and sorrow introduced by the first transgression; and for which the knowledge of Christ crucified, risen, reigning, interceding, and coming again, can afford the only remedy.—Note, The introductory *for*, ver. 29, cannot be tortured, contrary to the uniform testimony of Scripture, into any proof that the entrance into 'the kingdom prepared' was purchased or deserved by the merit of the 'good works' enumerated. See De. 9. 4-6; Mat. 1. 21; 26. 28; Ro. 3. 20; whether temporal or spiritual, is traced to the fountain of sovereign mercy alone. But the great purpose of final judgment being first to exhibit Christ in glory, and secondly to explain and vindicate the equity of the divine government, the 'fruit of the Spirit' is displayed in all its beauty and variety, as the evidence that the Judge decides not upon any principle of favouritism, but in righteousness; and bestows his rewards upon none but such as have been 'made meet for the inheritance of the saints in light.' C.

REFLECTIONS.—It is absurd to esteem any as Christians who have not the appearance of real saintship. And inestimable is the worth of real grace exercised in the heart by a new creation in Christ. It makes a wide difference between true believers and mere nominal professors. Safe is their meeting with Christ, and certain their admission to glory, who have it: but dreadful their exclusion from Christ, and deep their sorrow in hell, who die without it! No intercession of saints, no prayers, can

tion of the righteous and wicked; and impartial his trial of human works. Gracious and heart-ravishing will be his last invitation to saints: high his regard to them, and every kindness showed to them! But awful indeed his dismissal of sinners from him, whom they now so hate and contemn. And how fixed—how important—how lasting—is men's future state! May these awful, these eternal realities, sink deep into my heart!

CHAPTER XXVI. Ver. 26-28. Christ conjoined the passover and supper to intimate that the former, having been long a type, should now be fulfilled in his death; and that the other should succeed as a memorial of his finished sufferings till the end of the world. The *bread* represents him as God-man, chosen, appointed, and furnished by his Father, and suffering unto death for the redemption of his people. The *wine* represents his fulfilling all righteousness for the securing and bestowing all promised spiritual blessings, particularly the full remission of sins to his faithful followers. 29. I will never more feast with you in this manner, never more so indulge you with my bodily presence; but instead thereof, will hold fellowship with you in a far more spiritual and comfortable manner in the gospel dispensation, and especially in the heavenly state.

Ver. 2. *Betrayed*. Rather, 'Is to be betrayed.' Bloomfield. —More literally, 'delivered up.' C.

Ver. 7. Whether this woman was Mary the sister of Lazarus, mentioned Jn. 12. 3, and whether there were two anointings, one of the head, and another of the feet, has been matter of deep question. Lightfoot, Doddridge, Gill, Guyse, &c., may be consulted for the different views and arguments. The more probable opinion seems that of one anointing—the different circumstances being related by different historians, each, as moved by the Holy Spirit, filling up some circumstance omitted by the other. C.

Ver. 11. *But me ye have not always*. Therefore the Popish figment of transubstantiation cannot be true: for the wafer which it asserts to be the very body, and blood, and soul, and divinity of Christ, the Romanists have always with them. C.

Ver. 14. *Then*—or rather, 'about that time.' The cupidity of Judas being probably excited by what he considered the useless waste of so much valuable content.—Note, Evil feelings are often stirred up by the sight of what is good. Let believers watch and pray that they enter not into this temptation. C.

Ver. 15. *Thirty pieces of silver*. Most probably thirty shekels—about £3. 15s.—the price of a slave accidentally taken from

saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?

38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, 'Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For³ I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, 'Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

46 And⁴ these shall go away into everlasting punishment: but the righteous into life eternal.⁵

CHAPTER XXVI.

³ The rulers conspire against Christ. ⁶ The woman anointeth his feet. ¹⁴ Judas selleth him. ¹⁷ Christ eateth the passover: ²⁶ instituteth his holy supper: ³⁶ prayeth in the garden: ⁴⁷ and being betrayed with a kiss, ⁵⁷ is carried to Caiaphas, ⁶⁹ and denied of Peter.

AND ⁶ it came to pass, when Jesus had finished all these sayings, he said unto his disciples, ² Ye^b know that after two days is *the feast* of the passover, and the Son of man is betrayed to be crucified.

³ ¶ Then^c assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high-priest, who was called Caiaphas,

⁴ And consulted that they might take Jesus by subtilty, and kill him.

⁵ But they said, 'Not on the feast-day,¹ lest there be an uproar among the people.

⁶ ¶ Now^e when Jesus was in Bethany, in the house of Simon the leper,

⁷ There came unto him a woman having an alabaster-box of very precious ointment, and poured *it* on his head, as he sat *at meat*.

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A.D. cir. 33.

⁴ ch. 10. 42. Mar. 9. 41. Pr. 14. 21, 31; 17. 17. He. 9. 11. ⁷ Ps. 68. 1, 5; 109. 17. ch. 7. 23. Lu. 13. 27. ch. 3. 12; 8. 12; 13. 40, 42, 50. ² Th. 1. 10. 15. 86, 24. Re. 14. 10, 11, 20. 10. 15. Mar. 9. 44, 40, 48. 2 Pe. 2. 4. Jude. ³ A. Ja. 2. 13. De. 23. 4. Ju. 1. 7. ch. 7. 2. Ps. 118. 26, 1. Jn. 3. 17. Am. 6. 6. ⁴ Pr. 14. 31; 17. 5. 21. ¹³ Ac. 9. 5. 2 Co. 2. 8. Ps. 105. 15. ² Da. 12. 2. Jn. 5. 29. Re. 14. 11; 20. 10, 15; 3. 21. 7. 15; 17. 21. 7. 12. 14. 1 Jn. 3. 28. Ps. 16. 10. 11. 17. 15. 13. 24, 26.

⁸ The Greek word which indicates the duration both of the curse and the reward is the same; though in the first clause it is rendered 'everlasting,' and in the second 'eternal.' This difference in the English version is unfortunate. It would seem to favour the idea that while the reward is eternal, the punishment may not be so. The Greek favours no such idea. If the reward be eternal, so must the punishment be.—P.

CHAP. XXVI.

^a Jn. 13. 1, with 17. 4. ^b Mar. 14. 1, 2. Lu. 22. 1, 2. Jn. 13. 1, 18. ^c Jn. 1. 14. 47. 53. Ac. 4. 25-28. ch. 21. 45. 46. Is. 53. 2, 3. Ps. 2. 1, 2; 64. 4. 47. 7. 50. 61. 22. 12, 13. ^d Ge. 3. 1. ch. 21. 26; 14. 5. Lu. 20. 6. Jn. 7. 12, 40. Pr. 21. 30; 19. 21.

¹ Not on the feast-day. Rather, 'Not during the festival,' which lasted seven days.—C.

² Jn. 11. 12; 12. 3. 9. Mar. 14. 3-9. Lu. 7. 37. 38. ver. 12.

³ Ec. 4. 4. Job. 5. 2. Mar. 14. 4. Jn. 12. 4-6.

Judas stirred up the rest.

⁵ Rather, 'But Jesus knowing it.'—C.

⁶ The evening of the 14th, at, or after sunset; or as it is described in Hebrew idiom, 'between the two evenings,' i. e. between sunset and darkness, during the brief space of an eastern twilight. See Ex. 12. 6. Le. 25. Nothing can be clearer than that our Lord and his disciples sat down to eat *the passover*; and the following verse proceeds to describe what occurred 'as they did eat.' However the apparently discordant statements of the evangelists are to be reconciled, the plain narrative of Matthew cannot be twisted into conformity with any theory that our Lord did not eat the passover. For a solution of the difficulty see notes on Jn. 13. 29 and 18. 28.—P.

⁷ These words are very suggestive, they carry forward the joys and blessings of this solemn ordinance from earth to heaven. 'The Lord's Supper,' Thiersch says, 'points not only to the past, but to the future also. It has not only a commemorative, but also a prophetic meaning. In it we have not only to show forth the Lord's death until he come, but we have also to think of the time when he shall come to celebrate his

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wild not drink henceforth.' &c. These words ought never to be omitted in any liturgical form of administering the communion.—P.

² Ps. 109. 31. Job. 42. 7. 8. 2 Co. 10. 18. ³ De. 15. 11. Jn. 12. 8. 13. 33; 10. 5, 38; 17. 12. Ac. 3. 14. 11. 18. 20; 28. 20. Jn. 14. 19. He. 13. 5, 8.

⁴ ch. 27. 57-60. Mar. 15. 42-17. Lu. 23. 50-56.

Jn. 10. 38-42.

⁷ Mar. 16. 15. ch. 28. 19. Ko. 1. 8; 10. 18; 15. 19.

Col. 1. 6, 23. Is. xlii. xliii. liv. 12.

⁸ Mar. 14. 10, 11. Lu. 22. 3-6. ch. 10. 4. Ps. 47. 9. 55. 12. 14. Jn. 6. 70, 71; 13. 27.

⁴ Ec. 11. 12, 13. ch. 27. 3. Ex. 21. 32; 1. e. 23. 8.

⁵ Mar. 14. 12-17. Lu. 22. 7-13. Jn. 18. 28. Ex. 12. 6, 18; 13. 3, 6. Le. 23. 6. Nu. 9. 3; 28. 10, 17. De. 16. 1-4.

⁶ The first of unleavened bread was Thursday, the 14th of Nisan. On that day the Jews put away all leaven out of their houses, and killed the paschal lamb. The lamb was not eaten till after sunset, when according to the Jewish mode of reckoning, the 15th day began. Their day (of 24 hours) began at sunset; but as the 24 hours was divided into two parts, the one called *night*, the other *day*, we often find the word *day* applied to the latter alone. It was on this 14th the disciples prepared for the passover.—P.

⁷ ch. 8. 25; 21. 23, 28. 10. Jn. 20. 16; 11. 8, 28. Ac. 10. 36.

⁸ ver. 2. Jn. 7. 30; 12. 23; 17. 11; 13. 1. Lu. 22. 53.

⁹ 1 Sa. 15. 22. Ex. 23. 21. Jn. 15. 14. De. 12. 28.

¹⁰ Mat. 18. 25. Lu. 22. 14-30. Jn. 13. 21-34. Ex. 12. 4, 6. De. 16. 1.

¹¹ See note * in first column.

¹² Jn. 6. 70, 71. ver. 2.

¹³ Ps. 41. 9; 55. 12-14.

¹⁴ Jn. 13. 18, 26. Lu. 22. 21, 22.

¹⁵ The parallel passage in Mark 14. 20 is substantially the same; but John (13. 20), whose narrative is much more minute, thus writes: 'He it is to whom I shall give a sop, when I have dipped.' I can see no contradiction, no real discrepancy in the two accounts.

Jesus may have used both expressions, following up the more general recorded by Matthew with the more specific recorded by John. He may have said, 'He that dipped his hand with me in the dish—'

he to whom I shall give a sop when I have dipped—'

the same shall betray me.' Jesus and Judas dipped together.

Jesus on dipping presented his morsel to Judas, a thing of common occurrence at an eastern banquet. John, who was close to Jesus, heard and saw all.—P.

¹⁶ Ge. 3. 15. Ps. 22. 1-21; 69. 1-21. Is. 52. 14; 53. 1-12; 50. 5, 6. Da. 9. 24.

¹⁷ Ec. 13. 7.

¹⁸ Ps. 55. 15-23; clix. ch. 27. 3-5. Ac. 1. 16-20.

¹⁹ Ps. 34. 7. Pr. 30. 20.

²⁰ Je. 12. 23, 25.

²¹ ver. 64. Jn. 18. 37.

them, 'Why trouble ye the woman? for she hath wrought a good work upon me.

11 For^a ye have the poor always with you; but me ye have not always.

12 For in that she hath poured this ointment on my body, she did *it* for my burial.

13 Verily I say unto you, 'Whosoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

14 ¶ Then^k one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

17 ¶ Now^l the first *day* of the *feast* of unleavened bread,⁵ the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, 'The Master saith, 'My time is at hand; I will keep the passover at thy house with my disciples.

19 And^p the disciples did as Jesus had appointed them; and they made ready the passover.

20 ¶ Now^q when the even was come,⁶ he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that 'one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

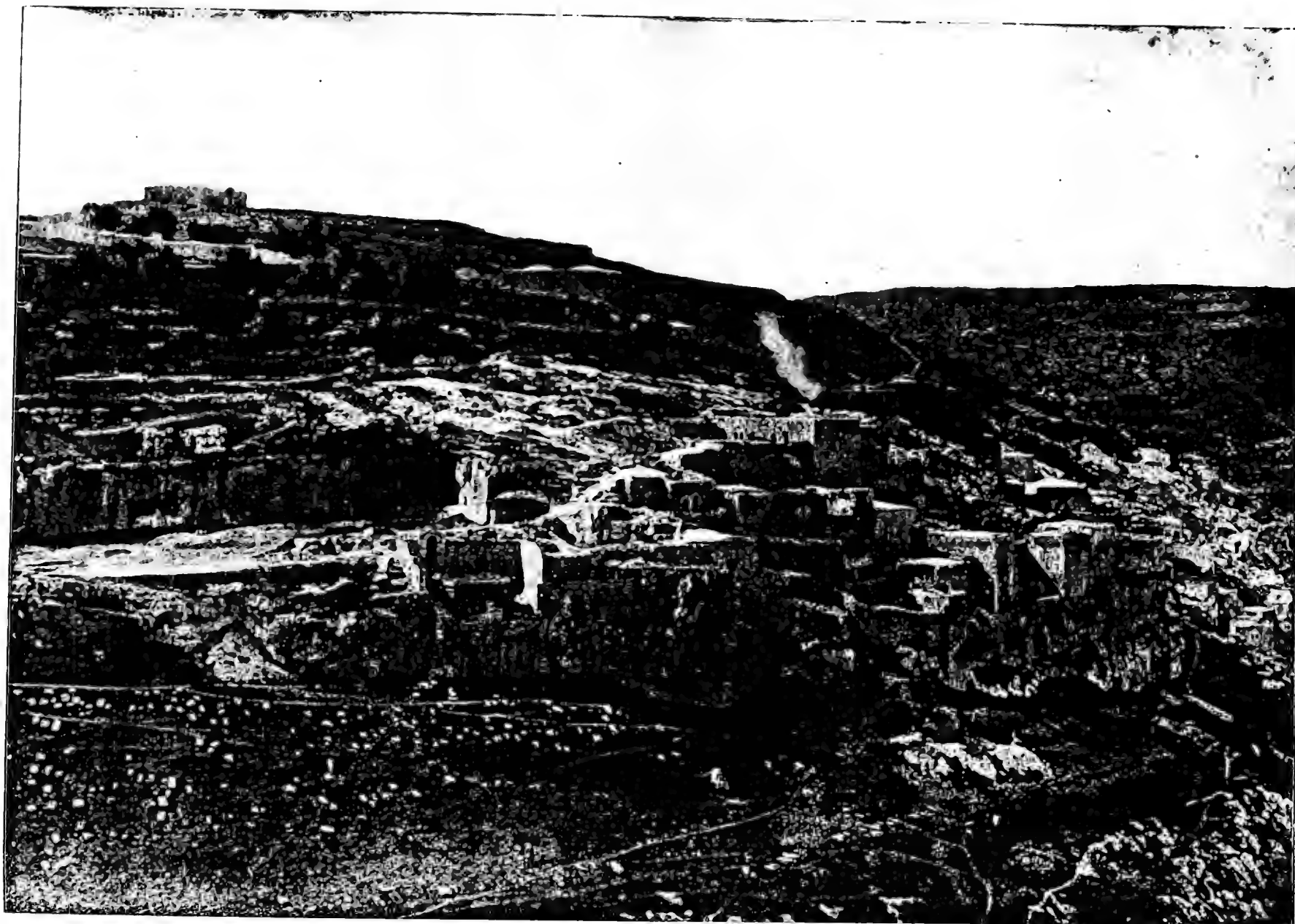
23 And he answered and said, 'He that dippeth *his* hand with me in the dish, the same shall betray me.⁷

24 The^t Son of man goeth as it is written of him: but 'woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, 'answered and said, Master, is it I? He said unto him, 'Thou hast said.⁸

26 ¶ And^v as they were eating, Jesus took bread, and 'blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it:



THE MOUNT OF OFFENSE—WHERE CHRIST WAS BETRAYED. [Matt., xxvi:1, 4.]—The Mount of Offense is south of the Mount of Olives, and east of the Hill of Evil Counsel. It bears witness of the perfidy of Judas Iscariot. It is wonderful how every event connected with the trial and death and resurrection of our Lord has found in the neighborhood of Jerusalem some spot, or hill, or monument

to commemorate it. The chief interest about Jerusalem to-day is the fact that it forms a kind of monument or concrete expression of the awful tragedy which ended in the crucifixion of Jesus Christ. When one goes to Paris now, it is of Napoleon he is reminded; when he goes to Edinburg it is Sir Walter Scott; but in Jerusalem everything speaks of Christ. Every valley, every mountain reminds us of Him

day when I drink it new with you ⁱⁿ my Father's kingdom.

30 ¶ And when they had sung an hymn,² they^c went out into the mount of Olives.

31 Then saith Jesus unto them, ^aAll ye shall be offended because of me this night: for it is written, ^a'I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32 But^a after I am risen again, ^aI will go before you into Galilee.

33 Peter^b answered and said unto him, Though ^aall men shall be offended because of thee, yet will I never be offended.

34 Jesus said unto him, ^aVerily I say unto thee, That this night, before the cock crow,³ thou shalt deny me thrice.

35 Peter said unto him, ^aThough I should die with thee, yet will I not deny thee. ^a*Likewise also said all the disciples.

36 ¶ Then^c cometh Jesus with them unto a place called Gethsemane,⁴ and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And^a he took with him Peter and the two sons of Zebedee, and began to be ^asorrowful and very heavy.⁵

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and ^awatch with me.

39 And he went a little further, and ^afell on his face, and prayed, saying, ^a'O my Father, if it be possible, let this cup pass from me! nevertheless, not as I will, but as thou wilt.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What! could ye not watch with me one hour?

41 Watch,^a and pray, that ye enter not into temptation; ^a'the spirit indeed ^ais willing,⁶ but the flesh ^ais weak.

42 He^a went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

A.M. cir. 4037.
A.D. cir. 33.

^b ch. 3:3; 4:17; Is. 25:6; 1 Co. 15:24; Lu. 22:29, 30.

^c 2 Or. *psalm*: i.e. Ps. cxliii.-cxlviii.

^d Jn. 18:1, 4; Lu. 22:39; Ac. 1:12.

^e Mar. 14:27-31; Jn. 10:32; ch. 11:5.

^f Zec. 13:7; Is. 53:5; Ro. 8:37; Job 19:13-16; Ps. 38:11.

^g Mar. 14:28, 16:7; ch. 28:7, 10, 16.

^h Mar. 14:29-31; 66:72; Lu. 22:31-34; 54-62; Jn. 13:36-38; 18:15-27; ver. 69-75; Ps. 30:6.

ⁱ Jn. 13:38; 1 Co. 10:12.

^j His principal crowing about three o'clock in the morning.

^k Ps. 30:6; Pr. 16:18; 29:23.

^l Ex. 19:8; 24:3, 7.

^m Mar. 14:32-42; Lu. 22:39-46; Jn. 18:1; He. 5:7; Ps. 22:2.

ⁿ Gethsemane was a garden (Jn. 18:1) just on the other side of the Kidron from Jerusalem. The torrent-bed of the Kidron runs in the bottom of a deep ravine, about 200 yards from the city-wall. Immediately beyond it rises the steep side of Olivet; and on the lower slope of that hill, the garden of the oil-press (such is the meaning of *Gethsemane*) must have been situated. It had been a favourite place of retirement with Christ during his visits to Jerusalem. Jn. 18:2; Lu. 22:40-47.

^o ch. 18:21; 16:16, 23; 17:1; 20:20; Mar. 5:37.

^p Is. 53:4, 10; Jn. 12:27; Ga. 3:13; He. 5:7; Ps. 116:3; 18:469; 122:14.

^q They had witnessed his glory on the mount, and now witness also his agony in the garden.—C.

^r ch. 24:42; 25:13; 1 Pe. 5:8; Ep. 6:18, 19.

^s Nu. 14:5; 16:22; De. 9:18; 1 Ch. 21:16.

^t Lu. 22:42; Jn. 12:27; He. 5:7, 8; ch. 20:22; Jn. 5:30; 8:18; Ro. 15:13; He. 2:8; Ac. 27:14; 2 Sa. 15:25; 16:10, 11.

^u ch. 24:42; 25:13; ver. 38; Mar. 13:33-37; 14:38; Lu. 22:46; 1 Co. 9:15; 13:1; 1 Pe. 5:8; Re. 3:10; 16:15; Ep. 6:18; Pr. 14:15.

^v Is. 26:8, 9; Ca. 5:2; Ro. 7:18-25; Ga. 5:17, 24; Ps. 78:39.

^w The spirit indeed ^ais willing. The renewed spirit is bold, courageous; but flesh still requires to be mortified by the Spirit, Ro. 8:13.—C.

^x Ps. 22:1, 2; 109:4; He. 5:7, 8; Phi. 2:8; Ac. 22:14; 2 Sa. 15:25; 16:10, 11; ch. 6:10.

A.M. cir. 4037.
A.D. cir. 33.

^y Ps. 109:4; 2 Co. 12:8; Ps. 22:1, 2; He. 5:7, 8.

^z 1 Ki. 18:27; Ec. 11:9; Ju. 10:14.

^{aa} ver. 18; Jn. 13:1; Lu. 22:53; ch. 16:21; 17:27; 20:18, 19; ver. 14-10; Ge. 13:13; with ch. 9:11.

^{ab} Mar. 14:43-52; Lu. 22:47-53; Jn. 18:8-11; Ac. 1:1; ver. 55; Ps. 3:1; 2:1, 2; Jn. 18:3.

^{ac} Jn. 18:3, 12; 2 Sa. 3:27; 10:9, 10; Ps. 28:3; 38:12; 55:24.

^{ad} Gr. *Companion*, Ps. 41:9; 55:13, 14; 2 Sa. 16:17.

^{ae} La. 4:20; Ac. 2:23; Jn. 18:12.

^{af} Jn. 18:10; ver. 33-35.

^{ag} Jn. 18:11; Ro. 12:19; 1 Pe. 4:16, 19; 1 Co. 4:11, 12; 2 Co. 10:3.

^{ah} Ge. 9:6; Eze. 35:5; 6; Ke. 13:10; Ps. 55:23.

^{ai} ch. 4:11; 2 Ki. 6:17; Da. 7:10; Ps. 91:11; 134:7.

^{aj} A Roman legion generally consisted of about 6000 soldiers.—C.

^{ak} It is remarkable to find our Lord under such circumstances speaking of angels. His own power as God was supreme. He frequently pressed this truth on his disciples. Why then speak of angels at all, and not simply declare his own omnipotence? The reason seems to be, that in the mystery of the divine government of this world angels are the regularly constituted ministers for executing God's plans in relation to the whole church. Angels announced the Messiah's advent, counselled the flight into Egypt, ministered to him in the wilderness; in Gethsemane an angel strengthened him; angels were present at his resurrection and ascension.—P.

^{al} Is. liii. Ps. 22:1-21; 69:1-21; Ge. 3:15; Le. i. xvi. Nu. xix. xxvii. xxix. Is. 52:13; 50:5, 6; La. 4:20; Da. 9:24-26; Zec. 13:1; Lu. 24:45, 46; Ac. 17:31; 26:23.

^{am} ver. 54; Ac. 1:16; Nu. 23:19; 2 Sa. 15:29; Tit. 1:2; Is. 44:26.

^{an} Especially the prophecy of Judea Ps. 41:9; of Christ being treated as a sinner, Is. 53:12; and of the desertion of the disciples, Zec. 13:7.—C.

^{ao} ver. 31; Jn. 16:32; Job 19:13, 14; Ps. 88:18; 138:11; Is. 53:5, 7; Ti. 1:15; 4:16.

^{ap} Mar. 14:53-65; Lu. 22:54, 66-71; Jn. 18:12-24; 19:24; Ps. 22:16; Ac. 8:32; 15:53-7.

44 And he left them, and went away again, and ^aprayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, ^a'Sleep on now, and take ^ayour rest; ^a'behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

47 ¶ And ^awhile he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude, with swords and staves, from the chief priests and elders of the people.

48 Now^a he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

49 And forthwith he came to Jesus, and said, Hail, Master; and kissed him.

50 And Jesus said unto him, Friend,⁷ wherefore art thou come? Then came they and ^alaid hands on Jesus, and took him.

51 ¶ And, behold, ^aone of them which were with Jesus stretched out ^ahis hand, and drew his sword, and struck a servant of the high-priest's, and smote off his ear.

52 Then said Jesus unto him, ^aPut up again thy sword into his place: ^a'for all they that take the sword shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and ^ahe shall presently give me more than twelve legions⁸ of angels?⁹

54 But how then ^ashall the scriptures be fulfilled, that thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out, as against a thief, with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, ^a'that the scriptures of the prophets might be ^afulfilled. ^a'Then all the disciples forsook him, and fled.

57 ¶ And^a they that had laid hold on Jesus led ^ahim away to Caiaphas the high-priest, where the scribes and the elders were assembled.

And in this he agrees with the apostle Paul, who thrice declares that what the communicant eats is simply bread, 1 Co. 11:26-28. Besides, as our Lord says, Jn. 15:5, 'I am the vine, ye are the branches'—and yet cannot mean that he was changed into a vine, or his disciples into branches, but merely that he was like the vine, while they were like the branches—so, when he says of bread, 'This is my body,' he means, as in the case of the vine, 'this is (like) my body.' For the use of the verb *to be*, in which it is put for 'to be like, represent, or signify, or answer to,' see Da. 7:23; 1 Co. 10:4; Ga. 4:24, 25. But if the Romanist still repeat, 'This is my body,' the Protestant replies, 'And so indeed it is—it is his body to faith' for while sense perceives and uses

vengefully, in defence of or for propagation of religion. Now all who thus take, and continue to hold the sword, shall finally perish by it, either literally, as the Jews soon after did; or spiritually, by making shipwreck of their holy faith. C.

Ver. 61. To speak against the temple was a capital offence, Je. 26:11, 12, 15, 24, according to the Jewish common law—which, as is evident, both from the case of Jeremiah and of our Lord, meant little else than any decision that pleased the rulers, or any ebullition of the popular will. C.

Ver. 74. To curse. 'To anathematize himself, to imprecate judgments upon himself, if his denial were untrue.—To swear. To swear by the name of God. So deep, alas! was the fall of

honour him, and to direct all to opportunities of doing good to their brethren; and infinite his regard to his Father's oracles and ordinances and the salvation of the world. In view of death—a dreadful death—he joins believers in the seals of the promise, and appoints them a permanent feast for spiritual nourishment: representing all his labours of love, and sealing and applying his person and righteousness to their soul! And faithful and reasonable were his warnings



ROCK UPON WHICH JESUS LEANED. [Matt. xxvi:38]—"Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder." After rising from this last prayer tired and heart-broken it is thought that Jesus leaned upon the rock illustrated in the above picture for a moment's rest. Standing here and seeing hundreds of Rus-

sian pilgrims, nothing I had ever witnessed before was so deeply pathetic as to see those poor people bend and kiss this rock. The truth is that the rock is actually being kissed away by the lips of devoted saints. The greatest wonder of all the ages is the depth of affection in the heart of the human race for Jesus Christ. A wonder great as His divinity is the fact that people worship Him, and love Him.



CANA OF GALILEE—THE PLACE OF THE FIRST MIRACLE. [JOHN, ii : 1.]—"And the third day there was a marriage in Cana of Galilee: and the mother of Jesus was there."—John, ii : 1. Five miles from Nazareth and quietly nestling in the midst of olive and fig trees, is Cana of Galilee, accurately photographed as above. There are about two hundred families here. There is a Greek church, the dome of which you

see in the picture, in which it is claimed are the water-pots which contained the water Christ turned into wine, and which was obtained from the spring shown in the foreground. These vessels are preserved with great care because of their historic and religious significance. This village, like many others in Palestine, would have passed from the memory of the human race but for the first miracle of Christ performed there.

58 But Peter followed him afar off, unto the high-priest's palace, and went in, and sat with the servants, to see the end.

59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

60 But^o found none: yea, though many false witnesses came, yet found they none.² At the last came two false witnesses,

61 And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

62 And the high-priest arose, and said unto him, Answerest thou nothing? What is it which these witness against thee?

63 But Jesus held his peace. And the high-priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

64 Jesus saith unto him, Thou hast said:⁴ nevertheless⁵ I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65 Then the high-priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, He is guilty of death.

67 Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands,⁷

68 Saying, Prophecy unto us, thou Christ, who is he that smote thee?

69 ¶ Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before them all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee.

74 Then began he to curse and to swear, saying, I know not the man. And immediately

A.M. cir. 4037.
A.D. cir. 33.

1 ver 33, 35. Pr. 9: 6;
13: 20.

2 Ps. 27: 12, 35. 11. Ac.
6: 13. 1 Ki. 27: 10, 13.

3 Da. 6: 4. 1 Pe. 3: 16.

4 None that witnessed any thing criminal, or who agreed together

5 In 2: 19-21. ch. 27

6 Mar. 15: 29. Ac. 6: 13.

7 Is. 53: 7. Ac. 8: 32.

8 Ps. 38: 13, 14. ch. 27: 12,

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9 1 Sa. 14: 26, 28. Jos.

6: 26. Mar. 5: 7. Ac. 19.

13: 1 Ki. 22: 16. Lc. 5: 1.

10 ch. 11: 4, 5; 16. Jn. 1:

34, 49-51; 10: 30, 36, 6.

69. Is. 9: 6, 7.

8 ver. 25; ch. 27: 11. 1

Th. 6: 13; i.e. It is as thou sayest.

4 See note on ver. 25.—C.

5 Nevertheless. Rather, "moreover."

Hereafter. Rather, "soon."—And coming in the clouds. See

ch. 24: 30.—C.

6 Ps. 11: 4. Da. 7: 13.

ch. 16: 27; 24: 30; 25: 31.

Jn. 1: 51; 6: 62. Ac. 1: 11;

7: 55. Ro. 14: 10. 1 Th. 4:

10. Ke. 4: 7, 10, 11.

7 Lc. 24: 10. 2 Ki. 18:

37; 19: 1. Ge. 37: 29, 34.

8 Lc. 24: 16. Jn. 19: 7.

Ac. 6: 13.

9 Is. 50: 6, 52, 14; 53: 3.

ch. 27: 30. Jn. 19: 3.

10 Buffeted. "Smote him with the fist."—

Bloomfield.

7 Or, rods.

8 Jn. 16: 25. Mar. 14:

65. Lu. 22: 64. Ac. 3: 22.

9 Mar. 14: 66-72. Lu.

22: 55-62. 1 Jn. 15: 18.

25-27, with Ps. 1: 1;

119: 115.

10 ch. 2: 22, 23; 3: 13; 4:

12, 13.

11 ch. 2: 23; 21: 11. Lu.

2: 39, 51; 4: 16. Jn. 1: 45.

12 ch. 16: 16; ver. 33, 35.

13 ver. 34. Lu. 22: 60.

Mar. 14: 71. Jn. 18: 26,

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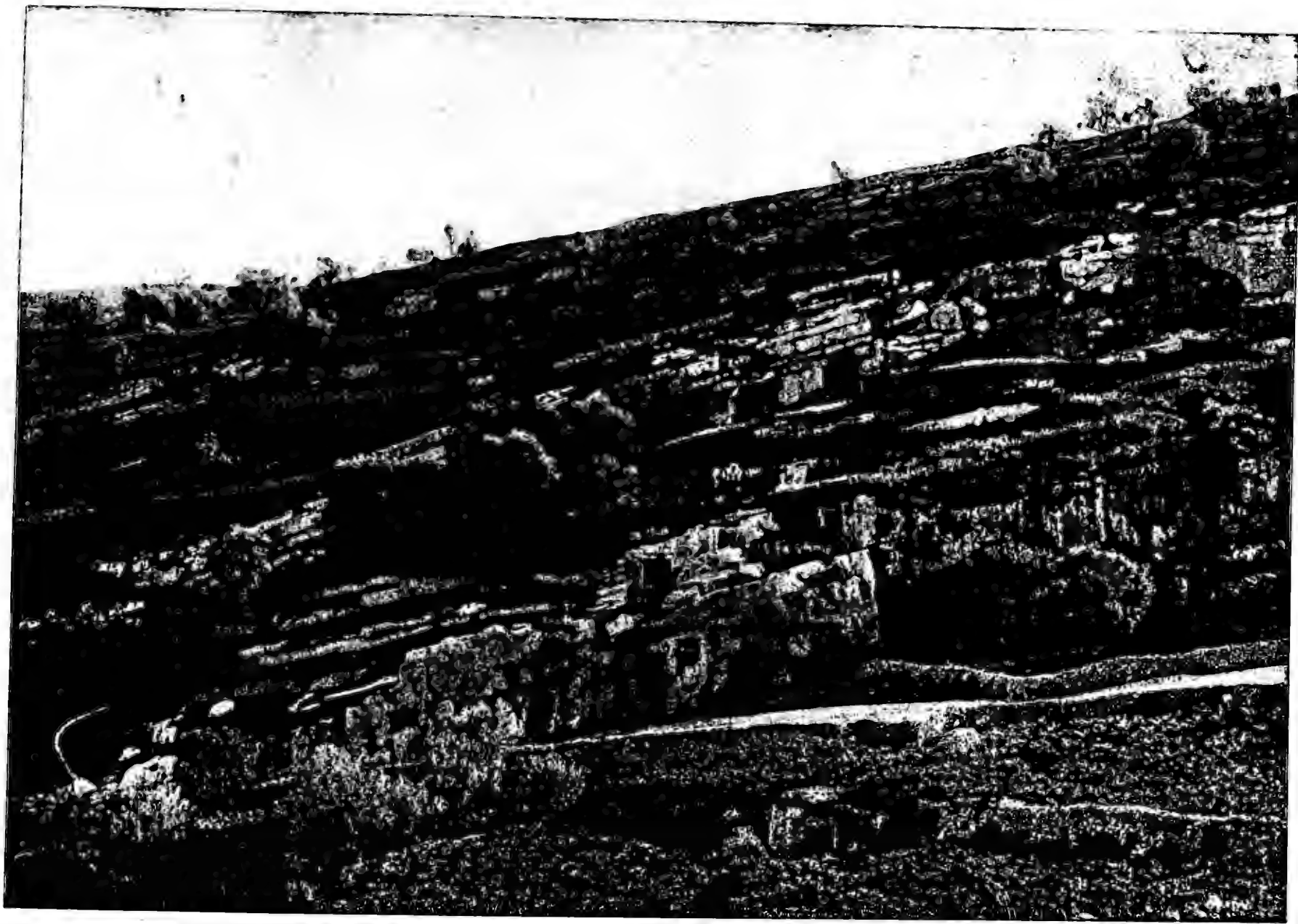
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THE FIELD OF BLOOD—NOW A PLACE OF TOMBS AND A RESORT FOR LEPERS. [Matt., xxvii:6, 7, 8.]—"And the chief priest took the silver pieces and said, It is not lawful for to put them into the treasury, because it is the price of blood, and they took counsel and bought with them the potter's field to bury strangers in. Wherefore that field was called the field of blood unto this day."

And so we have with us still the same field a little way outside the walls of Jerusalem. At the bottom of this field, or hill, is the Valley of Hinnom, where children in ancient times were sacrificed to Moloch. It was called the place of fire, and sometimes Gehenna. It is now a place of tombs and a resort for lepers. The earliest mention of the Valley of Hinnom is in Josh., xv:8.

17 Therefore, when they were gathered together, Pilate said unto them, "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?"

18 For he knew that for envy they had delivered him.

19 ¶ When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him.

20 ¶ But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus, which is called Christ? "They all say unto him, Let him be crucified."

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, "Let him be crucified."

24 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

25 Then answered all the people, and said, His blood be on us, and on our children.⁸

26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

27 ¶ Then the soldiers of the governor took Jesus into the common hall,⁹ and gathered unto him the whole band of soldiers.

28 And they stripped him, and put on him a scarlet robe.

29 And when they had platted a crown of thorns,¹ they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled

A.M. cir. 4037.
A.D. cir. 33.

¶ Jos. 24.15. 1 Ki. 18. 21 ver. 21.

¶ ch. 21. 9, 11.

¶ Ac. 7. 9. Jn. 9. 22. 12.

42. Ec. 4. 4. Job 5. 2. Pr. 27. 4.

¶ Is. 11. 10. ver. 4. Ac. 13. 46, with Da. 2. 14. 5.

Job 31. 15. 10. Is. 53. 11.

22. 9. 9. Lu. 13. 47. 1 Pe. 2. 21. Jn. 2. 1.

¶ Her name was Claudia Procula, a striking, though incidental, proof of the veracity of the evangelist, as it was in the reign of Tiberius that the wives of governors first obtained permission to accompany their husbands.

¶ Mar. 15. 11. Lu. 23. 18. Jn. 18. 40. Ac. 3. 14. 15.

¶ Is. 53. 2. 3. Jn. 15. 18. 10. 32. Ro. 8. 7. 8.

¶ ch. 21. 38. 39.

¶ De. 21. 6. 7. Job 9. 30. Ps. 26. 6. Pr. 30. 20. Je. 2. 35.

¶ ver. 4. 19. De. 17. 6. 19. 15.

¶ ch. 21. 41. De. 19. 10. Ac. 5. 28. 1 Th. 2. 15. 16. He. 10. 29. Jos. 2. 19. 2 Sa. 2. 16. In the crucifixion of multitudes of them by Titus, and in their miseries for nearly 1800 years past, they have felt the effects of their awful imprecations.

¶ Is. 53. 5. Jn. 19. 1-15. Lu. 18. 33. 23. 24. 25. Mar. 16. 15-20.

¶ Or, governor's house.

¶ Ps. 22. 16. Pr. 29. 12. Lu. 23. 11. Mar. 15. 16-18. Jn. 19. 23. with Ge. 3. 18.

¶ Several versions and early writers, with painters and poets, have concurred in representing the 'crown of thorns' as one of cruelty as well as mockery; and it may have been, and most probably was so. Still, as the original does not identify the plant that was plaited into a crown, no special inference as to cruelty or bodily suffering should be drawn from the record.—C.

¶ Ps. 69. 19. 20.

¶ ch. 26. 67. Is. 49. 7. 50. 6. 51. 14. 53. 3. 7. Mi. 5. 1.

¶ Ps. 22. 6-8. 69. 7. 19. ch. 21. 39. He. 13. 12.

¶ Mar. 7. 21. 22. Lu. 23. 26. 33. Nu. 15. 35. 1 Ki. 21. 10. 13. Ac. 7. 58. He. 13. 12. ch. 21. 39. Jn. 19. 17.

¶ The word Golgotha is Aramaic, and its Greek equivalent is given by Matthew, Luke, and John. The Latin Calvary has become incorporated in every language of Europe. Different accounts have been given of the origin of the name. Some say it is so called because it was the burial-place of Adam, and his skull was preserved there; others that it was the place where malefactors were beheaded; others that there was a skull-shaped mound at it. There is no reference to any mound or hill earlier than the fourth century. As to the site of Calvary, we have no definite information. We learn from the evangelists that it was outside of Jerusalem, near some

A.M. cir. 4037.
A.D. cir. 33.

¶ Ps. 69. 21. Jn. 19. 28. Mar. 15. 23.

¶ Ps. 22. 16. 18. Jn. 19. 23. 24. Mar. 15. 24. Lu. 23. 34.

¶ It avowed his innocence and Messiahship in three languages, which were generally understood. Mar. 15. 20. 1. Lu. 23. 38. Jn. 19. 19-22. De. 23. 18.

¶ The apparent discrepancy between the evangelical copies of this inscription will more properly be considered in the notes upon Jn. 19. 19.—C.

¶ Is. 53. 12. Lu. 23. 32. 33. Mar. 15. 27. 28. Jn. 19. 18.

¶ Thieves. Highway robbers, as the original imports—many bands of them, according to Josephus, now infested Judea.—C.

¶ Ps. 22. 7. 69. 20. 109. 25. La. 2. 15. Mar. 15. 29. Lu. 23. 35. Is. 53. 3.

¶ ch. 26. 61. Jn. 2. 19. ch. 4. 3. 0. 26. 63. 64.

¶ Job 13. 9. Ps. 35. 16. Is. 48. 12. Lu. 18. 32.

¶ ver. 40. ch. 23. 39. 26. 1. Jn. 4. 48. Lu. 4. 12. He. 4. 15. 18.

¶ Ps. 31. 22. 8. 18. 1. 2. 19. 42. 10. 11. 1.

¶ ch. 26. 64. Jn. 3. 16. 5. 17-29. 10. 30. 35.

¶ Ps. 35. 15. Lu. 23. 39. 42. It seems that at first they both railed at him.

¶ The thieves—cast the same in his teeth.—both of them at this period agreeing in rejecting him.—C.

¶ Am. 8. 9. Is. 50. 3.

¶ This must have been a preternatural darkness, for an eclipse of the sun cannot happen except at the change, whereas it was now full moon. Neither can a full eclipse last more than fifteen minutes, whereas this lasted three hours.—C.

¶ Ps. 22. 1-21. 69. 1-21. Is. 53. 10. La. 2. 12. He. 5. 7. Mar. 15. 33-37. Lu. 23. 44-46.

¶ Ps. 56. 5. with Mal. 4. 5. ch. 11. 14. 17. 11-13.

¶ Ps. 69. 21. Mar. 15. 36. Lu. 23. 39. Jn. 19. 29.

¶ Mar. 15. 37. 38. Lu. 23. 46. Jn. 19. 30. He. 5. 7. Ps. 22. 14. 15. Da. 9. 26. Is. 49. 10. Jn. 10. 11. 15. 18. He. 9. 14.

¶ Mar. 15. 38. Lu. 23. 47. Ex. 26. 31. Le. 16. 25. 25. 22. 23. 14. 14. 14.

¶ 2 Co. 3. 12-16. He. 6. 19. 10. Ep. 2. 15.

¶ Ps. 18. 7. Ex. 19. 18. Hail. 3. 10. 13.

¶ Ps. 68. 20. Is. 25. 8. 26. 19. Ho. 13. 14. Jn. 5. 21. 26. 28. 30. xi. Da. 12. 2. 1 Th. 4. 14.

¶ 1 Co. 15. 20.

¶ The words of ver. 52. 53 must be interpreted literally like other parts of this narrative. The graves were thrown open by the shock of the earthquake at the time of Christ's death. They were rock-tombs, with stone doors. The dead, however, did not rise till the moment of Christ's resurrection. They rose with, or after him; for he was the 'first-fruits' of them that sleep. They appeared unto many, as if to afford visible evidence that HE was 'the resurrection and the life.' How long the bodies of the saints which slept

34 They gave him vinegar to drink, mingled with gall: and when he had tasted thereof, he would not drink.

35 And they crucified him, and parted his garments, casting lots; that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down, they watched him there;

37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.⁴

38 Then were there two thieves⁵ crucified with him; one on the right hand, and another on the left.

39 ¶ And they that passed by reviled him, wagging their heads,

40 And saying, "Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross."

41 Likewise also the chief priests mocking him, with the scribes and elders, said,

42 He saved others, himself he cannot save. "If he be the King of Israel, let him now come down from the cross, and we will believe him."

43 He trusted in God; let him deliver him now, if he will have him: for he said, "I am the Son of God."

44 The thieves also,⁶ which were crucified with him, cast the same in his teeth.⁷

45 ¶ Now from the sixth hour there was darkness⁸ over all the land unto the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard that, said, "This man calleth for Elias."

48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 Jesus, when he had cried again with a loud voice, yielded up the ghost.

51 ¶ And behold, the vail of the temple was rent in twain, from the top to the bottom; and the earth did quake, and the rocks rent;

52 And the graves were opened; and many bodies of the saints which slept

were with him, watching Jesus, saw the earthquake, and those things that were done, they feared^b greatly, saying, 'Truly this was the Son of God.¹

55 And² many women were there, beholding afar off, which followed Jesus from Galilee, ministering unto him:

56 Among which was 'Mary Magdalene,² and Mary the mother of James and Josés, and the mother of Zebedee's children.

57 ¶ When³ the even was come, there came a rich man of Arimathea,³ named Joseph, who also himself was Jesus' disciple:⁴

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his⁵ own new tomb, which he had hewn out in the rock:⁵ and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 ¶ Now the next day, that followed the day⁶ of the preparation, 'the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that 'that deceiver said, while he was yet alive, 'After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and 'steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.⁷

¶ Jn. 7. 12, 47; Lu. 23. 2, 3 Co. 6. 8. A ch. 12. 40; 16. 21; 17. 23; 20. 19; Jn. 2. 19; Lu. 9. 22; 18. 33; 24. 6, 7. / ch. 28. 13. 7 If that is believed, it will be worse than all that hath happened.

A.M. cir. 4037.
A.D. cir. 33.

6 Ex. 20. 18, 19. Ps. 48. 6. Ac. 2. 37; 16. 29.
c ch. 8. 27; 14. 33; 16. 16. Jn. 1. 45; 6. 59. Ac. 2. 37. Na. 1. 6. Ps. 18. 7. ver. 40.

1 The Son of God. That the words are correctly rendered, and cannot be translated 'A Son of God,' or, 'A Son of a God,' see Bloomfield's *Recen. Synopt.*—C.

d Lu. 8. 2, 3. Mar. 15. 40. 41. Lu. 23. 48; 49. 55. Jn. 19. 25.
e Lu. 7. 37-50. Mar. 16. 1, 9. Jn. 20. 1-18. Mar. 6. 3. ch. 20. 21; ver. 61; ch. 13. 55. Mar. 15. 40.

2 So called apparently from her native Magdala, a village of Galilee, situated on the shore of the Sea of Galilee, not far from Capernaum.—P.

3 Mar. 15. 42-47. Lu. 23. 50-56. Jn. 19. 38-42. Ps. 22. 29.

4 Arimathea. The same as Ramathaim and Rama, 1 Sa. 1. 1, 19.—C.

5 Joseph was a thoughtful and pious man (Mar. 15. 43, a member of the Sanhedrim, yet who had opposed the proposal to crucify Christ, Lu. 23. 50, 51. Though a native of Arimathea he appears to have been resident in Jerusalem, and known to Pilate.—P.

6 Is. 53. 9. Ps. 22. 15. Ho. 13. 14. So it could not be said another had risen.

7 There are hundreds of such tombs in the cliffs, glens, and hill-sides around Jerusalem. The tombs of the holy city are now, in fact, far more numerous than her houses. Their usual form is that of a small chamber, with *loculi* for bodies pierced in the rock along the sides. In some there are many chambers connected by doors and galleries. The entrance from without is generally by a low door cut in the vertical side of a rock, and shut either by a massive slab hung upon pivots, or by a heavy circular stone running in a groove.—P.

A ch. 26. 17. Jn. 19. 14. Mar. 15. 42.

¶ Ps. 2. 1-6. Ac. 4. 27, 28. ch. 26. 34.

A.M. cir. 4037.
A.D. cir. 33.

8 Roman soldiers ready at your service. Ac. 4. 1.
9 Da. 6. 17. Their stone, seal, and guard but concurred to render Christ's resurrection the more illustrious and remarkable.

CHAP. XXVIII.

a Mar. 16. 1, 2. Lu. 24. 1. Jn. 20. 1. ch. 27. 56.
1 The end of the sabbath. Rather, 'Sabbath being ended.'—C.

2 Considerable difficulty is experienced in harmonizing the four accounts of the resurrection given by the evangelists. This arises from a variety of causes:—1. The evangelists wrote independently. None of them appears to have been acquainted with the writings of the others. 2. Each writer records those facts which most struck himself. 3. We have no full account of all the events, so as to be able to supply the connecting links. The time of the resurrection is here indicated:—it was at the end of the Sabbath; i.e. after the close of the Jewish Sabbath—not immediately, but, as the succeeding clause more minutely specifies, at DAWN of the day following.—P.

3 Or, *had been*, Mar. 16. 4. Lu. 24. 2. Jn. 20. 1.

4 Ps. 104. 4. Eccl. 1. 4-14. Re. 1. 14-16. Da. 10. 6. ch. 17. 2. Mar. 16. 5. Lu. 24. 4. Jn. 20. 1. 1. 11, 12; 2. 9. Re. 18. 1.

5 His countenance the women saw, and the fear of the keepers, the angels could report.—C.

6 ch. 6. 66. Ps. 144. 6. 48. 6. Da. 8. 27; 10. 7. Is. 33. 14.

7 This accounts for the absence of the keepers on the arrival of the women. They had fled in fear.—P.

8 He. 1. 14. 1. Ps. 105. 3. 4. Mar. 16. 6. Lu. 24. 5. Is. 41. 10. 14. Re. 1. 17. 18. Mar. 5. 36.

9 Jn. 19. 31. ch. 12. 40; 10. 21; 17. 23; 20. 19; 27. 63.

A ch. 26. 32; ver. 30, 16, 17. Mar. 14. 27; 16. 7. Lu. 24. 34. Jn. 21. 1. Ac. 1. 3. 10. 41; 13. 31. 1 Co. 15. 4-5. ch. 4. 15; 18. 12.

65 Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can.

66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.⁹

CHAPTER XXVIII.

1 Christ's resurrection is declared by an angel to the women. 9 Christ himself appeareth to them. 11 The chief priests give the soldiers money to say that he was stolen out of his sepulchre. 16 Christ appeareth to his disciples, 18 and sendeth them to teach and baptize all nations.

IN the 'end of the sabbath,¹ as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre.²

2 And, behold, there was³ a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His^b countenance⁴ was like lightning, and his raiment white as snow:

4 And 'for fear of him the keepers did shake, and became as dead men.⁵

5 And the angel 'answered and said unto the women, 'Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here; 'for he is risen, as he said. Come, see the place where the Lord lay.

7 And 'go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And¹ they departed quickly from the sepulchre, with fear and great joy, and did run to bring his disciples word

9 ¶ And² as they went to tell his disciples, behold, Jesus met them, saying, All hail! And

¶ Ec. 9. 10. Ro. 12. 11. Ezr. 3. 12, 13. Jn. 16. 20, 22; 20. 20. Ps. 2. 11.

/ Is. 64. 5. Ps. 119. 11.

Mar. 16. 9. Jn. 20. 14, 16, 19. Ca. 3. 4.

peopled by a Grecian colony. It was long governed by its own kings; but was finally bequeathed to the Romans. During the prevalence of Christianity in north Africa, it was a place of importance; but was conquered by the Saracens, A.D. 640. Christianity has nearly disappeared, and Mahometanism reigns amidst ruins and barrenness.—C.

Ver. 34. *Gall.* That this was some bitter infusion is all that is precisely known. It is probable, however, that it was a narcotic, employed, in 'cruel mercy,' to stupify the sufferers; or perhaps even poisonous, and used to hasten dissolution. Wherefore our Lord, who was resigned to suffer, as appointed to save, 'to the uttermost,' would not drink. C.

Ver. 46. *Eli, Eli, lama sabachthani?* These are not the precise Hebrew words of Ps. 22. 1, but a translation into the Syro-Chaldaic. *Why hast thou forsaken me?* This is neither the language of exhortation nor impatience; for he came to do, and therefore to suffer, the will of the Father. It is merely a believing recitation of the words of the Spirit (Ps. 22. 1), adduced to show that, in obedience to the Father's will, Messiah behaved to be 'cut off,' and left for a time to the triumphant malice of Satan and of wicked men. C.

Ver. 51. *Vail.* There were two vails, the one at the entrance of the holy place, the other between the holy place and the sanctuary. This was called 'the inner,' and, in He. 9. 3, 'the second vail.' The vail was the emblem of the flesh of Christ, He. 10. 20, which being rent by death, made patent the way into 'the holiest of all,' He. 9. 8. C.

But dreadful is the reward of treachery to Christ. And the price of blood, the horrors of conscience, and the sorrows of hell, are closely linked together. Yet no alarming convictions, no pretences to piety, can restrain men abandoned to wickedness.—Dreadful from earth, from hell, from heaven, were the sufferings of our Redeemer. Hypocritical rulers, the lately extolling mob, the inwardly convinced heathen governor, the profane soldiers, concur to abuse and murder him. But, alas! at what expense of misery to themselves and posterity, for many ages, do the hardened Jews, who had witnessed his benevolent miracles and heard his saving doctrines, cry for his blood! In the most dreadful manner they tempt him to abandon his work of redemption. But willingly and steadily he persevered in his saving of sinful men! Yea, the malice of the priests and elders, the treachery of Judas, the insolence and imprecations of the mob, the indulgence and obstinacy of Pilate, the insults of the soldiers, the attempt to imprison him in his grave, were all marvelously overruled to accomplish the oracles of God,

and danger. Let me never come down from my cross till I can say, It is finished. And let neither death nor the grave terrify me, since Jesus the forerunner hath for me passed through and entered into his glory.—See now, my soul, the dreadful punishment, and in that the nature, of my sin! What is a drowned world, a burning Sodom, a plagued Egypt, an opened hell, in comparison of the Son of God suffering—troubled in spirit, till he knew not what to say—amazed and very heavy—sorrowful, even unto death—in an agony, sweating great drops of blood—tormented and insulted by men—harassed by devils—deserted by God—groaning and giving up the ghost, under the weight of infinite wrath!—Listen, O my soul, how, by every debasement, every strait, every labour, every reproach, every wound, every groan, every tear, every drop of blood, Jesus charges me to come to him, that I may have life! Behold how my debt is paid, my happiness secured, my peace with God procured and confirmed, and my comfort enhanced! There divine righteousness is honored, transgression finished, the curse ex-

Christ appeareth to his disciples.

S. MATTHEW XXVIII.

He sendeth them to teach and baptize.

they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, 'Be not afraid: go¹ tell my brethren, that they go into Galilee, and there shall they see me.

11 ¶ Now when they were going, behold some of the watch came into the city,⁶ and showed unto the chief priests all the things that were done.

12 And *when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and *stole him away while we slept.

14 And^p if this come to the governor's ears, we will persuade him, and secure you.

A. M. C. 4037.
A. D. C. 33

9 ch. 26. 15. 1 T. 10. 10.

7 ch. 26. 12; ver. 7, 10.

Mar. 16. 14. 1 Co. 15. 5.

7 The eleven went

to Galilee and were

present at this inter-

view, but this does

not necessarily imply

that they alone were

present. There is

reason to believe that

this is the time re-

ferred to by Paul

when he speaks of

Christ's being seen of

500 brethren at once,

1 Co. 15. 6.—P.

5 ch. 16. 28. Ps. 45. 11;

2. 12. Jn. 5. 23. Re. 5. 9.

He. 1. 6.

8 Or, had doubted.

1 Da. 7. 13. 14. Ps. 2. 5.

89. 19. 27; 170. 1. 3. 15. 52.

13; 53. 12; 6. 7. Da. 7. 14.

ch. 11. 27. 16. 28. Lu. 1.

70. Jn. 3. 15; 13. 31. 17. 2.

Ac. 2. 36; 5. 31; 10. 36, 38.

42. Ro. 14. 9. 1 Co. 15. 24.

Ep. 1. 10, 20, 21. Phil. 2. 9.

11. Col. 1. 15—18. He. 1. 2.

32; 8. 9. 1 Pe. 3. 22. Re. 1.

13. 16, 18, 20; 11. 15; 17.

14; 19, 16.

4 Mar. 16. 15. 16. Lu.

24. 47. 15. 52. 10. Ro. 10.

18. Ac. 2. 38. 5. 12. 1 Co.

1. 13; 15. 10. 2. 1 Pe. 3. 21.

Col. 1. 7, 28. Ac. 20. 27.

2. 42. 1 Co. 11. 2, 23. De.

5. 32; 12. 32.

A. M. C. 4037.
A. D. C. 33

9 Or, make disc-

iples; and Christians

of all nations.

7 Jos. 1. 5. 0. 14. 41. 10.

14. 40. 4. ch. 18. 20. Re. 1.

18.

1 I am with you

Not I will be, but I

am with you; be-

cause, as God, all

times, past, present,

and to come, are alike

to him.—C.

2 The concluding

verses of this Gospel

are among the most

precious in the Bible.

Christ's declaration

that universal sov-

erignty is given to him,

in his mediatorial

capacity, King and

Head of his church,

is the basis of what

follows. 'Gone there-

fore.' I am your

King, and you are

bound to obey; I am

omnipotent, and you

must succeed. Go

and 'make disciples

of all nations'—never

cease until all man-

kind become mine.

Go and teach them

'what I have com-

manded you'—my

word is to be your

sole text-book. Act

thus, 'AND, lo, I am

with you always.—P.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

16 ¶ Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.⁷

17 And *when they saw him, they worshipped him: but some doubted.⁸

18 ¶ And Jesus came and spake unto them, saying, 'All power is given unto me in heaven and in earth.

19 Go^u ye therefore, and teach all *nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, *I am with you¹ always, even unto the end of the world. Amen.²

nated is evident from Justin Martyr. Traces of it may also be found in the Rabbinical writers. C.

Ver. 18. *All power is given unto me*—of which he had shown specimens upon earth in repelling Satan, casting out demons, healing diseases, raising the dead, producing food, stilling the tempest, smiting the barren fig-tree, and convincing and converting sinners. This power was given to him as Mediator, God and man in one person, *in which character* he held it not inherently but derivatively from the Father. C.

REFLECTIONS.—Jesus, who was delivered for our offences, rises again for our justification! In the most solemn and reasonable manner JEHOVAH liberates our

Savior when man is redeemed. And great earthquakes, mighty angels, risen saints, suspicious disciples, terrified soldiers, and an empty grave, are made joint witnesses of this leading article of our Christian faith. Yea, even the self-destructive lie, contrived by the Jewish rulers to refute it, indirectly confirms it. But O how great was his kindness in acknowledging those for *brethren* who had lately forsaken him, and solemnly to visit those who had so shamefully deserted and so sinfully suspected him. Great are the joys which spring from

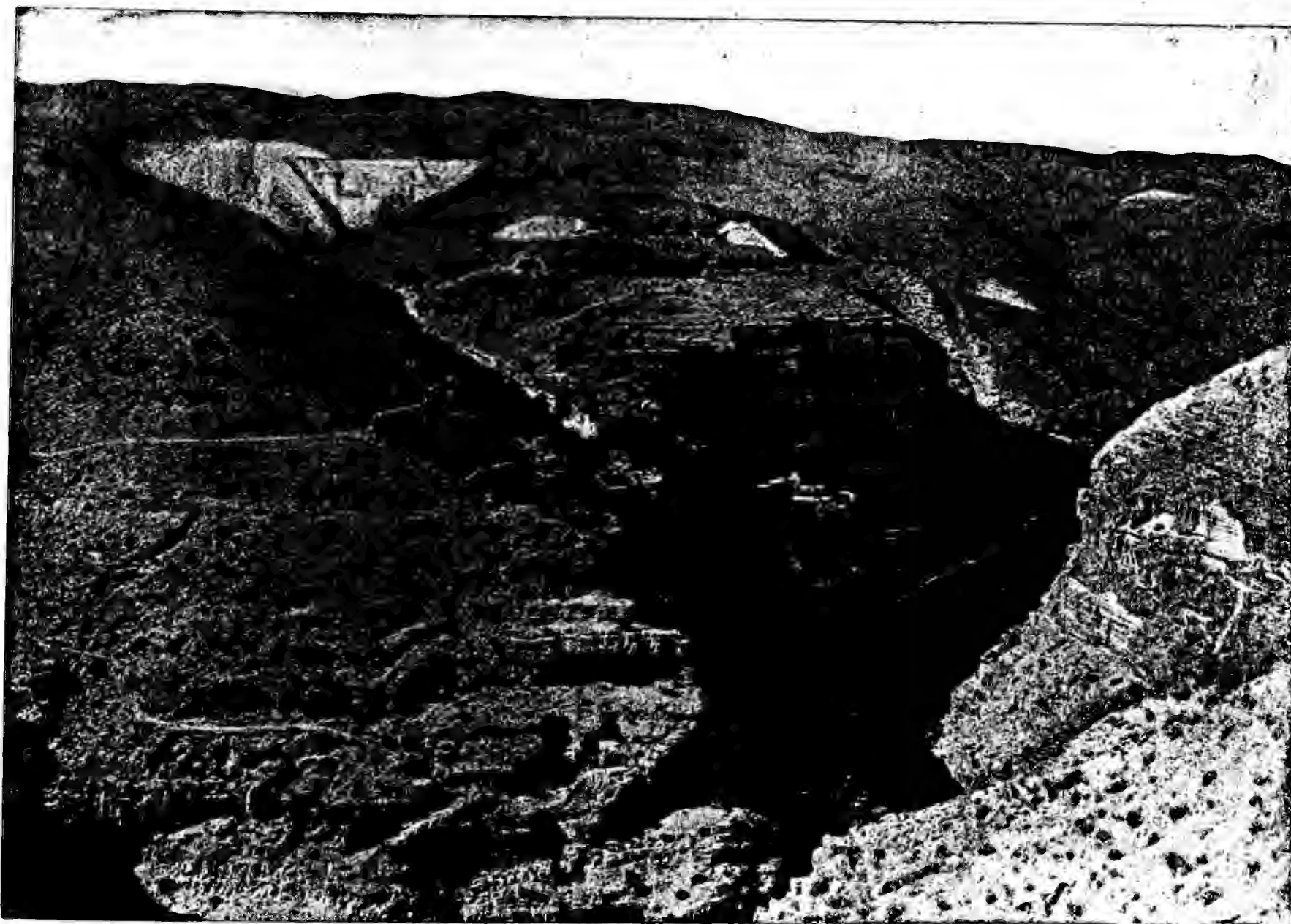
his being; as God-man, made governor of all things in heaven and earth for the good of his church. What extending of her limits! What discipling of the Gentiles! What solemn admission of them into the family and instruction of them in the things of God. We have need then to hold fellowship with him in every ordinance, and obey him in every command; and, even under the best ministry, to try everything by his laws, and to depend on him in every circumstance for his promised presence.

CONCLUDING REMARKS ON THE BOOK OF MATTHEW.

Matthew was early called to be a disciple and apostle. From that time forward he was a constant attendant upon our Lord; and so, amply qualified to relate 'the things that he both saw and heard.' The Gospel by Matthew is distinguished by the length at which he has related several of our Lord's discourses. Take as examples, the sermon on the mount, his charge to the apostles, his parabolic illustrations of the nature of his kingdom, and his prophecy concerning Jerusalem and the judgment to come. He is also remarkable for the particularity with which he has related so many of our Lord's most wonderful replies to the cavils of his adversaries—replies in which may be found what many of the deepest reasoners of this world have sought in vain—the principle by which evidence rises above probability, and attains to certainty. This our Lord shows to be found in *uniformity*—in judging of one thing upon exactly the same principles that we judge by in another. By this he silenced the scribes, Pharisees, and Herodians—compelling them, by their judgment in their own case, either to yield to his arguments or shrink away in silence. Of this important principle of reasoning examples

may be found, ch. 12. 1–5; 15. 1–9; 16. 1–3; 21. 23–27; 22. 15–22, 41–46.—As the original purpose of the Gospel is to instruct the ignorant, and convince unbelievers, it is presented to us with all the historic evidence that entitles it to the acceptance of reasonable men. It is affirmed by competent witnesses—related with great simplicity;—and that the historians believed their own statements, their sufferings in defence of their testimony sufficiently demonstrate. Upon these grounds it was necessary the Gospel should first stand, so that no unbeliever would be able to screen his infidelity under any pretended want of ordinary historic evidence. Still it is to be remembered, that, while this species of evidence for revelation, like the evidence for the being of a God from the light of nature and creation, is sufficient to leave men without excuse, the believer ascends to a higher ground—the prophecies fulfilled, and the miracles wrought in attestation of our Lord's commission, and the commission emanating from him to his disciples, with the promise of the Holy Spirit to 'bring all things to their remembrance whatsoever he had said to them,' and certainly to 'guide them into all truth.'

THE GOSPEL ACCORDING TO
SAINT MARK.



MONASTERY AT THE BROOK CHERITH—WHERE CHRIST FASTED FORTY DAYS AND FORTY NIGHTS. [Mark, i:13.]—One of the most sublime ravines in Palestine. The founders of the monastery on the mountain's side believed it to be the site, or near the site, of Elijah's hiding place during the miraculous drouth that occurred in Ahab's reign, and where he was fed by ravens,

while the famine raged in Palestine. In this region Christ wandered when he was driven by the spirit into the wilderness after the opening heavens, the descending dove and the Father's voice. Here He was with the wild beasts; here He fasted forty days and forty nights; here He resisted the temptations of the adversary by the sword of the Spirit, which is the Word of God. It is a most desolate place.

reason for supposing one Gospel an abridgment of the other, but that each is an independent narrative of the same events, derived from the same sources, and varying only as it pleased the Holy Spirit that the one should form a supplement or exposition to the other. That the Gospel of Mark was originally written in Greek, is the uniform voice of antiquity; though some, on the ground of a few Latin words, have supposed it originally written in Latin. But the use of a few Latin words in a Greek discourse may be easily accounted for by the residence of Mark at Rome, and the fact of his writing for a people who generally spoke Latin, yet as generally read and understood Greek, and considered it the most efficient vehicle for public instruction. Mark, as writing more immediately for the Gentiles, omits the genealogy of our Lord, so specially recorded by Matthew and Luke; but though omitting his record as 'Son of man,' he opens his history with asserting him to have been 'the Son of God.' C.

One or two other characteristics of Mark's Gospel are worthy of note:—(1) It contains fewer quotations from the Old Testament than the other Gospels. The reason is obvious; such quotations would not have been received as authoritative by those to whom the Gospel was immediately addressed. (2) It contains explanations of Jewish rites. (3) It gives interpretations of Aramaic words. (4) Passages abound in which hopes are held out to the heathen of admission to the kingdom of heaven even without the Jews, ch. 12. 9, and in which the religion of the heart is placed far above mere formality, ch. 2. 18; 3. 1-5; 7. 5-23. (5) It describes with greater minuteness and graphic power some of the events of our Lord's life than the other Gospels. It dwells more on the acts and history of Christ than on his sayings:—His displays of divine power; his war with and victory over Satan; his universal benevolence; his defence and development of all that is noble, good, and pure. In a word, Mark exhibits Jesus as the founder of a religion divine in its origin, pure in its principles, and ennobling in its results. P.

CHAPTER I.

1 The office of John the Baptist. 9 Jesus is baptized, 12 tempted of the devil, 14 he preacheth: 16 calleth Peter, Andrew, James, and John: 23 healeth one that had a devil, 29 Peter's mother-in-law, 32 many diseased persons, 40 and cleanseth the leper.

THE ¹beginning¹ of the gospel of Jesus Christ, ²the Son of God;²

2 As it is ³written in the ³prophets, ⁴'Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 The⁵ voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 John⁶ did baptize in the wilderness, and preach the baptism of repentance for⁴ the remission of sins.

5 And⁵ there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, ⁶confessing their sins.

6 And John was ⁷clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

7 And preached, saying, ⁸'There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I⁹ indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

9 ¶ And¹⁰ it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway coming up out of the water, he saw the heavens opened,¹¹ and the Spirit,¹² like a dove, descending upon him:

11 And ¹³there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.¹⁴

12 ¶ And¹⁵ immediately the Spirit driveth him¹⁶ into the wilderness.

A.M. clir. 4031.
A.D. clir. 27.

CHAP. I.

N.B. Passages of Mark are explained in their parallels in Matthew.

a Mat. 11. 12. Lu. 2. 10, 11. Is. 40. 1-11. Mat. 3. 2-17. 11.

b The beginning of the gospel of Jesus Christ was the preaching of John the Baptist, calling upon men to prepare the way of JEHOVAH.—C.

c He. 1. 1, 2. Ps. 2. 7. Mat. 3. 17; 16. 16; 17. 5; 26. 63, 64. Jn. 1. 49; 6. 59; 10. 30; 35; 16. 14. Ro. 8. 3.

d Mark's object being to develop the system of religion established by our Lord, and not to write a mere biography, he passes over Christ's early life, and begins with the preaching of John, which was the introduction to our Lord's mission; and with his baptism, which was his solemn consecration to office.—F.

e Ps. 40. 7. Mat. 5. 2. Instead of *propheta*, several MSS., and most of the ancient versions, read, 'the prophet Isaiah.'

f Mal. 3. 1. Mat. 11. 10. Lu. 7. 27.

g Is. 40. 3. Lu. 3. 4; 1. 76. Jn. 1. 15, 23. Mat. 3. 3.

h Mat. 3. 1, 2; 11. 10. Lu. 3. 3. Jn. 1. 31; 3. 23. Mal. 4. 5. Ac. 19. 4; 23. 22, 16.

i Or, *unto*. A Mat. 3. 5. Lu. 1. 17. 76. Jn. 3. 22; 5. 35. Ac. 2. 38; 19. 18. Je. 3. 13.

j Lu. 26. 40-42. Ps. 32. 5. Pr. 28. 13. Jn. 1. 8-10. f Mat. 3. 4. 2 Ki. 1. 8. 2ec. 13. 4. Le. 11. 22.

k Mat. 3. 11. Lu. 3. 16. Jn. 1. 17, 27; 3. 28-31. Mat. 3. 14. Ac. 13. 25.

l Mat. 3. 11. Lu. 3. 16. with 15. 4. 3. 4. Jo. 1. 28. Ac. 1. 5; 2. 4. 17; 10. 45; 11. 15, 16; 19. 4. 1 Co. 12. 13.

m A.D. clir. 99. n Mat. 3. 13-17. Lu. 3. 21-23. Jn. 1. 32, 33.

o Or, *cloven* or *rent*. p Is. 42. 1.

q Ps. 2. 7. Is. 42. 1, 2; 49. 3. Mat. 3. 17; 17. 5. ch. 9. 7. Col. 1. 13. Jn. 10. 17. 2 Pe. 1. 17.

r See note * in second column. s Mat. 4. 1-11. Lu. 4. 1-13. He. 2. 17; 4. 14. with De. 9. 18, 25. 1 Ki. 19. 8.

t Driveth him. Not by force, but by spiritual impulse.—C. u Ps. 22. 6; 102. 6. Job 30. 29. Mat. 8. 20.

v 1 Ki. 19. 7. Mat. 26. 53. 1 Ti. 3. 16.

w The angels ministr-

A.M. clir. 4034.
A.D. clir. 30.

ties, like Paul, thou mayest have with beasts at Ephesus: but glory, like the Lord, thou shalt have in heaven.—C.

A.D. clir. 30. x Mat. 4. 12, 11, 2, 14. 3. Lu. 3. 19. Jn. 3. 30.

y Mat. 4. 17, 23. He. 2. 3. Lu. 4. 14; 22. 45, 46. Ac. 10. 36-38. Is. 61. 1-3. Ep. 2. 17. Lu. 2. 10, 11, 8.

z Ga. 4. 4. Ps. 110. 3. Da. 2. 44; 25. Ep. 1. 10. x See Mat. 4. 17; xiii. 3. xii. 7.

aa Is. 55. 7. Ac. 2. 38. 39; 20. 21. Ro. 16. 26. b Mat. 4. 18-22. Lu. 5. 1-11. Jn. 1. 35-44.

c Mat. 4. 18, 19. Lu. 5. 4, 10. He. 2. 3. Ep. 2. 20. Ac. 2. 4-42; 4. 4. &c.

d Mat. 10. 37. ch. 10. 28. e Mat. 4. 13, 23. Lu. 4. 16, 31; 13. 10. Ac. 13. 14. 27. 44; 15. 21; 17. 21, 8. 4.

f Mat. 7. 28, 29; 13. 54; 22. 23. ch. 11. 28. Lu. 4. 32; 16; 90, 2.

g Lu. 4. 33-37. 1 Jn. 5. 19.

h Lu. 4. 41. Mat. 8. 29. ver. 34; ch. 5. 7.

i Ps. 16. 10. Ac. 2. 31; 4. 27. Da. 9. 24. Lu. 1. 32.

j By this title and acknowledgment the unclean spirit sought to discredit our Lord, as if he and that spirit were acquaintances.

k Our Lord casts him out, to show his mercy to the sufferer, and his power over the tormentor.—C.

l ver. 34. Lu. 4. 41. ch. 3. 11, 12. Ps. 50. 16.

m ch. 9. 30, 26. Lu. 9. 30, 42; 11. 22.

n Torn him. Rather, 'convulsed him.'

o Mat. 12. 23; 9. 33. ch. 7. 37; 19. 25.

p We have three independent accounts of the baptism. In the English version the words of the 'voice from heaven' are different in all three. In Matthew they are as follows:—

'This is my beloved Son, in whom I am well pleased.' In Mark: 'Thou art my beloved Son, in whom I am well pleased.' In Luke: 'Thou art my beloved Son, in the I am well pleased.' In the Greek Mark differs from Luke only in one word; the former has *whom*, the latter *as* ('thee').

The best MSS. have *as* in both, and this is the true reading; so that Mark and Luke exactly agree.

In them 'the voice'

14 ¶ Now after that John was put in prison, Jesus came into Galilee, preaching ¹the gospel of the kingdom of God,

15 And saying, ²'The time is fulfilled, ³and the kingdom of God is at hand: ⁴repent ye, and believe the gospel.

16 ¶ Now⁵ as he walked by the sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea: for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become ⁶'fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little further thence, he saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they ⁷left their father Zebedee in the ship with the hired servants, and went after him.

21 And⁸ they went into Capernaum: and straightway on the sabbath-day he entered into the synagogue, and taught.

22 And⁹ they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

23 ¶ And¹⁰ there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, ¹¹'Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, ¹²the Holy One of God.¹³

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And¹⁴ when the unclean spirit had torn ¹⁵him, and cried with a loud voice, he came out of him.

27 And¹⁶ they were all amazed, insomuch that they questioned among themselves, saying,

28 And¹ immediately his fame spread abroad throughout all the region round about Galilee.

29 ¶ And^a forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever; and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32 ¶ And^a at even, when the sun did set,² they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases,³ and cast out many devils; and suffered not the devils⁴ to speak, because they knew him.⁵

35 ¶ And^a in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.⁶

36 And Simon, and they that were with him, followed after him.

37 And when they had found him, they said unto him, 'All men seek for thee.

38 And he said unto them, 'Let us go into the next towns, that I may preach there also: for therefore came I forth.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

40 ¶ And^a there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, 'If thou wilt, thou canst make me clean.

41 And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, 'See thou say nothing to any man: but go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45 But^a he went out, and began to publish it much, and to blaze abroad the matter, inso-

A.M. cir. 4034.
A.D. cir. 30.

1 Mt. 9. 4. Ls. 52. 13.
Ca. 1. 3. Mat. 4. 23; 9. 31.
Lu. 4. 15. 37.
2 Mat. 8. 14. 15. Lu.
4. 38. 39.

3 Ex. 15. 26. Re. 16. 9.
Ps. 103. 3. 47. 3.

4 Ps. 103. 1. 2. 116. 12.
2 Co. 5. 14. Lu. 8. 3.

5 ver. 21. ch. 3. 21. 4. 1.
Mat. 8. 16. 17. Lu. 4. 40.
41. 42. 49. 10. Ls. 53. 4. 5.

6 We learn from
ver. 31 that the day
on which Christ heal-
ed the man with an
unclean spirit was the
Sabbath. Our Lord
performed on that
day acts of mercy;

but the Jews consid-
ered it wrong to
bring to him their
sick to be healed.

When even was
come, however, and
the Sabbath conclud-
ed, they brought the
sick to our Lord.—P.

8 This verse affords
the most decided evi-
dence of the evan-
gelical distinction be-
tween ordinary sick-
ness and demoniacal
possession.—C.

9 ch. 3. 12; ver. 25. Ps.
50. 16. Ac. 16. 17, 18.

10 Or, to say that
they knew him.

11 Because they knew
him, and would
therefore address
him as Messiah, 'the
Holy One of God,' a
title whereby pre-
judice would be ex-
cited (see Lu. 4. 41)
before he had time
to establish his claims
to that character, and
an evidence from
which a charge would
arise accusing him of
a league with de-
mons, because he re-
ceived their testi-
mony.—Note, While
Christians should
never court persecu-
tion, or an ill name,
from unbelievers, nor
reject either kindness
or a good name, if
unbelievers are in-
clined to give them;
yet let them beware
lest the desire of pop-
ularity, or the fear
of censure, should
lead them into any
sacrifice of principle;
and rather let them
reject a good name,
than deduce a pure
conscience.—C.

12 Lu. 4. 42-45. Ec. 9.
10. Jn. 4. 34. He. 5. 7. Ps.
109. 4.

13 See note * below.
1 ver. 5. Jn. 3. 26; 12.
19. Mat. 4. 25. Zec. 11.
11.

14 Lu. 4. 43. Jn. 16. 28;
17. 8. Ls. 6. 1-7. 42. 1-7.
49. 1-6. 50. 4.

15 Jn. 3. 8. Ge. 3. 15.
ver. 20. ch. 5. 9; 7. 30.

16 Mat. 8. 1-4. Lu. 5.
12-15. Mat. 11. 5; 7. 7.
Lu. 18. 1-23.

17 Ge. 18. 14. Je. 32. 17.
Ls. 63. 1. Le. 13. 46.

18 Mat. 9. 36. He. 4. 15;
2. 17. Ho. 11. 8. Je. 31. 18.

19 2 Co.
2 ver. 31; ch. 5. 20. Ps.
33. 9. Mat. 15. 28. Jn. 4.
59; 53. 15. 3. Lu. 17. 12-
14.

20 Mat. 8. 4. Le. xiii.
xiv. with ch. 5. 43. Mat.
17. 9. Lu. 17. 14.

21 Ro. 15. 4. 1 Co. 10. 11.
d Lu. 5. 15. Mat. 4. 24;
9. 26; 14. 35; 17. 14. Ps. 77.
11. 22. 1 Th. 1. 10.

22 What a lesson
does this teach the
Christian! Jesus was
overwhelmed with
work; his whole time
was absorbed by the
labours of his great
office. Business, how-
ever, did not prevent
him from the exer-
cise of prayer. When
neither time nor op-
portunity could be

A.M. cir. 4034.
A.D. cir. 30.

secured for it by day,
or in the city, he
rose before dawn,
and selecting a re-
tired spot, there pray-
ed. So should it be
with us. When our
ordinary occupations,
or pressing business,
break upon stated
times of devotion, we
should take the time
from the rest of the
night. No earthly ob-
ject, in fact, ought
to be permitted to
abridge our times of
prayer.—P.

23 ch. 2. 13.

CHAP. II.

A.D. cir. 31.
2 Mat. 9. 1-8. Lu. 5.
18-26. Ac. 24. 17.

3 Ge. 40. 10. Ls. 45. 23.
ch. 1. 33. 45.

4 ch. 1. 14. Ps. 40. 9.
Lu. 8. 1. Ep. 2. 17. He. 2.
3. Mat. 11. 5. Ls. 61. 1-3.

5 Jn. 8. 12; 12. 35.
6 Mat. 9. 1. Lu. 5. 18.
De. 28. 15. 22. ver. 10.
Jn. 5. 14. 1 Co. 11. 30. Ja.
5. 15. Jn. 9. 2. 3.

7 First roof. De. 22.
8. 2 Sa. 11. 2. Je. 19. 13.
Mat. 10. 27. Ac. 10. 9.
Lu. 5. 19.

8 Ec. 14. 9. Ep. 2. 8.
Ge. 22. 12. Jn. 2. 25; 21.
17. He. 4. 13. Re. 2. 23.
Je. 17. 10.

9 Mat. 9. 2. Ac. 5. 31.
Ls. 53. 11. Jn. 5. 14. Ps.
103. 1. Ls. 44. 22; 38. 17.

10 Thy sins be for-
given. Arreptor.

11 affirmation, not a
command.—C.

12 Job 14. 4. Ls. 43. 25;
5. 18; 10. 33. 36.

13 Job 14. 4. Ls. 43. 25;
5. 18; 10. 33. 36.

14 Job 14. 4. Ls. 43. 25;
5. 18; 10. 33. 36.

15 Job 14. 4. Ls. 43. 25;
5. 18; 10. 33. 36.

16 Job 14. 4. Ls. 43. 25;
5. 18; 10. 33. 36.

17 Job 14. 4. Ls. 43. 25;
5. 18; 10. 33. 36.

18 Job 14. 4. Ls. 43. 25;
5. 18; 10. 33. 36.

19 Job 14. 4. Ls. 43. 25;
5. 18; 10. 33. 36.

20 Job 14. 4. Ls. 43. 25;
5. 18; 10. 33. 36.

21 Job 14. 4. Ls. 43. 25;
5. 18; 10. 33. 36.

22 Job 14. 4. Ls. 43. 25;
5. 18; 10. 33. 36.

23 Job 14. 4. Ls. 43. 25;
5. 18; 10. 33. 36.

24 Job 14. 4. Ls. 43. 25;
5. 18; 10. 33. 36.

25 Job 14. 4. Ls. 43. 25;
5. 18; 10. 33. 36.

26 Job 14. 4. Ls. 43. 25;
5. 18; 10. 33. 36.

27 Job 14. 4. Ls. 43. 25;
5. 18; 10. 33. 36.

28 Job 14. 4. Ls. 43. 25;
5. 18; 10. 33. 36.

29 Job 14. 4. Ls. 43. 25;
5. 18; 10. 33. 36.

30 Job 14. 4. Ls. 43. 25;
5. 18; 10. 33. 36.

31 Job 14. 4. Ls. 43. 25;
5. 18; 10. 33. 36.

32 Job 14. 4. Ls. 43. 25;
5. 18; 10. 33. 36.

much that Jesus could no more openly enter into the city, but was without in desert places; and they came to him from every quarter.

CHAPTER II.

1 Christ healeth one sick of the palsy, 14 calleth Matthew from the receipt of custom, 15 eateth with publicans and sinners, 18 excuseth his disciples for not fasting, 23 and vindiceth them for plucking the ears of corn on the sabbath-day.

AND again^a he entered into Capernaum after some days; and it was noised that he was in the house.

2 And^b straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them.

3 ¶ And^a they came unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why^a doth this man thus speak blasphemies? Who^b can forgive sins but God only?

8 And immediately, when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?³

9 Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy),⁴

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13 ¶ And he went forth again by the seaside; and all the multitude resorted unto him, and he taught them.

14 And^a as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom,

15 and he said unto him, Follow me, and thou shalt be a fisherman.

16 And he followed him, and was with him.

but emptiness and nothing if compared with their divine Master. When multitudes attend their minis-

tempted, that he might succour them that are tempted: —if angels minister to me, it is at his command, and

custom, constituted his bed.—Note, There is an expressive proverb: 'Wherever there is a will, there is a way.'

and said unto him, Follow me. And he arose and followed him.

15 ¶ And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners⁶ sat also together with Jesus and his disciples: for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard it, he saith unto them, They^a that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

18 ¶ And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bride-chamber fast while the bridegroom⁷ is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No^a man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred:^a but new wine must be put into new bottles.⁹

23 ¶ And^b it came to pass, that he went through the corn-fields on the sabbath-day; and his disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath-day that which is not lawful?

25 And he said unto them, Have ye never read what David did, when he had need, and was an hungered, he, and they that were with him?

26 How he went into the house of God in the days of Abiathar¹ the high-priest, and did

A.M. cir. 4035.
A.D. cir. 31.

¶ Lu. 7. 29, 30; xv. Mat. 21. 31, 32, 33. 11. 12. 6 Sinners. All men are sinners. Who, then, were these? Persons who had violated some law of Moses or tradition of the elders: or who, being Jews, had been guilty of some conformity to heathenism, and who either neglected or refused to offer the ceremonial expiation, and were probably expelled from the synagogues, and in a state of public excommunication. See Jn. 9. 22, 34, 16. 2.—C.

7 Mat. 18. 17. Lu. 5. 20, 15, 12; 10. 7; 18. 9-14. Is. 65. 5. Ac. 10. 28.

8 Mat. 9. 12, 13. Lu. 5. 31, 32. Is. 55. 7, 11. Ho. 13. 9. Mat. 1. 21; 18. 11. Lu. 19. 10. 1 Co. 6. 9-11. 1 Ti. 1. 15, 16. Ro. 5. 6, 8. 7 Mat. 9. 14-17. Lu. 5. 33-39.

9 Ro. 10. 3. Lu. 18. 12. Mat. 6. 16.

10 Ca. 1. 4, 17. Is. 26. 30. Mat. 25. 10.

11 Messiah, Mat. 25. 1-10. Jn. 3. 29. Re. 19. 7. 9. Ca. 1. 4; 2. 3-5; 3. 1-11; 7. 5, 8, 5, 6.

12 Zec. 13. 7. Jn. 7. 33. 34. 12. 8. 32; 13. 34; 14. 2; 12. 16; 17. 11; 13. 13. Ac. 1. 9, 13, 21.

13 Ac. 1. 14; 17. 2, 3; 14. 23. 1 Co. 7. 5. 2 Co. 11. 27. Zec. 12. 10-14.

14 De. 33. 25. 1 Co. 10. 13. Ps. 103. 9-13.

15 Or, raw or unworn.

16 Job 32. 19. Ps. 119. 80, 84.

17 See note on Mat. 9. 17.—C.

18 Mat. 12. 1-8. Lu. 6. 1-5. 12. 23, 24, 25.

19 Mat. 23. 23, 24; 7. 5. with Ex. 20. 10; 31. 15; 35. 2. Nu. 15. 32-36.

20 1 Sa. 21. 3-6.

21 1 Sa. 21. 1; 22. 20. 2 Sa. 20. 25. 1 Ki. 1. 7, 2, 25, 27.

22 As this occurred, not in the high-priesthood of Abiathar, but of his father Ahimelech, 'Abiathar' has been considered the error of a transcriber, or a second name of Ahimelech. The first supposition is utterly unsupported by authority of MSS., the second is unnecessary, for the transaction literally occurred 'in the days of Abiathar (who became) the high-priest,' 1 Sa. 22. 20-23.—C.

23 These words are peculiar to Mark. The meaning of them is that the Sabbath was instituted as a day of rest suitable to man's physical constitution and wants; a day of worship adapted to his moral constitution and spiritual aspirations; a day of repose, leading forward his mind to the eternal rest of heaven, and preparing him for it. The Sabbath being thus made for man, he who is man's Representative, Mediator, and King—who in his mediatorial character has seen mankind head over all things—he is Lord of the Sabbath. He has authority to alter the manner of its observance. The conclusion from the whole is that the Sabbath

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both law contemplates man's real good, both temporal and eternal. It forbids whatever is opposed to it; it sanctions whatever promotes it.—C.

2 Ex. 20. 29, 30, 33, 33. Le. 8. 12; 24. 5-9.

3 Ne. 9. 14. 1. 58, 13. Eze. 20. 12, 20. Col. 2. 16. 1 Co. 3. 2. Ex. 23. 12. De. 5. 14. ver. 23.

4 See note in first column.

5 Christ may permit it to be used for their good, ch. 3. 4. 13. 10. Jn. 5. 9, 14. Ep. 1. 2. Re. 1. 10.

6 CHAPTER III.

7 Mat. 12. 9-14. Lu. 6. 6-11.

8 Withered. The exact nature of this disease is unknown; it means most probably paralytic, powerless.—C.

9 Ps. 37. 32; 38. 12. Lu. 13. 14. Jn. 9. 16. Lu. 11. 33. 54, 20. 23. 1.

10 Da. 6. 10. Phi. 1. 14. ch. 2. 27, 28. Lu. 13. 14-17; 14. 3-6.

11 Ro. 6. 6.

12 Ps. 69. 9. Ep. 4. 26. De. 32. 21. Jn. 10. 16.

13 Or, blindness, Is. 6. 9, 10. 18. 29; 45. 4. Zec. 7. 11, 12; 2 Co. 4. 3, 4.

14 1 Ki. 19. 0. Ps. 33. 9.

15 In this and the preceding narratives it will be observed by the thoughtful reader that the account given by Mark is in many cases fuller and more graphic than the accounts given by the other evangelists. He was an eye-witness of all he relates, and he was also a close observer and most faithful historian.—P.

16 Mt. 12. 13, 14; 22. 16. Ec. 4. 4. Pr. 27. 4. Ps. 109. 4. Jn. 10. 30.

17 Mat. 10. 23; 12. 15; 4. 25. 1. 10. 17. Ge. 49. 10. Ex. 1. 12.

18 He withdrew to the sea-side for the more convenient means of teaching the multitude (ver. 9) and that he might have ready means of escaping from the machinations of the Pharisees and Herodians; but he must still have remained somewhere near Capernaum (ch. 2. 1), on the north-west, for when he and his disciples removed, they came over unto the other side, 'into the country of the Gadarenes' (ch. 5. 1), which lay on the south-east of the Sea of Galilee.

19 Mat. 4. 12-16. Jos. 13. 3-5; 31. 19, 20-39.

20 J. xv. 18-28.

21 Ge. 36. 8, 31. Nu. 34. 3. Eze. xxxv.

22 Nu. 32. 33-38. Jos. 13. 8-27.

23 Jos. 19. 28, 29. Is. xxiii. Eze. xxvii. xxviii. Ps. 45. 12, 8. 4. 9. Is. 4. 2. Jn. 6. 15.

24 Mat. 12. 15. 14. 14.

25 Or, rushed.

26 Mt. 6. 15; 59. 21. Ac. 5. 15. 19. 12.

27 Or, scourges, He. 12. 6.

28 When they saw him,—through the eyes of those they had possessed,—fell down, in the persons of the possessed, whom they governed at their will.—C.

eat the show-bread, which is not lawful to eat but for the priests, and gave also to them which were with him?

27 And he said unto them, The sabbath was made for man, and not man for the sabbath.²

28 Therefore³ the Son of man is Lord also of the sabbath.

CHAPTER III.

1 Christ healeth the withered hand, 10 and many other infirmities: 11 rebuketh the unclean spirits: 13 chooseth his twelve apostles: 22 conjureth the blasphemous absurdity of casting out devils by Beelzebub: 31 and sheweth who are his brother, sister, and mother.

AND he^a entered again into the synagogue; and there was a man there which had a withered¹ hand.

2 And^b they watched him, whether he would heal him on the sabbath-day; that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.

4 And he saith unto them, Is it lawful to do good on the sabbath-days, or to do evil? to save life, or to kill? But they held their peace.

5 And when he had looked round about on them with anger, being grieved for the hardness² of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.³

6 ¶ And^c the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea:⁴ and a great multitude from Galilee followed him, and from Judea,

8 And from Jerusalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

10 For he had healed many; insomuch that they pressed⁵ upon him for to touch him, as many as had plagues.⁶

11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

1 ch. 1. 24; 5. 7. Mat. 14. 33. Lu. 4. 41. Ja. 2. 19. Ac. 16. 17.

ances, that I may honour him and receive his blessing, that he may speak to my heart, give me the faith which he will approve, forgive my sins, and heal my plagues. And let no impediment hinder me from his grace. While proud sinners are ever rejecting against him to

we seek him. Wisely he connects every duty with its proper season, and proportions his people's services to their ability. Let then his word be my rule, and his authority my obligation, in observing his Sabbaths and ordinances: and let his grace make me realize his ac-

with him. And if he order us to give dead hearts, or stretch out withered hands, himself must afford the ability. The most earnest gospel calls are in vain without the loving power of his grace. Many, alas!



TRAVELING IN GALILEE. [Mark, iii:7, 8.]—Jesus Christ was brought up in Galilee and often traveled through it. This scene is one common to the country. Every day one is likely to meet families traveling just as is here shown. Things never change in Palestine. As they travel to-day, they have always traveled, and there is no doubt that our Savior witnessed many just such scenes as the one here

photographed. A couple of boxes are strapped on the back of a mule or donkey so that one box balances the other. Then a part of the family occupy one box while the remainder occupy the other. The head of the household goes in front to lead the mule and to protect and guide his loved ones. One is constantly impressed with the air of contentment which seems to gather in the faces of the people in this country.

12 And "he straitly charged them that they should not make him known.⁸

13 ¶ And⁹ he goeth up into a mountain, and calleth *unto him* whom he would: and they came unto him.

14 And he ordained¹ twelve, that they should be with him, and that he might send them forth to preach,²

15 And to have power to heal sicknesses, and to cast out devils:

16 And "Simon he surnamed Peter;

17 And "James the *son* of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, "The sons of thunder;³

18 And "Andrew, and Philip, and Bartholomew, and "Matthew, and "Thomas, and "James the *son* of Alphæus, and "Thaddeus, and "Simon the Canaanite,

19 And "Judas Iscariot, which also betrayed him: and they went into an house.⁴

20 ¶ And the multitude cometh together again, so that "they could not so much as eat bread.

21 And when his friends⁵ heard of *it*, they went out to lay hold on him: for they said, "He is beside himself.⁶

22 ¶ And the scribes which came down from Jerusalem said, "He hath Beelzebub, and by the prince of the devils casteth he out devils.

23 And he called them *unto him*, and said unto them in "parables, How can Satan cast out Satan?⁷

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can "enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

28 Verily* I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation;

30 Because⁸ they said, He hath an unclean spirit.⁹

31 ¶ There¹⁰ came then his brethren and his mother, and standing without sent unto him.

A.M. cir. 4035.
A.D. cir. 31.

*Ps. 50.16. Ac. 16.18.
ch. 1.23. 34. Lu. 4.41.
Mat. 12.10.

8 The testimony of the unclean spirits was not intended to advance the claims of Jesus, but to throw discredit upon them; therefore, he "straitly charges them" not to bear witness for him.—C

9 Mat. 10.1-4. ch. 6.7. Lu. 6.12-16; 9.1 Jn. 15.16. Ac. 1.24; 14.23 Ga. 1.1. This calling was prior to their mission mentioned, Mat. x.

1 Ordained. "Chose, constituted, appointed" (Bloomfield).—C

2 From time to time, there have arisen in the church, men who undervalue, and hold almost as a thing of nought, the preaching of the gospel; and who place justification and growth in grace mainly, if not altogether, in baptism and the Lord's supper. Not so judged Christ: but when he ordained his apostles he "sent them forth to preach"—C

3 Mat. 10.18. Jn. 1.42. ch. 1.19, 20; 5.37. 9.210. 35.17, 33. y Is. 58.1. Je. 23.29. Ho. 8.1.

4 As there is nothing in the writings of James or John figuratively resembling thunder, the meaning of this surname has been matter of question. But is "the son of thunder" necessarily a loud noise? Is it not, more probably, the summer shower—the refreshing rain (see Isa. 42.17. Job 28.26. Ps. 77.17. 18) that usually follows thunder? If this be the meaning of the name, its application both to James and John, or rather to their writings and labours in the church, it will not be difficult to discover.—C

5 Jn. 1.40, 43, 45; 6.5. 8.14.8.

6 Mat. 9.9. ch. 2.14. Lu. 5.27.

7 Jn. 11.16; 20.26-29; 21.2. Ac. 1.13.

8 ch. 6.3. Ac. 15.13. 21.18. Ga. 1.19; 2.9. Ja. 1.1.

9 Mat. 10.3. Lu. 6.16. Jn. 14.22. Ac. 1.13. Jude 1.

10 Mat. 10.4. Lu. 6.15. Ac. 1.13.

11 Lu. 6.16. ch. 14.10. 11.42-45. Mat. 26.14-16.46-50. 27.3-5. Jn. 6.70, 71. 12.4-6; 13.18-30; 18.1-12. Ac. 1.16-20.

12 ch. 6.31. Jn. 4.34. 5 Or, *kinsmen*, Jn. 7.3-10.

13 Ho. 9.7. Jn. 10.20. Ac. 26.24. 2 Co. 5.13. 2 Ki. 9.11.

14 They do not mean to say, "he is mad," but he is transported with zeal overmuch, so that he will kill himself by want of rest and food—a testimony to his unexampled faithfulness, not an impeachment of his sanity.—C

15 Mat. 9.34. 10.25; 12.24. Lu. 11.15; 17.20; 18.48, 52; 10.20. Ps. 22.6; 69.20.

16 Ps. 49.4. Mat. 13.3. 10-14. Ac.

17 Mat. 12.25. 30. Lu. 11.17-23. What tends to ruin Satan's kingdom, can never be from him as the author.

18 Is. 49.24-26; 61.1. Mat. 12.29. Lu. 11.21. Ep. 12. Jn. 15.11. 1 Jn. 3.8. Ge. 3.15.

19 Ps. 22.1. Mat. 12.29. Lu. 11.21. Ep. 12. Jn. 15.11. 1 Jn. 3.8. Ge. 3.15.

20 Ps. 22.1. Mat. 12.29. Lu. 11.21. Ep. 12. Jn. 15.11. 1 Jn. 3.8. Ge. 3.15.

21 Ps. 22.1. Mat. 12.29. Lu. 11.21. Ep. 12. Jn. 15.11. 1 Jn. 3.8. Ge. 3.15.

22 Ps. 22.1. Mat. 12.29. Lu. 11.21. Ep. 12. Jn. 15.11. 1 Jn. 3.8. Ge. 3.15.

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the meaning of the awful denunciation contained in the preceding verses. The sin against the Holy Ghost is a wilful and deliberate rejection of evidence,—a refusal to believe what reason would and must sanction,—a wicked perversion of plain and palpable proof.—P

1 Lu. 8.21. Mat. 12.49, 50. Ca. 3.11; 4.8-10; 5.2. Ps. 22.23. He. 2.11, 12. Ro. 8.29. Mat. 15.40. 45. Jn. 15.14. Ja. 1.25. 1 Jn. 2.17.

CHAP. IV.

1 Mat. 13.1-23. Lu. 8.4-15.

2 Lu. 5.3. Mat. 13.2. c ver. 34. Ps. 78.2.

3 Mat. xiii. 12, 43-45; 18.23-34. 20. 1-15; 21.28-44; 22.1-14; 23-35; 25.1-30. Lu. xiii. xix.

4 ver. 9, 23; ch. 7.16.

1 Christ is the sower; his gospel truths the seed; careless hearers the way-side; Satan and his agents the fowls; professors affected, but not changed in heart, the stony ground; trouble and persecution the scorching sun; carnal cares, the thorns; renewed hearts the good ground; their different degrees of grace and good works, their fruit.

2 Ge. 15.11.

3 Eze. 11.19; 36.26. Ps. 14.1. Ja. 1.11.

4 Je. 6.3.

5 Je. 6.7, 8.

6 Col. 1.6.

7 Mat. 11.15; 13.9. Lu. 8.8. 9.44. 15.53. 3.

8 Ps. 50.7. Ke. 2.7, 11, 17. 20.3. 6.13, 22.

9 Pr. 4.7, 12. 17; 13.9.

10 Ep. 1.9. Mat. 13.11; 11.25; 16.17. 2 Co. 4.6. 1 Co. 13.12-13, 16.

11 1 Co. 5.12. Col. 4.5. 1 Th. 4.12. 1 Ti. 3.7.

12 Them that are without. Those who have not entered by faith into any of the courts of God's house—neither of the Jews, nor of the Gentiles nor of the Jews—who are characterized by our Lord himself (Rev. 22.15) as "dogs, sorcerers, whoremongers, murderers, idolaters, and whosoever loveth and maketh a lie"—C

13 Mat. 13.14, 15. Lu. 8.10. Jn. 12.37-41. Ac. 28.25-27. Ro. 11.8, with Is. 6.9, 10. Je. 5.21. Is. 44.18.

14 The meaning may be stated thus: "The children of this world all things are delivered in parables, with the intent that (as the prophet says) since they have eyes to see, and ears to hear, yet perversely refuse to see the signs of the times, or the finger of God in my miracles with the one—or to hear the prophets, or my holy doctrine, with the other—they, as a just punishment for their sin, may neither hear nor understand, nor receive forgiveness. Is then the gospel so preached, that it is hid from man? Mark it, 'ye despisers, and wonder, and perish.' Ac. 13.41. If our gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them who believe not, lest the light of the glorious gospel of Christ should shine upon them."

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, "Behold my mother and my brethren!

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

CHAPTER IV.

1 The parable of the sower, 14 and the meaning thereof. 21 We must communicate the light of our knowledge to others. 26 The parable of the seed growing secretly, 30 and of the mustard-seed. 35 Christ stilleth a tempest by his word.

AND he^a began again to teach by the sea-side: and there was gathered unto him a great multitude, so that he "entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2 And he taught them many things "by parables, and said unto them in his doctrine,

3 Hearken;^a Behold, there went out a sower to sow:¹

4 And it came to pass, as he sowed, some fell by the way-side, and "the fowls of the air came and devoured it up.

5 And some fell on "stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched; "and because it had no root, it withered away.

7 And "some fell among thorns; and the thorns grew up, and choked it, and it yielded no fruit.

8 And "other fell on good ground, and did "yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

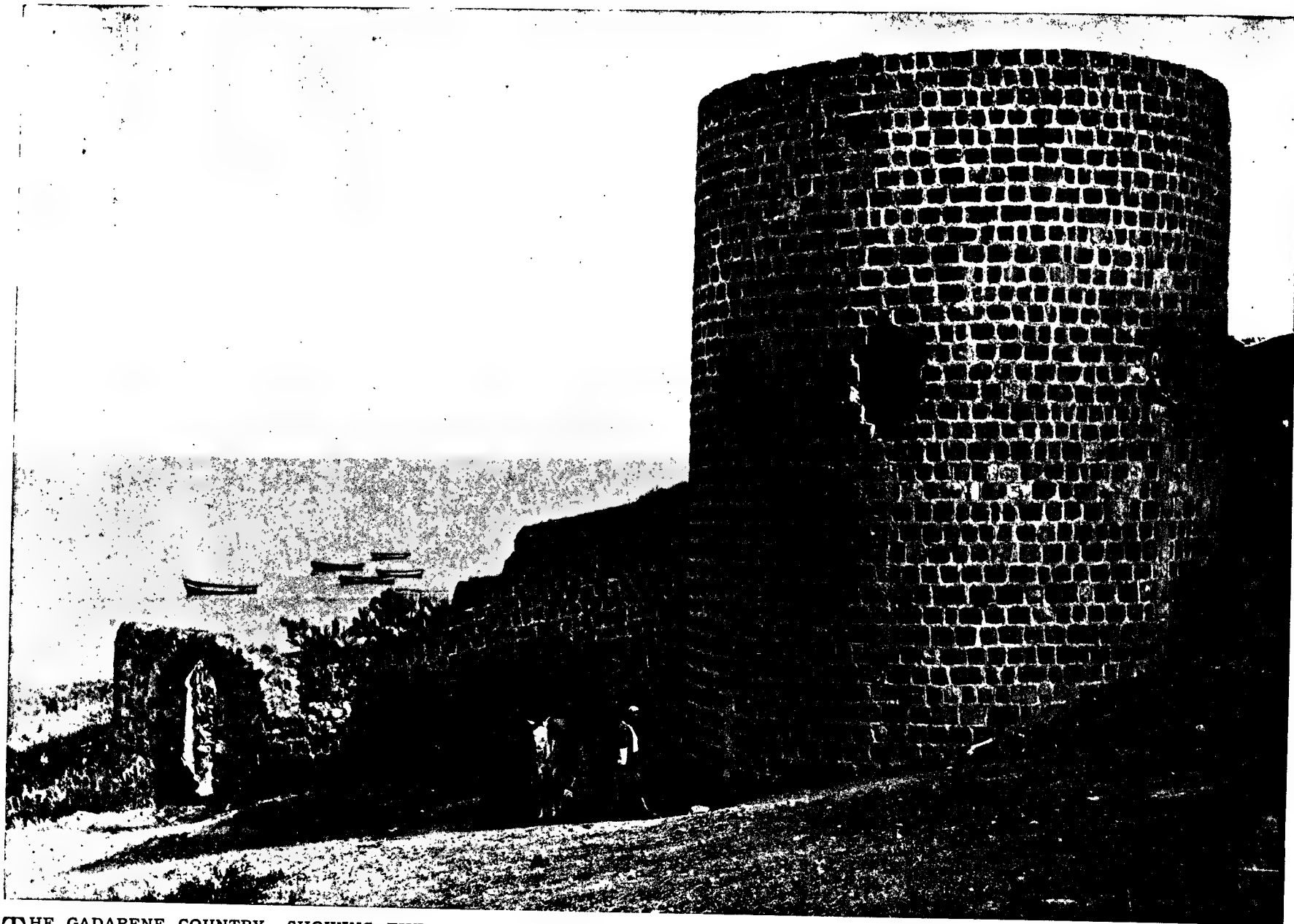
9 And he said unto them, "He that hath ears to hear, let him hear.

10 ¶ And "when he was alone, they that were about him with the twelve asked of him the parable.

11 And he said unto them, "Unto you it is given to know the mystery of the kingdom of God; but unto them "that are without,² all *these* things are done in parables:

12 That^a seeing they may see, and not perceive;³ and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

13 And he said unto them, "Know ye not



THE GADARENE COUNTRY—SHOWING THE PLACE WHERE THE DEVILS ENTERED INTO THE HERD OF SWINE. [Mark, v:1.]—The Gadarene country lies east of the Jordan. From the point of our present view we see the dim outlines, beyond the Sea of Galilee, of part of the Gadarene country. It is supposed that the swine into which the devils entered ran violently down the steep hill opposite the present city

of Tiberias. So that in this view we are looking at about the place where this notable miracle of our Savior was wrought. There are little boats also out on the lake we see, which are used by the boatmen to carry tourists across the lake. The Gadarene country gets its name from the city of Gadara, which is some miles beyond the Sea of Galilee. This view was taken from a point near an old wall, by the edge of the lake.

of the most high God? ¹I adjure thee by God, that thou torment me not.

8 For he said unto him, ²Come out of the man, thou unclean spirit.

9 And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion;³ for we are many.⁴

10 And he⁵ besought him much, that he would not send them away out of the country.⁶

11 Now there was there, nigh unto the mountains, a great herd of ⁷swine feeding.

12 And¹ all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus ²gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ³ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea.⁷

14 And¹ they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that⁴ was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: ⁵and they were afraid.

16 And they that saw *it*, told them how it befell to him that was possessed with the devil, and *also* concerning the swine.

17 And¹ they began to pray him to depart out of their coasts.

18 And when he was come into the ship, he that had been possessed with the devil ²prayed him that he might be with him.

19 Howbeit, Jesus suffered him not,³ but saith unto him, ⁴Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis⁵ how great things Jesus had done for him: and all *men* did marvel.

21 ¶ And when Jesus was passed over again by ship unto the other side, ²much people gathered unto him: and he was nigh unto the sea.

22 And,³ behold, there cometh one of the rulers of the synagogue,¹ Jairus by name; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, ²My

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1 Ki. 22.10. Mat. 20. 63. Ac. 19.13.
7 ch. 1. 25. 2. 25. Ac. 10. 18. Re. 2. 14. 1. 3. 8.

8 About 6000 or 7000. Mat. 12. 45.
4 *My name—for we are many.* By these two phrases it appears that there was one chief, with numerous attendants, as wicked, but less powerful, than himself.—C.

5 The chief devil.

6 Out of the country. What preference the demons might have for one locality above another, we cannot tell; but certainly as wicked men (embodied spirits) have such preferences for gratification of their appetites, there can be no reason assigned why disembodied spirits should not have a similar preference for indulgence of their wicked propensities.—C.

7 Lu. 8. 32. Mat. 8. 30. Lc. 11. 7. 8. De. 14. 8. 15. 65. 4. 66. 3.

8 Re. 12. 12; 20. 1. 2. Job 1. 11. 2. 5. Mat. 8. 32. Lu. 8. 32. 33. 1 Ki. 22. 22. Job 1. 12. 2. 6. Re. 13. 7. 20. 7. 1 Pe. 3. 22.

9 Jn. 8. 44. 1 Pe. 5. 8.

7 'The owners of the swine were probably Jews, for our Lord as yet confined his ministry to that people; and the loss may therefore have been inflicted on them as a punishment for trading in swine's flesh, which they were strictly forbidden to eat themselves, and, by implication, to provide for their Gentile neighbours for the sake of gain.' This miracle may thus have been a means of judgment as well as of mercy.—P.

8 Mat. 8. 33. Lu. 8. 34. 39. Jn. 10. 12. 13.

9 Is. 49. 24. 26. Col. 1. 13. 1. 2. 3. 8. Ro. 10. 2. 10. Lu. 8. 35. 36. Mat. 8. 34.

10 Job 13. 11. Ps. 14. 5. 2 Ti. 1. 7.

11 De. 5. 25. Lu. 8. 37. Mat. 8. 34. 1 Ki. 17. 18. Lu. 5. 8. Ge. 25. 34. Ac. 16. 30. Job 21. 14. 15. 1. Co. 2. 14. 15, with ver. 7; ch. 1. 24.

12 Lu. 8. 38. 39; 23. 42. Ps. 116. 12. 16. 11. 22. 19. 22.

13 See note * below.

14 Ps. 50. 14. 66. 16. Jn. 4. 25. Ps. civ.—civ.

15 xviii. cxvi. cxlv. Is. 63. 7. 13. 38. 9. 20. Jonah 2. 1. 10.

16 A country on the east of the Sea of Galilee.

17 Mat. 21. 1. Lu. 8. 40. ch. 1. 45. Ge. 49. 10.

18 Mat. 9. 18. 25. Lu. 8. 41. 56; 13. 14. Ac. 13. 15.

19 Of the synagogue at Capernaum, to which he had now returned. See ch. 2. 13. 1.—C.

20 Ps. 107. 18. Eze. 18. 4. Job 30. 23. He. 9. 27.

21 The Gadarenes being unwilling to let Christ remain among them, he commissions the demoniac he had healed to be the witness of his power and his mercy.

—A note. While no man should boast of himself, it is the duty of

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every sinner whom Jesus has 'plucked as a brand out of the burning,' so attest, and especially to his own friends and countrymen, what God has done for his soul.—C.

2 Mat. 8. 15. Jn. 4. 47. 49. 50. ch. 6. 5. 6.

3 With Jn. 4. 50. 11. 6. 7. Mat. 8. 13. 15. 28; 4. 23. 25. 8. 1. 12. 13. 15. 30.

4 Lc. 15. 10. 25. Jn. 5. 5. Lu. 8. 43. 48.

5 Job 13. 4. Jonah 1. 13. Ps. 108. 1. Je. 30. 12. 13.

6 Mat. 14. 36. Ex. 15. 20. Ps. 147. 3. Mal. 4. 2. 2. Ki. 13. 21. ch. 6. 56. Ac. 5. 15. 19. 12. with Jn. 14. 12.

7 The removal of several acute diseases is often almost instantaneous; but the instantaneous or even speedy cure of a chronic and debilitating disease of twelve years' standing is unprecedented in the annals of medicine. Like the other miraculous cures performed by our Lord, it bears the visible mark of a miracle, of an effect beyond human power; and also the spiritual mark—the prophetic, faithful and announcement of the woman.—C.

8 Lu. 6. 19. 15. Jn. 1. 16.

9 *Virtue.* Not moral virtue, but supernatural power.—C.

10 *Who touched my clothes?* He so inquired, not because he was ignorant, but because he desired to bear witness to the Father dwelling in him and doing the works; and also to furnish another specimen of the sanative power of faith.—C.

11 ch. 4. 41. Lu. 8. 47. Ps. 80. 7. Jos. 7. 19. Ps. 114. 1. 60. 16. 103. 2. 5. 30. 2.

12 ch. 10. 52. Ac. 14. 9. Mat. 15. 8. 9. 2. Lu. 7. 22. 23. 1. 10. 12. 42; 8. 48. ch. 9. 23. 10. 52.

13 Sa. 1. 17; 20. 42. 2 Ki. 5. 19.

14 Lu. 8. 49. 56. Mat. 9. 23. 26. Jn. 5. 25. 11. 25.

15 Mat. 17. 20. ver. 28. 34. ch. 9. 23. 3. Ch. 20. 20. 15. 50. 10. Ro. 4. 17. 20. Jn. 11. 25. 40.

16 ch. 3. 16. 17. 9. 2. 14. 33.

17 Ch. 35. 25. Je. 9. 17. Ac. 9. 39.

18 To the European, whom in general grief is a silent feeling that courts retirement and solitude, few things can be more astonishing than the numbers that collect upon occasions of a death in several eastern countries, and the loud wailing in which they indulge.—C.

19 Jn. 11. 4. 11. 13. Ac. 20. 10.

20 Ac. 17. 32. Ge. 19. 14.

21 *They laughed.* The sudden transition from wailing to laughing, instead of throwing any doubt over the narrative, is an evidence of its truth; inasmuch as the wailing was not the effect of sorrow, but of custom, which could change at will from the one mood of spirit to the other.—C.

little daughter lieth at the point of death: ²I pray thee, come and lay thy hands on her, that she may be healed; and she shall live.

24 And *Jesus* went with him; ³and much people followed him, and thronged him.

25 ¶ And a certain woman, which had an ⁴issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was ⁵nothing bettered, but rather grew worse,

27 When she had heard of *Jesus*, came in the press behind, and ⁶touched his garment:

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up: and she felt² in *her* body that she was healed of that plague.

30 And *Jesus*, immediately knowing in himself that ³'virtue' had gone out of him, turned him about in the press, and said, Who touched my clothes?⁴

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman, ⁵fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, ⁶'Daughter, thy faith hath made thee whole: ⁷'go in peace, and be whole of thy plague.

35 ¶ While¹ he yet spake, there came from the ruler of the synagogue's *house*, *certain* which said, Thy daughter is dead: why troublest thou the Master any further?

36 As soon as *Jesus* heard the word that was spoken, he saith unto the ruler of the synagogue, ²'Be not afraid, only believe.

37 And he suffered no man to follow him, save ³'Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and ⁴'them that wept and wailed⁵ greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? ⁶'the damsel is not dead, but sleepeth.

40 And they ⁷'laughed⁶ him to scorn. But

tombs of the East are often roomy and ornamented caves cut in the faces of rocks, or builded on the surface of the earth with stone. They are

saving power infinitely superior to all his fury; and when he casts out the unclean spirit, he casts

means of relief when used without due subordination

when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

42 And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.

43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.⁸

CHAPTER VI.

¹ Christ is condemned of his countrymen. ⁷ He giveth the twelve power over unclean spirits. ¹⁴ Divers opinions of Christ. ²⁷ John Baptist is beheaded, 29 and buried. ³⁰ The apostles return from preaching. ³⁴ The miracle of five thousand fed with five loaves and two fishes. ⁴⁵ Christ walketh on the sea: 53 and healeth all that touch him.

AND he went out from thence, and came into his own country;¹ and his disciples follow him.

2 And when the sabbath-day was come, he began to teach in the synagogue: and many, hearing him, were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter,² the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 And he could there do no mighty work,³ save that he laid his hands upon a few sick folk, and healed them.

6 And he marvelled because of their unbelief. And he went round about the villages, teaching.

7 And he called unto him the twelve, and gave to send them forth by two and two, and gave them power over unclean spirits;

8 And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money⁴ in their purse:

9 But be shod with sandals,⁵ and not put on two coats.⁶

10 And he said unto them, In what place

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g Mat. 7. 6. 1 Ki. 17.
19. 2 Ki. 4. 33. Ac. 9. 40.
In 6. 03. Ro. 4. 17.
s Mal. 4. 2. Ro. 4. 17.
Jn. 5. 21. 53. Ps. 33. 9.
f ch. 1. 27. 4. 41. 6. 57.
37.

h ch. 1. 44. 3. 12. 7. 36.
18. 42. 2. Jn. 5. 41. See
Mat. 8. 45. 30. 12. 16-18.
Lu. 5. 14.

i That is, that no man should be made acquainted with the miracle at that time, partly to avoid all appearance of ostentation about so great a work, partly to avoid the danger of any political commotion, and partly lest the people should imagine he was come to interrupt the order of nature, and abolish the power of death, otherwise than by his own death, resurrection, and Spirit—C.

k A comparison of the narratives of this chapter with the parallel in Matthew and Luke will show, 1. That Mark must have been an eye-witness of the incidents; and 2. That he was a close observer, and a more minute and graphic delineator of events than the others. The minute accuracy of Mark's details gives a peculiar charm to his Gospel, and constitutes one of its leading characteristics.—P.

CHAP. VI.

a Mat. 13. 54-58. Lu. 4. 16-30.

b His own country. Nazareth, the place of his miraculous conception, birth, and education, and where many of his relatives, according to the flesh, dwelt, Lu. 1. 26.—C.

c Mat. 7. 28. 13. 54. ch. 1. 22. Lu. 4. 16. 32. Jn. 6. 30. 42. 57. 7. 15.
d Is. 53. 2. 3. 49. 7. Ps. 22. 6. Mat. 11. 6. 13. 55. 55. 12. 46. Lu. 2. 34. 4. 22. Jn. 6. 42. 60. Ga. 1. 19. 1. Co. 1. 23.

e See note * below.
f Jn. 4. 44. Lu. 4. 24. Mat. 13. 57. Jc. 11. 21. 12. 5.

g Mat. 13. 58. 17. 17. 20. ch. 9. 2. 25. 19. 22. Is. 59. 1. 2. He. 4. 2. 19. 19.

h This arose not from want of power to do mighty works, but from want of believing subjects upon which to display them.—C.

i Is. 59. 16. Je. 2. 12. ch. 3. 5. He. 3. 18. 19.

k Mat. 4. 23. 35. Lu. 4. 31. 44. 33. 22. Ac. 10. 38. Jn. 4. 43. Is. 61. 1-3.

l Ep. 2. 17.

m Mat. 10. 1-13. ch. 3. 13-19. Lu. 9. 13-19. 9. 1-10. 3.

n Ex. 4. 14. Re. 11. 3. Mat. 18. 16. 2. Co. 13. 1. Ec. 4. 9. 10.

o Mat. 10. 9. 20. Lu. 9. 31. 4. 22. 35. 2. Ti. 2. 4.

p Gr. *graves money*.
q Ep. 6. 15.

r Soles buckled on the feet, Ac. 12. 8.

s The commission of the apostles is related more fully in Mat.—P.

t Mat. 10. 11-13. Lu. 9. 4.

u Mat. 10. 14. 15. Lu. 9. 53. 10. 12. Ac. 13. 51. 18. 16. Ne. 5. 13.

v Eze. 16. 48. 51. Lu. 10. 12-15. Mat. 11. 20. 24. Jn. 15. 22-24. He. 6. 4-8. 10. 26-31.

w Origen denies that our Lord was a carpenter; and some MSS. represent him in this place but as

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man, should bring up his wonderful yet poor son to his father's trade? And is there anything degrading in trade? Is there anything honorable in idleness? No. Degradation is idleness, that will not, and ignorance that cannot work; and the employment and punishment of both.—C.

7 Gr. *or*.
g ch. 1. 4. 15. Lu. 24. 47. Ac. 2. 38. 19. 20. 21. Mat. 10. 7. 27. Lu. 9. 2. 6. ver. 30.
h ver. 7. Lu. 10. 17. Ja. 5. 14.

i The essence of a miracle is not the supernatural work performed, but the prophetic word or prophetic action that precedes it, for the testimony of Jesus is the spirit of prophecy. Hence arose the use of the oil in the apostolic cures. It was the prophetic sign by which they declared the intention to heal—the prophetic symbol of the Spirit of God, and the visible witness and memorial that the work had been done by apostolic agency through divine power.—C.

j Mat. 14. 1-12. Lu. 9. 7-9. 1 Th. 1. 8.

k A.D. cir. 32.

l Herod is called *tetrarch* by Matthew (ch. 14) and Luke (ch. 9). Both the words, *tetrarch* and *king*, were employed with some degree of latitude to signify a ruler or governor of a province. The Herod here referred to was Herod Antipas, son of Herod the Great by Malthace; he was ruler of Galilee and Peraea, which provinces were left to him by his father and confirmed by Rome. He was first married to a daughter of Aretas, king of Arabia, but subsequently to Herodias, the wife of his brother Philip. It was for this incestuous connection that he was reproved by the Baptist.—P.

m Mat. 16. 14. 17. 10. ch. 8. 28. Jn. 1. 21. Lu. 9. 19.

n Lu. 3. 19. 9. 7. Mat. 14. 2. Ps. 74. 5.

o A.D. cir. 30.

p Mat. 14. 3. 12. 4. 12. 11. 2. Lu. 3. 19. 20.

q Lu. 16. 16. 20. 21. He. 13. 4. 1. Co. 6. 9. 10.

r Ge. 49. 23. 39. 12-20.

s 1 Or, *an inward pride*.

t Ex. 11. 3. Eze. 2. 5. 7. ch. 11. 18. Mat. 14. 5. 21. 20. 13. 20. Lu. 20. 6. 2. Ch. 21. 20. 26. 5. Jn. 5. 35. Eze. 33. 32.

u Or, *kept him or saved him*.

v Herod furnishes a striking example of that inconsistency of human nature that takes pleasure in the company and discourses of good men, and yet does not do the things which they say. Like Balaam, there are many who desire to do the death of the righteous, and would so die, did they not also resolve to live to their covetousness or their pleasure.—C.

w A.D. cir. 32.

x Ge. 22. 41. 40. 20. Re. 11. 10. Mat. 14. 6. Es. 1. 32. 18. Ac. 12. 21.

y Is. 55. 16. xxiv. Nu. xxv. Ju. xix. Ec. 7. 26. Pr. ii. vii.

tolerable for Sodom and Gomorrah in the day of judgment, than for that city.

12 And they went out, and preached that men should repent.

13 And they cast out many devils, and anointed with oil many that were sick, and healed them.

14 And king Herod heard of him; (for his name was spread abroad;) and he said, That John the Baptist was risen from the dead, and therefore mighty works do show forth themselves in him.

15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

16 But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead.

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison, for Herodias' sake, his brother Philip's wife: for he had married her.

18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not.

20 For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.³

21 And when a convenient day was come, that Herod on his birth-day made a supper to his lords, high captains, and chief estates of Galilee;

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by-and-by, in a charger, the head of John the Baptist.

26 And the king was exceeding sorry: yet

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard of it, ¹they came and took up his corpse, and laid it in a tomb.

30 ²And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, "Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat."

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, ³and many knew him, ⁴and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 ⁵And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd; and ⁶he began to teach them many things.

35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, ⁷"Give ye them to eat. And they say unto him, 'Shall we go and buy two hundred pennyworth⁸ of bread, and give them to eat?'"

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And ⁹he commanded them to make all sit down by companies⁷ upon the green grass.

40 And they sat down in ranks⁸ by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, ¹⁰he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.

42 And ¹¹they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were

A. M. C. 4036.
A. D. C. 32.

¹ K. 1. 13. 20. Ac. 8. 2.
Mat. 27. 58-61; 14. 12.
Is. 57. 2.

² Lu. 9. 10. 10. 17.

³ ch. 1. 45; 3. 7. 20.

⁴ Mat. 14. 13-21. Jn. 6. 10.

⁵ Is. 42. 2. Lu. 9. 10-17.

⁶ Jn. 1. 10. Jn. 6. 2. ch.

⁷ 1. 45; 2. 2; 3. 7. 20. 4. 1; 5.

⁸ 24; ver. 54. 55. Mat. 4.

⁹ 25; 14. 13-21. Lu. 9. 10-17.

¹⁰ Many knew him.

Few passages of the New Testament have been the subject of so much critical labour

—which the verbal student will find collected and abridged in Bloomfield. One of the chief difficulties

is found in the assertion, that "many knew him," which suggests the idea of an interpolation, as few could be supposed ignorant of his person

where he had resided so long, and had wrought so many miracles. It is with great deference suggested that the difficulty may be better solved by translating

"and many knew him," and "many knew *it*," that is, the desert place to which our Lord and his disciples were bound (see ver. 31; and so while they doubted some headland in the boat, the people crossed the peninsula, and ran thither on foot, &c.—C.

¹¹ Mat. 9. 36; 14. 15.

¹² He. 4. 15; 5. 2. 17.

¹³ Nu. 27. 17. 1 Ki. 22. 17.

¹⁴ Jc. 23. 1; 50. 6. Ec. 34. 2.

¹⁵ Zec. 10. 2.

¹⁶ Is. 48. 17; 54. 13. 61.

¹⁷ 1-3.

¹⁸ Mat. 14. 15-21. Lu.

¹⁹ 9. 12-16. Jn. 6. 5-21.

²⁰ 2 Ki. 4. 42. 43. 1. u. 9.

²¹ 13. Jn. 6. 6-10. Mat. 6. 33.

²² Nu. 11. 13. 22. 2 Ki.

²³ 7. 24. 43. Mat. 15. 33. Jn.

²⁴ 6. 7.

²⁵ The Roman penny is sevenpence halfpenny: as Mat.

²⁶ 18. 28.

²⁷ ch. 8. 6. Mat. 15. 35.

²⁸ 1 Co. 14. 33. 40. 1 Ki. 10.

²⁹ 5. ³⁰ Gr. *banquets, banquets*.

³¹ In ranks, &c. That is, fifty and fifty sitting back to back, or face to face, so as to form an oblong square, like a seed-bed in a garden.

³² The phrase "in ranks" signifies in the original. This method was adopted by our Lord to facilitate the distribution—to show his love of order—to exhibit the miracle by manifesting the exact number, and to honour the Mosai ordinance of the regular marshalling of the people in multiples of ten.—C.

³³ Mat. 14. 19; 15. 36; 26. 26. Lu. 24. 30. 1 Sa. 9.

³⁴ 13. De. 8. 10. 1 Ti. 4. 5.

³⁵ Lu. 9. 16. Jn. 6. 11. Ro.

³⁶ 14. 6. with Mat. 24. 45.

³⁷ De. 8. 3. Ps. 37. 16.

³⁸ 23. 1; 145. 15. 16. Pr. 13.

³⁹ 25. 6. Mat. 16. 9; 14. 20.

⁴⁰ 21. Lu. 9. 17; Jn. 6. 12-14.

⁴¹ 3. ver. 31. Jn. 6. 15-21.

⁴² Mat. 14. 22-33. Is. 42. 2.

⁴³ Their heart was hardened by the superstitious fear (ver. 49) that hindered them from examining the evidence of their senses and recognizing their Lord: by their ambition of worldly honours, that diverted their attention from spiritual things (see ch. 9. 34), and by that "slowness of heart," to consider the evidence and end

A. M. C. 4036.
A. D. C. 32.

¹ Or, over against.

² There were two Bethsaida's; one mentioned in Lu. 9. 10, sometimes called Julius, and situated on the east bank of the upper Jordan, not far from the Sea of Galilee: the other situated west of the Jordan, on the shore of the Sea of Galilee, near Capernaum and the plain of Gennesaret. The miracle of the loaves and fishes was performed near the former; after the miracle the disciples crossed the lake in a boat towards the latter.—P.

³ Rather, "when he had bid them farewell"—C.

⁴ ch. 1. 15. Jn. 6. 15.

⁵ Mat. 6. 6; 14. 23. Lu. 6. 12. ch. 3. 7. 13. Ac. 1. 12; 10. 9.

⁶ Mat. 14. 23. Jn. 6. 15; 17. 15. 54. 11.

⁷ Jn. 6. 1. 13.

⁸ Ge. 22. 14. Job 9. 8.

⁹ Ps. 40. 12. 1. 49. 10.

¹⁰ Lu. 24. 28. Ge. 32. 26.

¹¹ Would have passed by them. Not as some interpret "he went on as if he would have passed by, but, in reality, "he would have passed by, to give them greater and more continued demonstration of his total independence of the laws of matter.—C.

¹² Lu. 24. 37. Job 4. 14.

¹³ Ps. 88. 15.

¹⁴ Is. 41. 10; 43. 1. 2. Ps.

¹⁵ 40. 1. 2. Ro. 8. 31. Ge. 22.

¹⁶ 11. 12. Mat. 14. 27.

¹⁷ Ps. 29. 10; 93. 3. 4.

¹⁸ 107. 28-30. Mat. 14. 32-3.

¹⁹ 20.

²⁰ ch. 1. 27; 2. 12; 4. 47;

²¹ 5. 42; 37. 18. 18.

²² ch. 8. 17. Mat. 10. 9.

²³ Jn. 6. 16. Lu. 24. 25.

²⁴ ch. 8. 5; 9. 17; 16. 14. He.

²⁵ 3. 8. 13. Is. 63. 17.

²⁶ See note * in first column.

²⁷ Mat. 14. 34-36.

²⁸ A city on the west of the Sea of Galilee, Jn. 6. 24.

²⁹ They landed to the west of Jordan where it enters the lake.—C.

³⁰ They (the people of Gennesaret) knew him.—C.

³¹ Jn. 4. 28. Mat. 4. 24.

³² ch. 2. 1-3; 3. 7-10. Ge.

³³ 49. 10. Zec. 8. 20-23. Is.

³⁴ 52. 13.

³⁵ ch. 1. 31; 3. 10; 5. 97.

³⁶ Mat. 9. 20. Lu. 6. 19.

³⁷ Ac. 5. 15; 10. 12.

³⁸ Lu. 15. 38. 39.

³⁹ Or, *it*.

CHAP. VII.

¹ Mat. 15. 1-9. Lu. 5. 17; 11. 55; 24. 17; 25. 2.

² Or, common.

³ Mat. 23. 23; 24; 7. 3.

⁴ Or, diligently, or with the fist, or up to the elbow.

⁵ Ga. 1. 14. Col. 2. 8.

⁶ Mat. 23. 25. Lu. 11.

⁷ Job 9. 30. 31.

⁸ There was a positive law (Le. 15. 11) that the Israelites, on returning from any place of public concourse, should wash their hands before sitting down to eat, lest they should have been ceremonially defiled by touching anything unclean; but, as if they could improve, by adding to the divine law, the Pharisees insisted that none should eat, at any time, without having previously washed their hands. To this they added a multitude of other purifications, upon

other side before unto⁹ Bethsaida,¹ while he sent away the people.

46 And when he had sent them away,² he departed into a mountain to pray.

47 And^a when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.³

49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:

50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, ⁴Be of good cheer: it is I; be not afraid.

51 And^b he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For^c they considered not the miracle of the loaves: for their heart was hardened.⁴

53 ⁵And when they had passed over, they came into the land of ⁶Gennesaret,⁶ and drew to the shore.

54 And when they were come out of the ship, straightway they knew him,⁷

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch, if it were but the border of his garment: and as many as touched him⁸ were made whole.

CHAPTER VII.

1 The Pharisees find fault with the disciples for eating with unwashed hands. 8 They break the commandments of God by the traditions of men. 24 Meat defileth not a man. 24 He healeth the Syrophenician woman's daughter of an unclean spirit, 31 and one that was deaf, and had an impediment in his speech.

THEN came^a together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with defiled,¹ that is to say, with unwashed, hands, ²they found fault.

3 For the Pharisees, and all the Jews, except they wash *their* hands oft,² eat not, holding the tradition of the elders.



SIDON, FROM THE SEA. [Mark, vii:24.]—Sidon was one of the great cities of Phœnicia. The first journey our Savior ever made outside of Palestine proper was into Phœnicia. It is not known whether He ever entered into Tyre or Sidon. We are told that He went into the borders of Tyre and Sidon and entered into a house, and would have no man know it, but He could not be hid. It was during

this excursion into the country of the heathen that He drove the unclean spirit from the daughter of the Syro-Phœnician woman. From what is said of St. Paul in Acts, xxvii:3, we are authorized to conclude that he had friends in Sidon, and that he made a visit to the city during one of the missionary journeys. Silks and fruits are extensively raised in the neighborhood of Sidon to-day.

to hold, *as* the washing of cups, and pots,⁴ brazen vessels, and of ⁵tables.⁶

5 Then the Pharisees and scribes asked him, Why^a walk not thy disciples according to the tradition of the elders, but eat bread with unwashed hands?

6 He answered and said unto them, Well hath Esaias prophesied of you ⁷'hypocrites,' ⁸as it is written, ⁹'This people honoureth me with their lips, but their heart is far from me.

7 Howbeit, in vain do they worship me, teaching *for* doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, 'Full well ye reject⁸ the commandment of God, that ye may keep your own tradition.

10 For Moses said, 'Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

11 But ye say, If a man shall say to his father or mother, *It is* Corban,⁹ that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.*

12 And ye suffer him no more to do ought for his father or his mother;

13 Making^a the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 ¶ And^b when he had called all the people *unto him*, he said unto them, Hearken unto me every one *of you*, and understand:

15 There^c is nothing from without a man that, entering into him, can defile him: but the things which come out of him, those are they that defile the man.

16 If^d any man have ears to hear, let him hear.

17 And^e when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, 'Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him;

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4 Sextarius, containing 33 solid inches.

5 Or, *beds*.—[Rather, 'seats, forms, or benches' on which they sat.—C.]

6 The explanations contained in ver. 2-4 are peculiar to Mark: they are not found in the parallel passage in Mat. xv. The reason is, Matthew wrote for Jews who were familiar with their own traditions and customs; but Mark wrote for Gentiles who required full information on such matters ere they could comprehend the force and meaning of Christ's rebuke.—P.

7 Mat. 23:13-15; 23:23, 24. Col. 2:8, 18. Lu. 11:42.

8 Mat. 23:13-15.

9 *Hypocrites*.—He that knew the heart of man, could justly apply the title; but to others this will furnish no authority, unless where 'the tree is known by its fruits.'—C.

10 Is. 29:13; 1:11-15. Mat. 15:8, 9. Eze. 33:31. Col. 2:18-22. Tit. 1:14, 16, 2. Ti. 1:11, 12, 16, 2. Is. 24:5. Je. 7:23, 24. 16, 17. 2 Th. 2:4. Da. 7:25. Ps. 135.

11 Or, *frustrate*, ver. 13.

12 Ex. 20:12; 21:17. Le. 19:320, 9. De 5:16; 21:18; 27:16, 17. Pr. 20:20; 22:30, 17.

13 Mat. 15:5; 23:18. Le. xxvii. All that I could spare is dedicated to God, with 1 Ti. 5:8.

14 Pr. 1:25. Ho. 8:12. Is. 24:5. Je. 44:16, 17. Ga. 1:14. 1 Ti. 1:6, 7. Ti. 1:14.

15 Mat. 15:10-20; 11:15; 16:9-11; 22:29. Ps. 8:4, 9, 23. Pr. 8:5. Is. 6:9. Ac. 10:14, 15. Ro. 14:17. 1 Co. 8:8; 10:25. 1 Ti. 4:4. Tit. 1:15. Ja. 3:6.

16 See ver. 14; ch. 4:9. Mat. 11:15.

17 Mat. 13:36; 15:15. Ac. 8:30, 31.

18 Mat. 15:16, 17; 16:9. 11. He. 5:11. 1 Co. 3:2. De. 29:29. Is. 28:9, 10. See ver. 14.

* *Covetousness*. Not covetousness, but covetousness; that is, immoderate desire of wealth, and the sensual gratifications upon which wealth is so often expended.—*Wickedness* is also, in the original, *wickednesses*—ill-will, hatred, malice, with all their brood of evil-speaking, calumny, and false-witness.—*Foolishness*, forwardness, impetuosity, self-sufficiency, impudence, and inconsiderate rashness in speaking and acting.—C.

† Our Lord's course must have been over the ridge of Lebanon, probably by the old Phœnician road which connected Sidon with the colony at Laish; then by Caesarea—Phœbi, which was one of the cities of Decapolis, through the province of Gaulestus, to the eastern shore of the Sea of Galilee.—P.

A.M. cir. 4036.
A.D. cir. 32.

71 Co. 6:13. Col. 2:21.

2. Ja. 2:6. Mat. 12:34.

37. 1 Co. 5:11.

4 Ge. 6:5; 8:21. Mat.

15:10; 20:15. Pr. 6:14-

19. Je. 17:9. 4:14; 6:7.

(sa. 19-21. 1 Co. 6:9.

10. Ro. 1:13. Ac. 8:22.

Tit. 3:2, 3. Ju. 4:11.

1 See note * in first column.

2 Mat. 15:21-28. See

ch. 3, 8.

3 Is. 42:2. ch. 1:45; 2

13; 7:6, 31-33. Ju. 5:41;

7:18.

4 Ge. 49:10. Ps. 45:10;

87, 4.

5 Or, *Gentile*. Is. 11.

10; 42:25; 5:11.

6 See note on Mat.

15:22.—P.

7 ch. 10:14. Je. 49:11.

11 Ju. 1:8. Mat. 15:22; 4

23-25. 8:16.

8 Mat. 7:6; 10:5, 6.

Ro. 15:8; 9:4. with Ep.

3:12.

9 Ro. 15:8, 9. Ep. 2.

12-14. Mat. 5:45; 1:49.

10:42; 6:7; 45:22; 11:10.

55:6, 7. Ac. 13:46. Ro.

1:16.

11 Is. 57:16; 66:2. Mat.

15:28, 8, 10, 13. Ju. 4:50-

55.

12 Ch. 9:23; 1 Co. 10:13.

Ep. 3:20. 1 Ju. 3:8. Ps.

1:6, 7. Co. 1:20.

13 The minute points

of difference between

this narrative and

that in Mat. 15:21-28

are worthy of note.

Our Lord's words, 'I

am not sent but unto

the lost sheep of the

house of Israel,' are

not recorded by

Mark. They might

have been misunder-

stood by Gentiles,

who would have been

thereby discouraged

from embracing the

gospel.—P.

14 Mat. 15:29-31.

15 A country of ten

cities in east Galilee.

16 See note † in first

column.

17 Mat. 9:32. Lu. 11.

14. Mat. 19:15. ch. 8:22.

18 A man that was

born deaf, could not

by ordinary means,

have learned

to speak; and, there-

fore, could not be

said to have 'an

impediment in his

speech'; that is,

to be a stammerer. The

case seems to indi-

cate one that had

been born with the

power of hearing, and

had learned the use of

the organs of speech;

but who, having lost

his hearing, and

whose tongue being

also partially affect-

ed, retained merely

the power of inartic-

ulate and unintel-

ligible sounds—and

was therefore, so far

as meaning was con-

cerned, absolutely

dumb. See ver. 37.—

C.

19 ch. 8:23; 40. Is. 42.

2. Mat. 7:6; 1 Ki. 17:19, 2.

Ki. 4:33. Ac. 9:40. Ju. 9.

6.

20 The object of

these actions, combin-

ing up to heaven, ver.

34, was to unite

the bodily and visi-

ble presence of Christ

on earth, with the

invisible and spiritual

power of his Father

in heaven.—C.

21 ch. 6:45. Ju. 11:33.

38, 41; 17. 1 He. 4:15.

22 He sighed over

the imperfections, suffer-

ings, and sorrows

of humanity.—C.

19 Because^a it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, 'That which cometh out of the man, that defileth the man.

21 For^b from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness,¹ wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

24 ¶ And^c from thence he arose, and went into the borders of Tyre and Sidon, and ^d'entered into an house, and would have no man know *it*: but he could not be hid.

25 For ^ea *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 The woman was a Greek,² a Syrophenician by nation;³ and ^f'she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, 'Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs.

28 And she answered and said unto him, Yes, Lord: ^g'yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, ^h'For this saying go thy way; the devil is gone out of thy daughter.

30 And ⁱ'when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.⁴

31 ¶ And^d again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of ⁵Decapolis.⁶

32 And ^j'they bring unto him one that was deaf, and had an impediment in his ^k'speech; and they beseech him to put his hand upon him.

33 And he took him ^l'aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;⁸

34 And ^m'looking up to heaven, he ⁿ'sighed, and saith unto him, Ephphatha, that is, Be opened.

supply every want. And he can feed them in a wilderness, or walk on floods for their help. If then he manifest his power and his glory in our deliverance, let us never turn again to folly, nor give way to hardness and unbelief.

manded by God, and offered up in faith and sincerity, can be acceptable to him or profitable to us. Alas! what an infernal fountain of wickedness is every unregenerate heart! It is ready to burst forth on every

complicated lusts and crimes! And it is a great mercy that Jesus Christ has power over all plagues. Let me then, conscious of sinful pollutions and miseries un-

35 And straightway his ears were opened, and the string of his tongue¹ was loosed, and he spake plain.²

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it;

37 And^b were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

CHAPTER VIII.

1 Christ feedeth the people miraculously: 10 refuseth to give a sign to the Pharisees: 14 admonisheth his disciples to beware of the leaven of the Pharisees, and of the leaven of Herod: 22 giveth a blind man his sight: 27 acknowledgeth that he is the Christ, who should suffer and rise again: 34 and exhorteth to patience in persecution for the profession of the gospel.

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing¹ to eat:

3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4 And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness?

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people.

7 And they had a few small fishes: and he blessed, and commanded to set them also before them.

8 So they did eat, and were filled: and they took up of the broken meat that was left seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

10 ¶ And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.²

A. M. C. 4080. A. D. C. 32.
1 ch. 1.27, 31, 42; 2.12, 3.15, 30, 42; 25; 10.52. Mat. 8.15 Ps. 33.9.15. 35.0.
1 The string of his tongue. The lingual nerve was restored to its power and function—his memory of words was restored, and he spake plain. All being intended to show that Jesus is Lord of the flesh, as well as of the spirit.
2 This miracle is only found in Mark, though it is doubtless embraced under the general statement in Mat. 15. 30. From the signs and means used by our Lord the miracle appears to have attracted even more than the ordinary attention.—P
3 ch. 4.45.3.12; 5.43.8. 26; 10.48. 15.42.2. Jn. 5. 41; 7.18.
4 ch. 1.27; 2.12; 4.41; 5.42.51.
5 Ps. 139. 14 Ac. 14. 11. Ge. 1.31. Is. 35.6. Mat. 11.5. Ex. 4.10, 11.
CHAP. VIII.
a Mat. 15.32-39.
b Mat. 9. 36; 14. 14. Ps. 103.13; 145. 6.9.15. 16; 146.9; 34.10; 23.1.5. He.4.15; 2.17; 5.2. 15. 93.7.15.
1 Have nothing.—That is, they had fasted at least one whole day, and part of two others—a period quite sufficient to reduce the young and the invalids to a state of debility and suffering.—C.
2 Mat. 15.32. 2 Ki. 4. 42, 43.7.2. Nu. 11.21.22. ch. 9.30, 37.52. Jn. 6.7-9. d Nu. 11.22 Mat. 14. 15; 15.34.
e ch. 6.39, 40.1 Co. 14. 33.40. 1 Ki. 10.5. Ps. 46. 10. Phil. 1.19.
f ch. 6.41; 14.22. Ro. 14.6. 1Sa. 9.15. Jn. 8.10. 1 Ti. 4.5. Mat. 26. 26; 24.45.
3 Matthew says (15. 30), "into the coasts of Magdala." Dalmanutha is not elsewhere mentioned; but it was probably some obscure village on the shore of the lake near Magdala.—P.
4 As the former miracle (ch. 7.32) seems to have been wrought upon a man who was not born, but had become deaf and dumb—so this seems to be wrought on a man who was not born blind, but had become so, probably early in life, by ophthalmia. This seems plain from his capacity of distinguishing between men and trees, which he could not have done had he been born totally blind. Note. Both miracles are intended to exemplify the restoration, and the latter the gradual progress to spiritual vision, frequently exemplified in the children of God.—C.

A. M. C. 4090. A. D. C. 32.
1 Mat. 16.1-4; 12.38; 22.23. 24. Ac. 5.17, 34; 23.6-8. Jn. 7.48. Lu. 12. 54-57. 11.10. Mat. 12.38; 10. 3. 22. 18. 1 Co. 12.22. Jn. 4.48.6.30.
2 ch. 5.9.19.
3 Mat. 12.29. 40. 16. 4. Jn. 1.17. 1 Co. 15.4. e Ps. 81.12. Ho. 4.17. Mat. 9.15.26.
4 Mat. 5.12 Ps. 37.16.
5 Pr. 10.27. M. 11.16. 6. Lu. 12.1. 13.1. 20. Le. 2.11. 1 Co. 5.0-8. ch. 12.13. Mat. xxiii.
6 And of Herod. Matthew says of the Sadducees, whence it is evident our Lord spake both of the Sadducees, and of Herod, either because Herod was a Sadducee, or because the Sadducees were the political friends of Herod. Matthew, who wrote for the Jews, mentions the Sadducees. Mark, who wrote for the Romans, mentions Herod, with whom he was historically acquainted.—C.
7 Mat. 16.7.
8 Mat. 9.12. 15.25. 25. ch. 2.8. Je. 17.10. Jn. 2.24.25. He.4.12.13. Re. 2.23 Ps. 139.1-4.
9 De. 29.4. Ps. 69.23; 94. 6. Is. 6.10; 42.18-20. 40.44.18. 63.17. ch. 3.5; 10.14; 5.29. 12. 2 Pe. 1. 12.
10 ch. 6. 34-44. Mat. 14. 17-21. Lu. 9.12-17. Jn. 6.2-13.
11 ver. 1-9. Mat. 15. 34-38. Ps. 111.25.
12 Mat. 16.11, 12. He. 5.12. Ps. 94.8. 1 Co. 3.2. Jn. 14.0.
13 Mat. 11.21. Jn. 1. 44.
14 Our Lord had embarked at, or near, Dalmanutha, and proceeded to the 'other side' of the sea, i. e. to the eastern, or rather north-eastern side. The Bethsaida here mentioned must therefore be the town sometimes called Bethsaida, which was situated on the east bank of the Jordan, about two miles above the lake.—P.
15 ch. 2.3. 5.28, 29; 6. 56. Is. 35.5. Mat. 11.5.
16 This miracle is recorded by Matthew alone—a clear internal proof that he is not a mere epitomiser of Matthew.—C.
17 ch. 7.35. 33.1 Ki. 17. 19. 2 Ki. 4.33. Is. 42.2.6. 7. Is. 5.4; 17.16; 9.6. Re. 3.18.
18 This is the only example of a progressive miracle, all others wrought by our Lord, not excepting that at Siloam (Jn. 9.6, 7), were instantaneous. But the miracle, it is evident from ver. 26, our Lord did not intend for the public, but for the man himself; therefore this progressive process is adopted the more to arrest his attention.—C.
19 See note * in first column.

11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? Verily I say unto you, There shall no sign be given unto this generation.

13 And he left them, and entering into the ship again departed to the other side.

14 ¶ Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.³

16 And they reasoned among themselves, saying, It is because we have no bread.

17 And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that ye do not understand?

22 ¶ And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.⁶

24 And he looked up, and said, I see men as trees, walking.⁷

25 After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

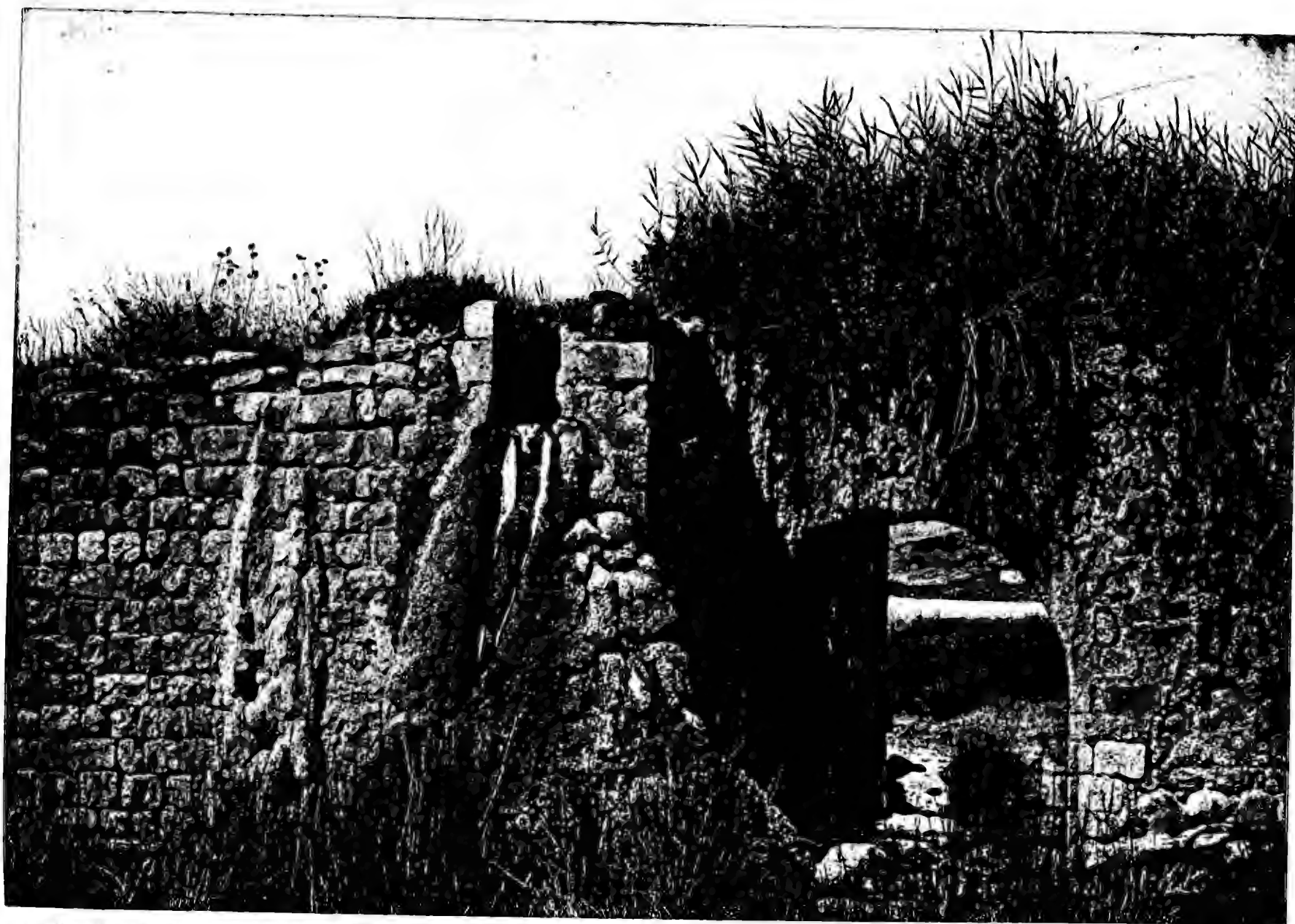
misinterpret his words or providence, nor ever forget his former mighty works. It is highly absurd to reject the most plain and proper evidences which he gives of his dignified character, and insist to be gratified with others, far less useful, merely because they are of our own contriving. Yea, infidelity and impenitent hardness of heart will work the most fearful ruin for those who indulge them. And Jesus will perform no miracles to gratify men's humours; but will abandon those who insist upon them to the heavy judgments which they deserve.

glory with him, we must now take up our cross and follow him: for if we be ashamed of him now, we must not expect to be honoured by him in the last judgment. And if in forsaking him we court worldly profits, pleasures, or honours, we shall fall into everlasting perdition. In death or judgment it will little avail us what our external circumstances in life were. And surely our great concern ought to be what shall become of our immortal souls in the eternal state.

when we see him not. He is risen from the dead, and ascended to glory; and will quickly return, without sin, unto our salvation. Let us then exercise ourselves, not in curious questions, but in humble faith and ardent desires. And let all the opposition we receive from devils and men render his return doubly welcome.—Alas! how early Satan enters into men! But when once entered, he holds fast his possession, and cruelly and basely abuses his subjects. And yet, in cases the

a Mat. 14.19. f Ps. 37.16; 93.1; 68.10; 107. 5.6; 145.16. Pr. 13.25. ver. 19, 20. Mat. 15.37, 38; 16.10. 1 Ki. 17.14-16. 2 Ki. 4.7. 42-44. j Mat. 15.39.

b Ju. 9.36. Is. 29.18. 1 Co. 13.12. Pr. 4.18. Job 17.9. c Mat. 13.12; 25.29. Phil. 1.6. Pr. 4.18. Is. 32.3. 1 Pe. 2.9. Job 17.9. 2 Pe. 3.18. Da. 12.4.



MILL AT BETHSAIDA—ON SITE OF THE ANCIENT CITY. [Mark, viii: 22-25.]—One of the most picturesque views on the Sea of Galilee is an old mill at Bethsaida. It is hardly to be supposed that this dates from the time of the ancient Bethsaida, but it stands upon the site of the ancient city, and serves to give a pathetic and picturesque impression of one of the great cities that stood upon

this sacred sea. It was in Bethsaida that a blind man was brought to our Savior, whom he took by the hand and led out of town and healed him. This whole place is given up now to rank grass and weeds, and utter loneliness and desolation claim a spot where once people thronged, and traded, and passed away. It gives us a striking picture of the vanity of building our hopes upon earthly places and prospects.

26 And he sent him away to his house,* saying, 'Neither go into the town, nor tell it to any in the town.

27 ¶ And^e Jesus went out, and his disciples, into the towns of Cæsarea Philippi:⁹ and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, 'John the Baptist: but some say, Elias; and others, One of the prophets.¹

29 And he saith unto them, But 'whom say ye that I am? And Peter answereth and saith unto him, 'Thou art the Christ.²

30 And he charged them that they should tell no man of him.

31 ¶ And^k he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

32 And he spake that saying 'openly. And Peter took him, and began to rebuke him.

33 But when he had turned about and looked on his disciples, 'he rebuked Peter, saying, Get thee behind me, Satan: for thou 'savourest not the things that be of God, but the things that be of men.

34 ¶ And when he had called the people unto him with his disciples also, he said unto them, 'Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For⁴ whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

36 For 'what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever⁵ therefore shall be ashamed of me, and of my words, in 'this adulterous and sinful generation, of him also shall the 'Son of man be ashamed, when he 'cometh in the glory of his Father, with the holy angels.

CHAPTER IX.

2 Jesus is transfigured. 11 He instructeth his disciples concerning the coming of Elias: 14 casteth out a dumb and deaf spirit: 30 foretelleth his own death and resurrection: 33 exhorteth his disciples to humility: 38 bidding them to hinder no one from working miracles in his name, and warning them to avoid offences.

AND he said unto them, 'Verily I say unto you, that there be some of them that stand here, which shall not taste of death, until they have seen the Son of man sitting at the right hand of power.

A.M. cir. 4036.
A.D. cir. 32.

8 As our Lord sent him to his house, yet prohibited him from going into the village, Bethsaida, it is evident the man was not of that town, and therefore he will not allow him to expend his evidence where he was not known, but to go to his house, where, from the knowledge of his character, every word would tell upon the people.—C.
9 Cæsarea Philippi stood on the southern slope of Hermon, beside the upper fountain of the Jordan. See note on Mat. 10. 13. In going to it our Lord most probably travelled along the east bank of the Jordan, through the rich and beautiful scenery of western Bashan.—P.
10 Mat. 14.2 ch.6.14.
11 Jn. 1.41-46; 9.27; 14.42. 1 Jn. 4.15; 5.1-5. Ac. 8.37; 9.20.
12 The omission here of all the favourable circumstances mentioned by Matthew gives strong corroboration to the opinion that Mark wrote under the immediate eye of Peter; who, so far from allowing his own praise to be celebrated, is at pains, as it were, to suppress whatever might seem intended for his personal honour. And intended as his Gospel was for Roman converts, the omission ministers a providential rebuke to the system of despotism in this world, and of assumed power in the world to come, which the Papal power has attempted to establish and maintain by a false interpretation of our Lord's reply to Peter.—C.
13 Ch. 9.9; ver. 26; ch. 7. 36. Lu. 9.21, 22. 1 Co. 2.8.
14 Mat. 16. 21; 17. 22, 23; 20. 17, 18; 26. 31, 32. 33. Lu. 9.22; 18. 31; 24. 26. 18. 53. 2-10. Ps. 118. 22. Jn. 16. 1, 7. 1 Co. 15. 4. 1 Jn. 16. 21; 17. 19; 13. 14; 51.
15 Re. 3. 19. 2 Sa. 19. 22. Ps. 27. 7. Jn. 6. 70; 8. 44. Ac. 1. 3. 10. 1 Co. 5. 5. Ro. 8. 7, 8. 1 Co. 2. 14. 2 Co. 2. 10. Ja. 3. 15.
16 Mat. 10. 24-28. Lu. 9. 23-27; 14. 27. 1 Ti. 2. 12. Mat. 10. 32-39. Ga. 5. 24; 6. 14. Ac. 14. 22. Col. 1. 24. Es. 45. 16. 1 Th. 3. 12. 1 Ti. 1. 12. 1 Co. 3. 18. Phil. 3. 7. He. 11. 24.
17 Es. 45. 14. Mat. 17. 39. 16. 25. Lu. 9. 24; 17. 33. Jn. 12. 25. 1 Ti. 2. 11; 4. 6. Ga. 6. 12. Re. 2. 10; 7. 14-17; 12. 11. He. 11. 35. 1 Jn. 2. 4. Mat. 16. 26. Lu. 9. 25; 12. 19, 20. Ps. 49. 7, 8. 1 Pe. 1. 18, 19.
18 Mat. 10. 33. Lu. 12. 8. 2 Ti. 1. 8; 2. 12. 1 Jn. 2. 23.
19 Mat. 16. 43; 7. 14. Da. 7. 13. Ps. 80. 17. Zec. 13. 7. Jn. 1. 14. Mat. 16. 11.
20 Mat. 24. 30; 25. 31; 26. 64. Zec. 14. 5. Jude. 14. Job 10. 25. Da. 7. 10.
CHAP. IX.
1 Mat. 16. 28; 28. 64. Lu. 9. 27; 12. 18. Jn. 8. 52. He. 2. 8; 9. 12. 28.
2 Mat. 17. 1-13. Lu. 9. 28-36.
3 Ch. 5. 37; 14. 33.

A.M. cir. 4036.
A.D. cir. 32.

tongues upon the day of Pentecost; Ac. 2. 4, and, within that generation, it came in providential and physical power at the capture of Jerusalem and the dissolution of the Jewish polity.—C.
17 Ex. 34. 29, 35. Is. 13. 17. Jn. 1. 14. 2 Pe. 1. 16. 17. Mat. 28. 3. Da. 7. 9. 8. ch. 4. 11. Ac. 10. 43. Ro. 7. 1. Lu. 24. 27, 44. 1 Pe. 1. 10, 11.
18 Ps. 10. 6; 63. 2. 84. 10. 1 Da. 10. 15. Re. 1. 17. 2. Pe. 1. 17. Ex. 40. 34. 1 Ki. 8. 10. Ps. 57. 2. Re. 15. 8.
19 2. Pe. 1. 17. Mat. 17. 5. 3. 17. 14. 1. 1. 2. 7. Jn. 1. 14; 3. 10; 1. 34. Col. 1. 13.
20 Ex. 23. 21. De. 18. 15. 18. A. 1. 1. He. 2. 3; 3. 1. 12. 25, 26.
21 ver. 30; ch. 1. 45; 5. 43; 7. 36. 8. 30. Mat. 17. 20. Lu. 9. 36. 15. 42. 2. Jn. 5. 41; 18.
22 The construction and meaning of this passage has given rise to much critical discussion. Perhaps it would be rendered more intelligibly thus: 'And upon that word (of Jesus respecting his resurrection from the dead) they lay special hold, questioning among themselves, &c.—C.
23 Ac. 27. 18. Jn. 2. 19. ch. 8. 31; ver. 31; ch. 10. 34. xvi. Mat. xxviii. Lu. 24. 44.
24 Not that they questioned the general resurrection, but having learned from the Scriptures that Messiah should live for ever, they cannot comprehend what is meant by his rising from the dead. See ver. 32; C.
25 Mat. 4. 5. Mat. 17. 10; 11. 14. 15. 40. 3. Mal. 3. 1.
26 Ch. 1. 2. 9; 6. 16-29. Mat. 11. 11; 21. 18, 19. 12. 21. 24. 25. Lu. 1. 1. 11. Jn. 1. 6-36; 3. 23-36; 5. 33.
27 Few verses have caused more perplexity to critical expositors, and few have been subjected to more emendatory violence. May not, however, the whole of this violence be well avoided, and the meaning be clearly deduced, merely by supplying the second clause of ver. 12, thus, 'And (he answered and said to them) how it is written of the Son of man, &c., and prefacing ver. 13 thus, 'And he (he answered) 'But I say unto you, &c., 'as it is written of him: thus displaying the parallel of prophecy and suffering between the type and the antitype.—C.
28 Ps. 22. 1-21; 50. 1-21. Is. 50. 5; 52. 14; 53. 1. Da. 9. 24, 26. Zec. 13. 7.
29 Ps. 74. 22. Lu. 23. 11. Phil. 2. 7.
30 Mat. 11. 14. Lu. 1. 17. 1. Mat. 17. 14-21. Lu. 9. 37-42.
31 ver. 2. 3. Ex. 34. 30. It seems the lustre of his face still partly continued.
32 It would seem from the amazement of the people, that they must have observed something unusual in the appearance of our Lord. Probably the glory of the transfiguration had not yet altogether departed.—C.
33 ver. 14. ch. 8. 11. Lu. 11. 53, 54.
34 Or, among yourselves.

themselves: and he was 'transfigured before them.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And 'there appeared unto them Elias, with Moses; and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is 'good for us to be here: and let us make three tabernacles: one for thee, and one for Moses, and one for Elias.

6 For he 'wist not what to say; for they were sore afraid.

7 And^j there was a cloud that overshadowed them: and a voice came out of the cloud, saying, 'This is my beloved Son; 'hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, 'he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves,² questioning one with another what 'the rising from the dead³ should mean.

11 ¶ And they asked him, saying, Why say the scribes that 'Elias must first come?

12 And he answered and told them, 'Elias verily cometh first, and restoreth all 'things; and 'how it is written of the Son of man, that he must suffer many things, and be 'set at nought.

13 But I say unto you, 'That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

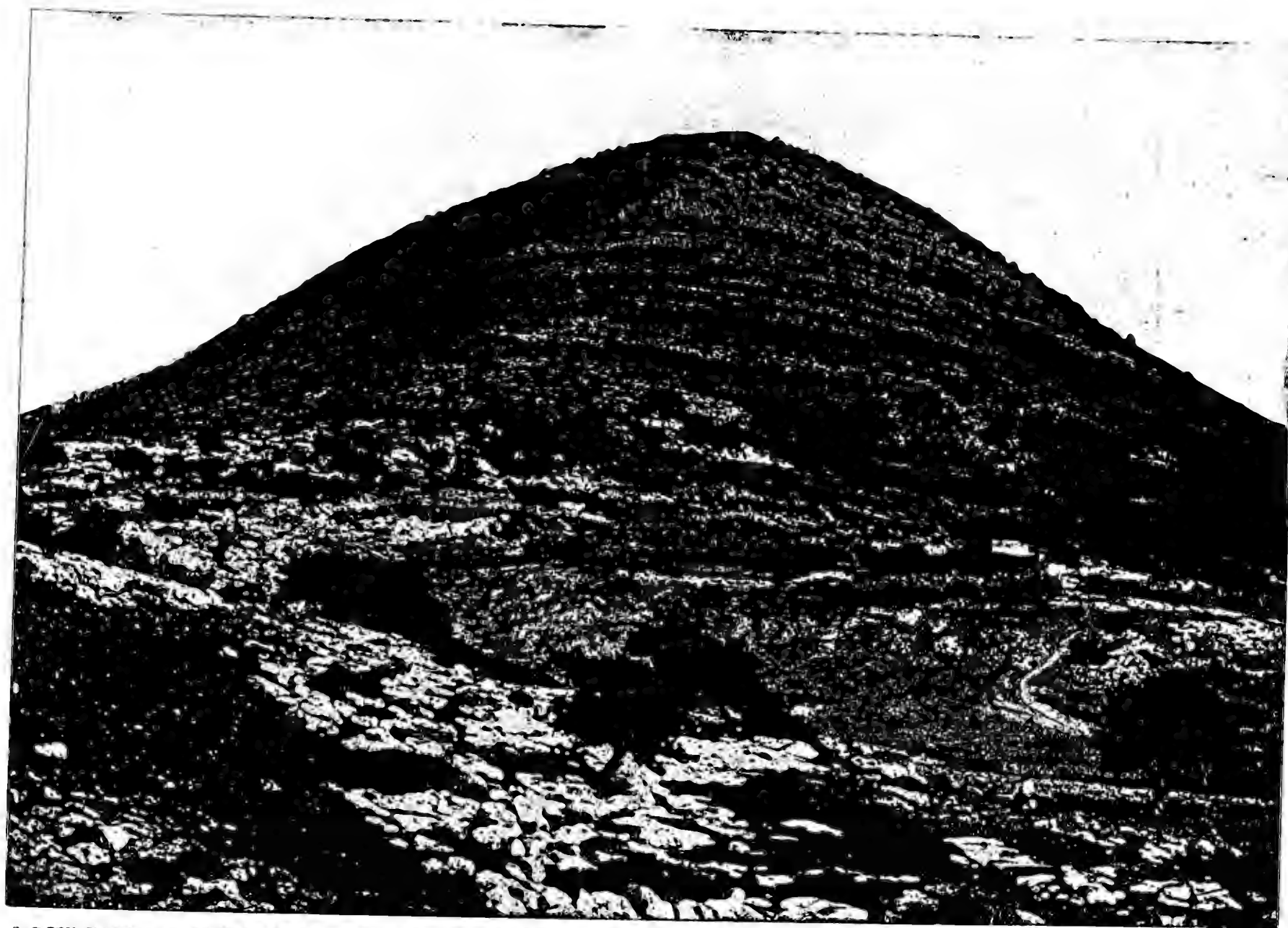
14 ¶ And⁴ when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed;⁵ and running to him, saluted him.⁶

16 And he asked the scribes, What 'question ye with them?⁷

17 And one of the multitude answered and said, Master, 'I have brought unto thee my son, which hath a dumb spirit:

18 And⁸ wheresoever he taketh him, he tear-eth him;⁹ and he foameth, and gnasheth with his teeth, and pineth away; and I spake to thy disciples, that they should cast him out, and



MOUNT TABOR. [Mark, ix:2.]—Mount Tabor competes with Mount Hermon for the glory of being the place of the Transfiguration of our Savior. It is on the road from Jerusalem to Nazareth, and in sight of the latter city. It is one of the mountains upon which our Savior, in his boyhood, doubtless looked every day. It would not seem strange if this had been the mountain selected for the Transfigura-

tion. It is unique in its features. Upon the top of this mountain there are the ruins of an old church, and all who pass this way make a pilgrimage to its top. One of the most magnificent panoramic views can be obtained from the top of Tabor. It overlooks the plain of Jezreel and Nazareth, and the Sea of Galilee, and the Gadarene country, and Mount Carmel far to the south on the shore of the Mediterranean Sea.

4 And they said, 'Moses suffered³ to write a bill of divorcement, and to put *her* away.

5 And Jesus answered and said unto them, For⁴ the hardness of your heart he wrote you this precept:

6 But⁵ from the beginning of the creation God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 And⁶ they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What⁷ therefore God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same *matter*.

11 And he saith unto them, 'Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 ¶ And⁸ they brought young children to him, that he should touch them: and *his* disciples rebuked those that brought *them*.

14 But when Jesus saw *it*, he 'was much displeased, and said unto them, 'Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.'

15 Verily I say unto you, 'Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And⁹ he took them up in his arms, put *his* hands upon them, and blessed them.

17 ¶ And¹⁰ when he was gone forth into the way, there came one running, and kneeled to him, and asked him, 'Good Master, 'what shall I do that I may inherit eternal life?

18 And Jesus said unto him, 'Why callest thou me good? *There* is none good, but one, *that is*, God.'

19 Thou¹¹ knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, 'all these have I observed from my youth.

21 Then¹² Jesus, beholding him, loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, 'take up the cross, and follow me

A.M. cir. 4037.
A.D. cir. 33.

De. 24. 1. Je. 3. 1.
Mat. 5. 31, 32.

3 *Moses suffered*

The word in Mat. 19.

7. 15. *commanded*

How then can the

difference of state

be reconciled

with historical accu-

racy or verbal in-

spiration? In the

simplest manner pos-

sible—that during a

lengthened confer-

ence, both phrases

were used—while

each evangelist chose

as he was guided by

the Holy Ghost—C.

g De. 9. 6; 31. 27. Ac.

7. 51; 13. 18; 14. 16.

g Ge. 1. 27; 5. 2; 2. 24.

Mal. 2. 14-16, with Je.

6. 16.

g Ge. 2. 24. Ep. 5. 31.

1 Co. 6. 16.

g Mat. 5. 31, 32. Mal.

2. 14-16. Ro. 7. 3. 1 Co.

7. 10-13.

g Mat. 5. 32; 19. 9. Lu.

16. 18. Ro. 7. 1-3. Mal. 2.

14-16. 1 Co. 7. 10-13.

g Mat. 19. 13. Lu. 18.

15. 10. Ge. 48. 14. 15.

Je. 40. 11.

n ch. 9. 38. Mat. 15.

23; 19. 13.

g ch. 3. 5; 8. 33; 9. 39.

g Lu. 9. 54-56. Ep. 4. 26.

g Mat. 18. 3; 10. 14.

Lu. 18. 10. Ge. 17. 7. De.

29. 11. 1 Co. 14. 20. Re.

14. 5. Ps. 8. 17; 23. 26. Ec.

12. 1. Ps. 34. 11; 45. 10.

4 Allord remarks on

this passage:—'We

can hardly read our

Lord's solemn say-

ing, without seeing

that it reaches

farther than the mere

then present occa-

sion. It might one

day become a ques-

tion whether the new

Christian covenant of

repentance and faith

could take in the un-

conscious infant, as

the old covenant did:

—whether when Je-

sus was no longer on

earth, little children

might be brought to

him, dedicated to his

service, and made

partakers of his

blessing. . . Our

Lord furnishes the

church, by anticipa-

tion, with an answer

to it for all ages. Not

only may the little

infants be brought to

him; but in order for

us who are mature to

come to him, we must

cast away all that

wherein our maturity

has caused us to dif-

fer from them, and

become like them.

Not only is infant

baptism justified, but

it is (abstractly con-

sidered)—not as a

preparation for it,

which from the na-

ture of the case is

precluded; the nor-

mal pattern of all

baptism: none can

enter God's kingdom

except as an infant.

—P.

g Mat. 18. 3; 20. 26. 1

Pe. 2. 1, 2. Jn. 3. 3, 5, 6.

Ro. 12. 2. Ep. 4. 24. Col.

3. 10. 2 Co. 5. 17. Ga. 6. 15.

g Ge. 48. 14; 49. 26. Lu.

4. 40; 13. 13. Is. 40. 11.

Nu. 8. 10.

g Mat. 19. 16-22. Lu.

18. 18-23.

g Jn. 3. 21; 11. 28.

g Jn. 6. 28. Ac. 2. 37.

Ex. 19. 8. Ro. 9. 31; 32.

10. 2. 3. 2. 17. 18. Ga. 2.

16; 3. 10, 12.

g 1 Sa. 2. 2. Ps. 86. 5.

110. 68. 1a. 1. 17.

g See note below.

g Gal. 4. 21. Ex. 20. 12.

17. De. 5. 16-21. Ro. 13.

9. Ja. 2. 11. Le. xix. Ga.

5. 14.

g Phi. 3. 6. Tit. 1. 16. 2

Ti. 3. 5. 15. 8. 2. Eze. 33.

31. 12. Mal. 3. 8. Ro. 7. 9.

Lu. 18. 11, 12.

g ch. 8. 34. Lu. 12. 37.

16. 9. Ja. 2. 10. 1. Ti. 6. 18.

10. Ac. 2. 44; 4. 30, 34.

A.M. cir. 4037.
A.D. cir. 33.

his divinity. The per-

son who addressed

him, called him 'good.'

& yet believed him to

be but a man. In that

application our Lord

rejoices the title.

None but God can

be 'good.' The man

had judged from the

words he heard, and

the sense he saw, that

Christ was God.

He had judged right-

ly, and now our Lord

shows him that the

necessary inference

was that Christ, whose

words and acts, row-

ed him to be 'good,'

must be God.—P.

g Jn. 31. 24. Hab. 2.

9. Ps. 57. 7; 62. 10, 17, 14.

Pr. 11. 28; 16. 11; 23. 5. 1

Ti. 6. 17. Re. 3. 17.

g Mat. 7. 14. Lu. 13.

24. Nu. 24. 23.

g Jn. 10. 13; 14. 2. Ge.

18. 14. Je. 32. 17, 27. Zec.

8. 6. Lu. 1. 37. He. 7. 25.

Is. 61. 1.

g Mat. 19. 27-30. Lu.

18. 28-30. ch. 1. 20. Phi.

3. 7-9. De. 33. 9-11.

g Lu. 22. 28, 29. 2 Co.

6. 8.

g Ps. 19. 11. Is. 61. 10.

2 Ch. 25. 9.

g Rom. recollecting

that our Lord, and

therefore, to his dis-

ciples, 'whosoever

shall do the will of

the Father, was bro-

ther, and sister, and

mother' (Mat. 12. 49,

30), and on recog-

nizing the unbounded

charity and hospi-

tility of the primi-

tive church, there

will be no difficulty

in receiving this pro-

phesy, even in the

most literal sense.

—With persecu-

tions. Rather, 'Af-

ter or amidst perse-

cutions'—C.

g Mat. 10. 24. Jn. 16.

33. Ac. 14. 22. 2 Ti. 3. 12.

Col. 1. 24. He. 12. 6.

g These precious

words recorded by

Mark—'now in this

time,' show that the

rewards of the Chris-

tian are not wholly

future. He gets much

in this world—he gets

all that his heavenly

Father sees to be for

his good. The re-

stricting phrase,

'with persecutions,'

limits the promise,

and gives it a new

meaning. The words

are not to be taken

literally, but in a

higher sense. The

love of kindred is to

be supplied by those

who are bound to us

by closer and holier

ties than those of

earth—ties which be-

come stronger in

times of sorest trial

and persecution.—P.

g Mat. 19. 30; 20. 16, 8.

11, 12; 21. 13. Ac. 13. 46.

Lu. 13. 30. 7. 29, 30; 18.

14.

g Mat. 20. 17-19. Lu.

18. 31-34. Ps. 40. 8. Is. 53.

7. g They were amazed.

They were smit-

ten with undefinable

awe at the majesty

that began to manifest

more to appear in

his miracles, person,

and discourses; as

well as with a pro-

phetic presentment

the cup that I drink of: and with the baptism that I am baptized withal, shall ye be baptized:

40 But^a to sit on my right hand and on my left hand, is not mine to give; but *it shall be given to them* for whom it is prepared.

41 And ^{when} the ten heard *it*, they began to be much displeased with James and John.

42 But Jesus called them *to him*, and saith unto them, ^{Ye} know that they which are accounted² to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But^a so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For^b even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.³

46 ¶ And^c they came to Jericho: and as he went out⁴ of Jericho with his disciples and a great number of people, blind Bartimæus, the son of Timæus, sat by the highway-side, begging.

47 And when he heard that it was ^{Jesus} of Nazareth, he began to cry out, and say, Jesus, *thou* Son of David, have mercy on me.

48 And ^{many} charged him that he should hold his peace: but he cried the more a great deal, *Thou* Son of David, have mercy on me.

49 And^h Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, ^{Be} of good comfort, rise; he calleth thee.

50 Andⁱ he, casting away his garment,⁵ rose, and came to Jesus.

51 And Jesus answered and said unto him, What^k wilt thou that I should do unto thee? The blind man said unto him, Lord,⁶ that I might receive my sight.

52 And Jesus said unto him, ^{Go} thy way; thy faith hath ^{made} thee whole.⁸ And^a immediately he received his sight, and followed Jesus in the way.

CHAPTER XI.

1 Christ rideth with triumph into Jerusalem: 12 curseth a barren fig-tree: 15 purgeth the temple: 20 exhorteth his disciples to steadfastness of faith, and to forgive their enemies: 27 and defendeth the lawfulness of his actions, by the witness of John, who was a man sent of God.

AND when^a they came nigh to Jerusalem, unto Bethphage, and Bethany, at ^{the}

A.M. cir. 4037.
A.D. cir. 33.

1 Is. 50.11: 40. 3 Jn. 17.2, 6, 24. Mat. 5. 34. He. 11. 10. Ro. 6. 33. 1 Pe. 1. 34.

2 Lu. 22.24. Mat. 20. 24. Pr. 13. 10. Ja. 4. 1. Jo. 5. 2.

3 Lu. 22.25. Mat. 10. 25.

4 Or, think good.

5 ch. 9. 35. Mat. 20. 26-28. 18. 1.4: 23.8-13. Lu. 9.48: 22. 26, 27. 14. 17. 18. 14. Jn. 13. 12-17. 1 Co. 9.19-23. Ja. 4.4. 6.10. 1 Pe. 5.5, 6.

6 Mat. 11. 29: 28. 20: 26.28. Jn. 13.14. Phil. 2.5-8. He. 5.8. 1 Ti. 4.2.

7 Tit. 2.14. Ga. 3.13. 2 Co. 5.21. Da. 9. 24.26. See Mat. 20.28. Is. 53.10-12. 1 Pe. 1.19.

8 A clear and decisive proof that our Lord did not consider his life a mere example, or his death a mere martyrdom in confirmation of his doctrine; but his death, a true sacrifice for sin; and his rising, the bringing of an everlasting righteousness.—C.

9 Mat. 20.29-34. Lu. 18. 35-43. with Is. 59. 10.

10 The solution of the apparent contradictions in this narrative is reserved for note on Lu. 18. 35.—C.

11 Mat. 1.21: 23. Lu. 4.16. Jn. 1.45.49.

12 Is. 11.1. Je. 23. 5, 6. Mat. 1.19, 27: 12.23: 15. 22. 22.45. Ro. 1.3.4. Re. 22.16.

13 Mat. 20. 31: 19.13: 15. 23. Lu. 18.1. Je. 29. 13. Ps. 62.12.

14 He. 4.15: 2. 17. Ps. 145.8. 86.15: 103.10-14.

15 Jn. 11.28. Is. 45.22.

16 Ec. 9.10. Phi. 1.7-9. Ca. 1.4. Ps. 84.24: 1.2.

17 A mark of great anxiety to rid himself of every impediment; and evidently the observation of an eye-witness. The action may also be well considered as emblematic of a sinner coming to, and a believer going after Christ; both 'laying aside every weight, and the sin that doth most easily entangle them'.—C.

18 ver. 36. Mat. 7.7, 8. with Is. 35.5.

19 Gr. *Rabboni*, Jn. 20.16.

20 Mat. 8.13: 15.28: 9. 22. Lu. 7.50. ch. 5. 34.

21 Or, saved thee.

22 The earnestness of this poor blind man surmounted all difficulties. 'Happy he who lets himself be restrained from faith and the cry of faith by nothing under the sun. Things are continually occurring which might have a tendency to turn us in part or wholly away from Christ. What then? So much the more does the blind cry out, and faith be- heve; and the more it is hindered, the more it is helped'.—P.

23 Ge. 1.3. Ps. 33.9. Is. 35.5. 42.18. Mat. 11.519. 29: 12.22. ch. 8.25.

CHAP. XI.

1 Mat. 21. 1-11. Lu. 19.29-40. Jn. 12.12-16.

2 Sa. 15. 30. 1 Ki. 11. 7. 2 Ki. 23.23. Lu. 22.30. Ac. 1.12. Zec. 14.4. ch. 13.3.

A.M. cir. 4037.
A.D. cir. 33.

1 See note on Mat. 21.1.—P.

2 Ps. 24. 1: 50. 10, 11. Ac. 10. 30. He. 1.2.

3 Ac. 17.25. 2 Co. 8.9. Zec. 9.9.

4 Doddridge has well remarked here, on our Lord's pre-science, even to the most minute and apparently fortuitous circumstances. 1. Ye shall find a colt. 2. on which no man ever sat; 3. bound with his mother; 4. where two ways meet; 5. as ye enter into the village; 6. the owner of which will at first seem unwilling that ye loose him; 7. but who, when he hears that I have need of him, will let him go. C.—This minuteness and circumstantiality of detail is one of the leading characteristics of Mark's Gospel. He was a close observer of facts.—P.

5 2 Ki. 9.13. Jn. 12.12-14: 1.14. Le. 23.40.

6 Ps. 118.24-26. Mat. 21.9: 39. Jn. 12.13.

7 Lu. 19.37. 38: 2.14: 1.30. Ps. 72. 17-19. Is. 9. 6, 7: 11. 2-4: 54.13: 53.12: Je. 33.15.

8 A Ps. 148.1.

9 Mat. 21.10-17. Lu. 19.45.

10 Zep. 1.12. Eze. 8.9.

11 Mat. 21.18.

12 Mat. 21.19. Lu. 13. 6-9: 19.42-44. Phi. 3.18.

13 2 Ti. 3.5. Tit. 1.16.

14 He. 6. 4-8. 10. 26-31. 2 Pe. 2.22. Mat. 24.4. 9. 45. 21.40-44. Re. 3.11. Is. 5.7.

15 The fig-tree produces its fruit before its leaves, so that the appearance of the leaves was evidence that the fruit should have been ripening; and as 'the time of figs (that is, the time for their being ripe and gathered) was not yet (come)', our Lord had an additional right to expect fruit. But here the infidel asks, Does not this ignorance strangely contrast with, or rather invalidate, the wonderful prophetic wisdom attributed to Jesus in the previous narrative? The answer is obvious. The visit was intended to furnish an emblem of the blighting curse that speedily follows a barren professor of the gospel.—C.

16 But even supposing this tree to have been no man's property, but growing on an absolute common, how could Jesus be justified in destroying it for ever? If this objection be of any force, it will go to arraign the providence of God, and all that are called laws of nature—by which thousands of plants, and shrubs, and trees are annually destroyed by canker, or blight, or storms; and as whatever proves too much, in reality proves nothing—so an objection that goes too far, is, in reality, no objection where it is applied.—C.

17 See note on Mat. 21.19.—P.

18 Mat. 21.12-16. Lu. 19.45-48. Jn. 2. 12-16. De. 12.25.

mount of Olives, he sendeth forth two of his disciples,¹

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*.

3 And if any man say unto you, Why do ye this?² say ye that ^{the} Lord ^{hath} need of him; and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without, in a place where two ways met; and they loose him.²

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, ^{and} cast their garments on him; and he sat upon him.

8 And many spread their garments in the way; and others cut down branches off the trees, and strawed *them* in the way.

9 And they that went before, and they that followed, ^{cried}, saying, Hosanna; Blessed *is* he that cometh in the name of the Lord:

10 Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: ^{Hosanna} in the highest.

11 And ^{Jesus} entered into Jerusalem, and into the temple: ^{and} when he had looked round about upon all things, and now the eventide was come, he went out to Bethany with the twelve.

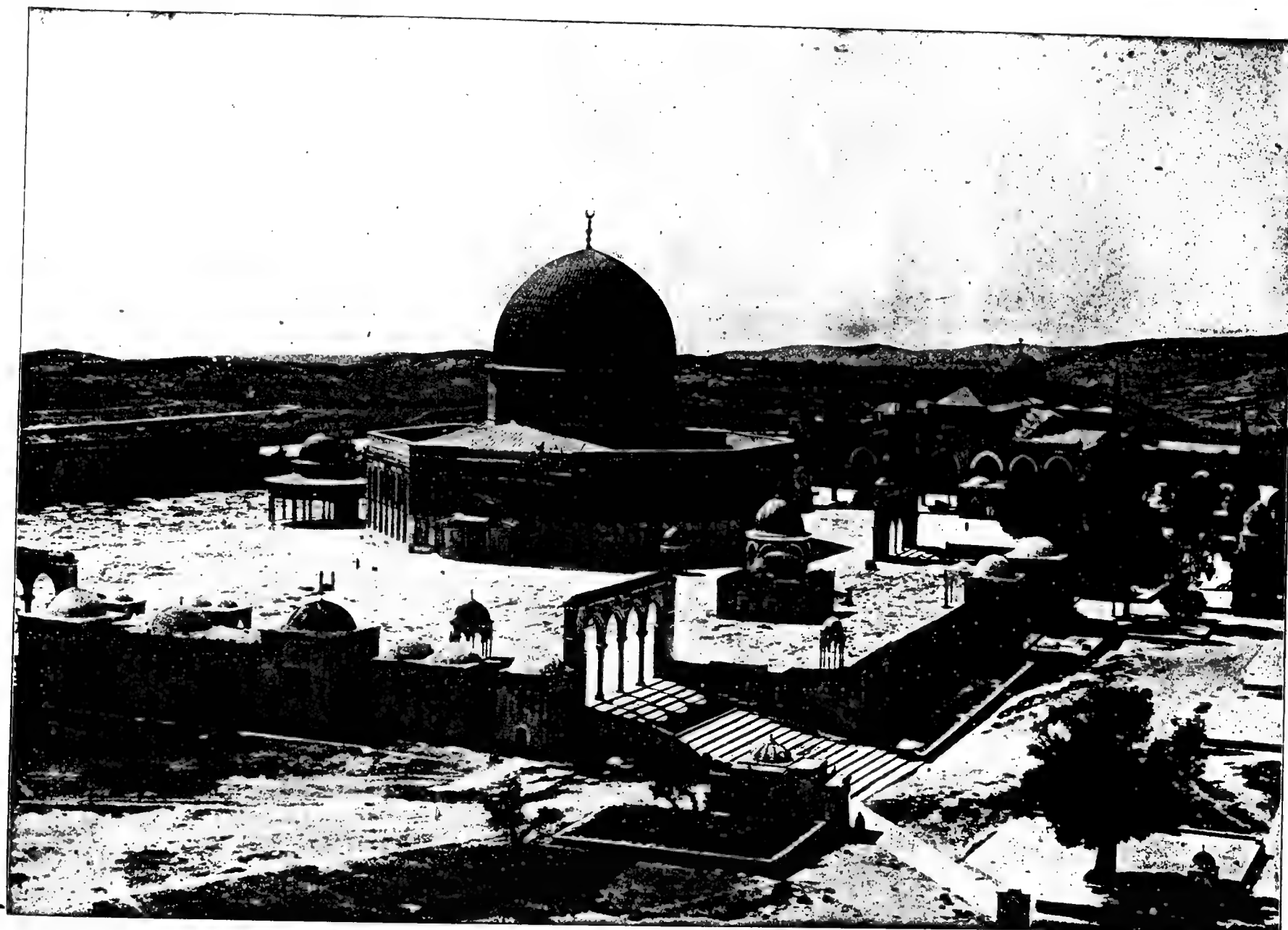
12 ¶ And^k on the morrow, when they were come from Bethany, he was hungry:

13 And^l seeing a fig-tree afar off, having leaves,³ he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not *yet*.

14 And Jesus answered and said unto it, No man⁴ eat fruit of thee hereafter for ever. And his disciples heard *it*.⁵

15 ¶ Andⁿ they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves;

16 And would not suffer that any man should carry *any* vessel through the temple.



SITE OF THE TEMPLE. [Mark, xi:27.]—This view gives us the best representation of the premises upon which the temple was situated to be possibly obtained from a photograph. It was taken from the top of a house in the neighborhood, and we are enabled to see the Mosque of Omar and the Mosque of El Aksa, with gates, tombs, pulpits and arches that belong to this wonderful spot. We are able to form a very satis-

factory idea of the area on which stood the temple of Solomon a thousand years before Christ, and on which stood the temple of Herod, into which our Savior entered at the time of the royal reception which the multitude gave him. What memories crowd upon us as we look at these sacred precincts! It was here that Abraham offered Isaac, and the scene calls up the illustrious names of Jewish and of Christian history.

17 And he taught, saying unto them, Is it not written, 'My house shall be called of all nations, the house of prayer?'⁶ but ye have made it a den of thieves.

18 And⁷ the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

19 And⁸ when even was come, he went out of the city.

20 ¶ And⁹ in the morning, as they passed by, they saw the fig-tree dried up from the roots.

21 And Peter, calling to remembrance, saith unto him, Master, behold, the fig-tree which thou cursedst is withered away!

22 And Jesus, answering, saith unto them, Have faith in God.⁷

23 For⁸ verily, I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass;⁸ he shall have whatsoever he saith.

24 Therefore I say unto you, 'What things soever ye desire when ye pray, believe that ye receive *them*, and ye shall have *them*.

25 And⁹ when ye stand⁹ praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses.

26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.¹

27 ¶ And⁷ they come again to Jerusalem: and as he was walking 'in the temple, there come to him 'the chief priests, and the scribes, and the elders,

28 And say unto him, 'By what authority doest thou these things? and who gave thee this authority to do these things?

29 And 'Jesus answered and said unto them, I will also ask of you one question,² and answer me, and I will tell you by what authority I do these things.

30 The³ baptism of John, was *it* from heaven, or of men? Answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not 'believe him?

32 But⁴ if we shall say, Of men; they feared the people: for all *men* counted John, that he was a prophet indeed.

A.M. cir. 4037.
A.D. cir. 33.

o Is. 56. 706. 7. Zec. 2. 11; 2. 20-23; with Je. 7. 11; Ho. 12. 7. Lu. 19. 40. Mat. 21. 13.
6 Or, an house of prayer for all nations.
7 Or, ver. 13; ch. 13. 1. Jn. 12. 36. Lu. 31. 37.
8 Mat. 21. 19; 20. 24. 42. 44. 50; 25. 6, 13. Job. xviii. 15. 10. 13. 14. He. 6. 8. 10. 26, 27.
9 Or, Have the faith of God; 2 Ch. 20. 20. 15. 7. Pr. 3. 5. Ps. 62. 8. ch. 5. 36. 9. 23.
1 Mat. 17. 20; 21. 21. Lu. 17. 6. Jn. 1. 5. 6. Ro. 14. 19. 20. 1. Co. 13. 2.
2 This description does not warrant an enthusiast to expect the fulfilment either of his desires or predictions, but the man who desires and foretells upon the direct warrant and promise of God.—C.
3 Mat. 7. 7, 11; 18. 19; 21. 22. Lu. 11. 9; 18. 1. Jn. 14. 13; 15. 16. 24. Jn. 1. 5. 6; 5. 10-18. 1 Jn. 3. 22. 5. 14. 15. 45. 11. Ge. 3. 26. Ps. 118. 5; 123. 2. 2. Co. 12. 8. He. 4. 16.
4 Mat. 6. 14; 18. 23. 35. Ep. 4. 32. Col. 3. 13. Mat. 7. 1, 2. Jn. 2. 13.
5 Starding is one among the various attitudes of prayer exemplified in Scripture see Zec. 3. 1. Lu. 18. 11, 13. Re. 11. 4; wherefore, upon account of their customary attitude, Christians should neither despise nor condemn one another.—C.
6 These words are found in Mark only. They were probably added by our Lord to prevent any wrong impression that might have been made on the minds of men by the cursing of the fig-tree. We are not warranted by that miracle in praying for judicial sentence upon our enemy. Forgiveness and love are the feelings we are commanded to cherish toward our fellowmen.—P.
7 Mat. 21. 23-32. Lu. 20. 1-8.
8 Mal. 3. 1. Hag. 2. 7. 9. 2. Ps. 2. 1-5; 22. 12, 16. Is. 53. 3. Ac. 4. 27, 28.
9 Nu. 16. 3. Ex. 2. 14. Ac. 7. 27; 14. 7. Mat. 7. 29.
10 Is. 52. 13. Am. 5. 13. Mat. 10. 16. Ep. 5. 15. Jn. 5. 13.
2 Or, thing.
3 ch. 1. 11. Mat. iii. Lu. iii. Jn. 1. 6-8; 3. 22; 16; 5. 32-36. Lu. 7. 24, 30. ch. 9. 13.
4 Jn. 1. 26, 29-36; 3. 28-36; 5. 33.
5 Mat. 3. 5, 6; 11. 9, 14. Jn. 1. 25; 5. 35. ch. 6. 20. Lu. 7. 26-30.
6 How wonderful are the ways of God! By the favour and fear of the people he restrains the priests and scribes and elders till the work of our Lord is completed; and by the versatility, and inconsistency, and heartlessness, and cruelty of that same people he delivers our Lord to his enemies, to judgment, and crucifixion! Thus bringing to pass 'his determinate purpose and counsel' by the most indeterminate.

A.M. cir. 4037.
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o Is. 1. 329. 14. Je. 8. 7. Ho. 4. 9. Ro. 1. 18, 21, 22, 28. 2 Co. 1. 15. 4. 14. 2 Th. 2. 9, 10. Is. 6. 9, 10.
7 Lu. 10. 21, 22. Pr. 26. 4. Job 5. 13.

CHAPTER XII.

a Mat. 21. 33-46. Lu. 20. 9-19. Is. 5. 1-4. Je. 21. Ps. 80. 8-15. Ca. 1. 12. Ex. xxxv. -xli. Le. 1. -xxv. 1 Ki. vi. -viii. Nu. in. vi. viii. De. 1. 15; 16. 18. 1. Ch. xxii. -xxvii.
b Ps. 1. 3. Ca. 8. 11, 12.
c Ki. 17. 13. 2 Ch. 36. 15. Je. 44. 4. Zec. 7. 7. Ne. 9. 29. He. 1. 1.
d Mt. 7. 1. Lu. 12. 48. Jn. 15. 1-8.
e 1 Ki. 22. 24. 2 Ch. 16. 10; 23. 19; 27. 36. 16. Je. xx. xxvi. xxxvii. xxxviii. 1 Th. 2. 15. Mat. 23. 34-37. Ac. 7. 23-59. He. 11. 36-37.
f Ne. 9. 30. Je. 7. 25.
g He. 1. 1. 2. Jn. 3. 16. Ro. 8. 3. Ga. 4. 4. Jn. 1. 14. Lu. 1. ii. iv., &c. Mat. i. -xv. ch. i. -xiii. Jn. i. -xvi.
1 The word 'well-beloved' is emphatic. A closer relationship—a relationship differing in kind from that existing between the Lord and the other messengers, is here intimated. Sonship implies unity of nature. Christ is the only-begotten Son.—P.
2 Ac. 2. 23, 36; 3. 15. 1 Co. 2. 8. 1 Th. 2. 15. Ps. 22. 6-23. 59. 1-21. Mat. 3. 20; 12. 14; 27. 40; xxvi. xxvii. ch. 3. 6. xiv. xv. Lu. 4. 28, 29; 11. 53. 54; xxvii. xxviii. Lu. x. vii. xii. xviii. xix. He. 13. 12.
3 He. 1. 2. Ps. 82. 2. 8, 9, 12.
4 Mat. 21. 41, 43, 44; 8. 11, 12; 43. 45; 23. 35-38; 22. 7. 3. 12; 24. 2-34. ch. xiii. Lu. 19. 27. 42-44. 20. 15, 16; 17. 22-37; 21. 6-13. Jn. 9. 39-41. Pr. 1. 21-32. Is. 5. 5-7. Da. 9. 26. Je. 17. 3. Ac. 28. 23-27. 1. c. xxvi. De. 4. 26, 27; xxviii. -xxxi. Ro. xi. Ac. 13. 46, 47.
5 Ps. 118. 22. Ac. 4. 11. 12. Ro. 9. 33. 1 Pe. 2. 7, 8. Is. 28. 16. Ep. 2. 14. 22; 1. 19-23. 1 Th. 2. 6-11. Mat. 16. 18.
6 See note on Mat. 21. 42.—P.
7 1 Ti. 3. 16. Ro. 16. 26, 27. Col. 1. 23-27. Ep. 3. 3-9. 1 Co. 2. 7.
8 ch. 11. 18. 32. Mat. 21. 26, 46. Lu. 20. 6, 19. Jn. 7. 19, 30.
9 See note * in first column.
10 Mat. 22. 15-22. Lu. 20. 20-26; 11. 53, 54. Ps. 2. 1. Je. 18. 18. Ec. 4. 4. Job 5. 2. Is. 29. 21.
11 ch. 8. 15. Mat. 16. 6.
12 The Herodians were those Jews who were attached to the family and policy of the Herods. They were less exclusive than the Pharisees, and they were inclined to make such a compromise between the Jewish law and Roman polity as might save to some extent the independence of the nation under the rule of the Herodian family. On questions of Jewish law, our Lord had completely silenced the charges and cavils of the Pharisees; in the hope, therefore, of entrapping him politically, and thus bringing upon him the judicial power of the civil governor of Galilee, the

33 And they answered and said unto Jesus, 'We cannot tell. And Jesus answering, saith unto them, 'Neither do I tell you by what authority I do these things.

CHAPTER XII.

1 In a parable of the vineyard let out to wicked husbandmen, Christ foretelleth the reprobation of the Jews, and the calling of the Gentiles. 13 He avoideth the snare of the Pharisees and Herodians about paying tribute to Cæsar: 18 confuteth the error of the Sadducees, who denied the resurrection: 28 resolveth the scribe, who questioned of the first commandment: 35 refuteth the opinion that the scribes held of Christ: 38 bidding the people to beware of their ambition and hypocrisy: 41 and commendeth the poor widow for her two mites, above all the gifts of the rich.

AND he^a began to speak unto them by *parables*. A *certain* man planted a vineyard, and set an hedge about *it*, and digged a *place* for the wine-fat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And^b at the season he sent to the husbandmen 'a servant, that he might receive from the husbandmen of the 'fruit of the vineyard.

3 And^c they caught *him*, and beat him, and sent *him* away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.

5 And again he sent another; and him they killed, 'and many others; beating some, and killing some.

6 Having^d yet therefore one son, his well-beloved,¹ he sent him also last unto them, saying, They will reverence my son.

7 But^e those husbandmen said among themselves, This is the 'heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed *him*, and cast *him* out of the vineyard.

9 What shall therefore the lord of the vineyard do? 'He will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this scripture; 'The stone which the builders rejected is become the head of the corner:²

11 This was the Lord's doing, and it 'is marvellous in our eyes?

12 And^f they sought to lay hold on him, but feared the people:³ for they knew that he had spoken the parable against them: and they left him, and went their way.

13 ¶ And^g they send unto him certain of the Pharisees and of the 'Herodians,⁴ to catch him

14 And when they were come, they say unto him, 'Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: 'Is it lawful to give tribute to Cæsar,⁵ or not?

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? Bring me a penny,⁶ that I may see it.

16 And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's.

17 And Jesus, answering, said unto them, Render^a to Cæsar the things that are Cæsar's, and to God the things that are God's. 'And they marvelled at him.

18 ¶ Then^a come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

19 Master, Moses wrote unto us, 'If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying, left no seed.

21 And the second took her, and died; neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering said unto them, Do ye not therefore err, because 'ye know not the scriptures,^b neither 'the power of God?

25 For when they shall rise from the dead, they neither marry nor are given in marriage; but are 'as the angels which are in heaven.

26 And as touching the dead, that they rise; have ye not read in the book of Moses, 'how in the bush? God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?⁸

27 He is not the God of the dead, but the God of the living: 'ye therefore do greatly err.

28 ¶ And^a one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all

A.M. cir. 4037.
A.D. cir. 33.

ch. 14. 43. Ps. 12. 2.
55. 21, with 2 Co. 1. 11.
Th. 2. 4. Ga. 1. 10. Ac.
10. 34. 15.

5 Ezr. 4. 13. Ac. 5. 38.
Mat. 17. 25. Je. 42. 4. 5.
20.

6 1. e. the Roman
emperor

7 ch. 3. 23. 11. Lu. 11.
10. 5. 54.

8 Sevenpence had.
penny. as Mat. 18. 1. 8.
20. 22. 19.

9 Mat. 17. 25. 27. 20.
21. Lu. 20. 25. Ro. 13. 7.
Pr. 22. 27. 1. e. 2. 17. Ec.
5. 4. 5. Mal. 1. 10.

10 1 Co. 14. 19. 20. Job
5. 12. 13. Mat. 22. 22. 33.
46. Lu. 20. 26.

11 Mat. 22. 23. 33. Lu.
20. 27. 39. Ac. 23. 8. 1 Co.
15. 12. 2. 1. 2. 17.

12 9 Co. 3. 8. 1. e. 25. 5. 6.
13 Ru. 1. 11. 13.

14 Is. 8. 20. 27. 11. 38. 9.
10. Ho. 4. 6. 8. 12. Jn. 10.
9. 31. Ro. 15. 12. 1. 1. 15.

15 17 Jn. 5. 39. Ac. 17. 11.
16 Job 10. 25. Eccl. 37.
5. 10. Da. 12. 3.

17 Ge. 17. 1. 8. 14. Je.
32. 17. ch. 10. 27. Lu. 1.
37. Ep. 1. 10. 20. Phi. 3.
21.

18 Mat. 22. 40. Lu. 20.
30. 1 Co. 15. 42. 53. 7. 39.
30. 1 Jn. 3. 2.

19 Ex. 3. 16. Ac. 7. 32.
Ge. 17. 2. 28. 21. 31. 9.
Le. 26. 12. He. 11. 16.
with Ro. 4. 17. Jn. 5. 21.

20 How in the bush.
The construction of
the Greek seems to
give 'the bush' as a
mark of the place in
the book of Moses,
from which our Lord
quoted, rather than
as the place whence
God spoke: a mode
of quotation and re-
ference natural, if not
necessary, before the
introduction of the
artificial form of
chapters and verses.
See Ro. 11. 2 — C.

21 It is important in
these days of scepti-
cism to observe that
our Lord brings his
proof of the doctrine
of the resurrection
from the Pentateuch,
which he ascribes
to Moses as author,
and whose authority
he appeals to as
unquestionable, be-
cause divine. — P.

22 ver 24.
A Mat. 22. 35-40. Lu.
10. 25-28.

23 Most probably
not from any sincere
approval of his doc-
trine, but as having
no personal interests
injuriously affected
by his success—as
pleased with his ex-
posure of the hypo-
crisy and covetous-
ness of the Pharisees
and scribes, as hav-
ing been more fre-
quently the witnesses
or recipients of his
benefits, and having
many undefined
hopes of advantage
from that change of
government which
they endeavoured to
effect by compelling
him to become their
king. Jn. 6. 15. Be-
sides, it is probable
that among 'the com-
mon people' there
were many sincere
believers; for expe-
rience proves that the
humblest doctrines
of the gospel are gen-
erally more welcome
to the poor than to
the rich; yet, thanks
be to God, while 'not
many mighty, not
many noble are call-
ed,' there are still
some who, like Jo-
seph of Arimathea,
the Roman centu-
rion, or the dignified
Ethiopian, are as the
salt of their various
orders.

24 A Mat. 22. 41-45. Lu.
20. 41-44.

25 2 Sa. 23. 2. 2. 1. 3. 16.
2 Pe. 1. 21. Ps. 110. 1. Ac.
1. 16. 2. 20. 34. 1 Co. 15.
25. He. 1. 3. 13. 4. 14. 8. 11.
10. 13.

26 We have proof
here of the doctrine
of inspiration. Da-
vid's words, as re-
corded in the book
of Psalms, are affirm-
ed to have been ut-
tered 'by (i.e. by the
inspiration of) the
Holy Ghost. — P.

27 Ro. 1. 3. 4. 5. Mat.
1. 1. 15. 22. Re. 22. 16

28 See note * in first
column.

29 ch. 4. 2. Mat. 23. 1. 5.
7. Lu. 11. 43. 20. 45-47.
14. 7. Jn. 9.

30 Mat. 23. 14. Lu. 20.
47. Eze. 22. 25. Mt. 3. 11.
2. 1. 4. 5. 6. Tit. 1. 11.
Mat. 6. 5. 7.

31 Mat. 11. 22. 24. Lu.
12. 47. 48.

32 Lu. 21. 1-4. 2. Ki. 12.
9.

33 In the 'court of
the women' were
thirteen chests for re-
ceiving the offerings
of the people as they
passed in and out of
the temple. To the
place where these
stood the name
'Treasury' appears
to have been given.
— P.

34 A piece of brass
money. See Mat. 10.
29.

35 It is the seventh
part of one piece of
that brass money.

36 Two mites are not
quite the fifth part of
a farthing.

37 ing how God can be
remembered amidst
the profusion of
riches, the bustle of
a camp, or the splen-
dour of a court. — C.

38 De. 6. 4. 5. 12. 30. 10.
6. Pr. 23. 26. Mat. 2. 37.
Lu. 10. 27. 1 Co. xiii. 1.
1. 11. 5.

39 The difference be-
tween the quotation
in Matthew (ch. 22.
35) and Mark is very
instructive. Matthew
wrote for the Jews,
who knew the whole
passage, and he
therefore, for the
sake of brevity,
quotes but a part, to
suggest the reman-
der. Mark, who wrote
for the Gentiles, who
previously knew no-
thing of the passage,
quotes the whole; and
as his record would
speedily pass into the
hands of polytheists,
he specially intro-
duces the Mosaic
testimony to the unity
of God and — C.

40 Le. 10. 18. Ro. 1. 4.
Ga. 5. 14. 1 Ti. 1. 5. Ja. 2.
2. 1 Jn. 3. 18. 1 Co. xiii.
Mat. 1. 22. 39. Lu. 10.
27. 36. 37.

41 De. 6. 4. 5. 7. 14. 39. 15.
45. 5. 6. 14. 22. 40. 9. 1 Co.
8. 4. 6.

42 1 Sa. 15. 22. 15. 1. 11.
17. 58. 5. 26. 3. Je. 6. 20.
7. 22. 23. Ho. 6. 6. Am. 5.
21. 24. Mi. 6. 8.

43 Ac. 26. 28. ch. 4. 16.
1. 14. 15.

44 An approval of
the doctrine of the
scribe, as placing him
far in advance of his
brethren, and proba-
bly a prophecy that
he would soon em-
brace the whole doc-
trine of Christ. — C.

45 'This man will
hold of that principle
in which the law and
the gospel are one;
he stood as it were
at the door of the
kingdom of God. He
only wanted repen-
tance and faith to be
within it (Alford). — P.

46 Mat. 22. 46. Lu. 14.
6. 5. 40.

47 Mat. 22. 41-45. Lu.
20. 41-44.

48 2 Sa. 23. 2. 2. 1. 3. 16.
2 Pe. 1. 21. Ps. 110. 1. Ac.
1. 16. 2. 20. 34. 1 Co. 15.
25. He. 1. 3. 13. 4. 14. 8. 11.
10. 13.

49 We have proof
here of the doctrine
of inspiration. Da-
vid's words, as re-
corded in the book
of Psalms, are affirm-
ed to have been ut-
tered 'by (i.e. by the
inspiration of) the
Holy Ghost. — P.

50 Ro. 1. 3. 4. 5. Mat.
1. 1. 15. 22. Re. 22. 16

51 See note * in first
column.

52 ch. 4. 2. Mat. 23. 1. 5.
7. Lu. 11. 43. 20. 45-47.
14. 7. Jn. 9.

53 Mat. 23. 14. Lu. 20.
47. Eze. 22. 25. Mt. 3. 11.
2. 1. 4. 5. 6. Tit. 1. 11.
Mat. 6. 5. 7.

54 Mat. 11. 22. 24. Lu.
12. 47. 48.

55 Lu. 21. 1-4. 2. Ki. 12.
9.

56 In the 'court of
the women' were
thirteen chests for re-
ceiving the offerings
of the people as they
passed in and out of
the temple. To the
place where these
stood the name
'Treasury' appears
to have been given.
— P.

57 A piece of brass
money. See Mat. 10.
29.

58 It is the seventh
part of one piece of
that brass money.

59 Two mites are not
quite the fifth part of
a farthing.

the commandments is, 'Hear,⁹ O Israel; the Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment.

31 And the second is like, *namely* this, 'Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for 'there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, 'is more than all whole burnt-offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, 'Thou art not 'far from the kingdom of God.² And^o no man after that durst ask him *any question*.

35 ¶ And^p Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?

36 For David himself said 'by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.³

37 David therefore himself calleth him Lord; and 'whence is he *then* his son? And the common people heard him gladly.⁴

38 ¶ And he said unto them in his doctrine, 'Beware of the scribes, which love to go in long clothing, and love salutations in the market-places,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts;

40 Which^t devour widows' houses, and for a pretence make long prayers: 'these shall receive greater damnation.

41 ¶ And^u Jesus sat over against the treasury,⁵ and beheld how the people cast 'money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two mites,⁷ which make a farthing.

43 And he called unto him his disciples, and saith unto them, 'Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury.

44 For ^{all} they did cast in of their abundance; but she of her want did cast in all that she had, *even* ^{all} her living.

CHAPTER XIII.

1 *Christ foretelleth the destruction of the temple: 9 the persecutions for the gospel: 10 that the gospel must be preached to all nations: 14 that great calamities shall happen to the Jews: 24 and the manner of his coming to judgment: 32 the hour whereof being known to none, every man is to watch and pray, that we be not found unprovided, when he cometh to each one particularly by death.*

AND as^a he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here!*

2 And Jesus, answering, said unto him, Seest thou these great buildings? ^{there} shall not be left one stone upon another, that shall not be thrown down.

3 ¶ And as he sat upon the mount of Olives, over against the temple, ^{Peter and James and John and Andrew asked him} ^{privately,}

4 Tell^e us, when shall these things be? and what *shall be* the sign² when all these things shall be fulfilled?

5 And Jesus, answering them, began to say, Take^o heed lest any *man* deceive you:

6 For^a many shall come in my name, saying, I am *Christ*; and shall deceive many.

7 Andⁱ when ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs be; but ^{the} end *shall* not be vet.

8 For^a nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are* the beginnings of sorrows.³

9 Butⁱ take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten;⁴ and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 And^a the gospel must first be published among all nations.

11 But^e when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

12 Now^p the brother shall betray the brother to death, and the father the son: and children shall rise up against *their* parents, and shall cause them to be put to death.

A.M. cir. 4037.
A.D. cir. 33.

y 1 Ch. 29. 3. 17. 2 Ch. 24. 10.
z De. 24. 6.

CHAP. XIII.

a Mat. 24. 1-8. Lu. 21. 5-11. Jn. 2. 20. Eze. 7. 20. 24. 21. 5.

b Lu. 21. 6. 19. 44. Je. 5. 10. 26. 18. Mt. 11. 2. 1. K. 9. 7. Eze. 7. 20-22. 24. 21. 25.

c ch. 1. 10. 19. 36. 37. 19. 21. 10. 35. 14. 33.

d Mat. 13. 10. 36.

e Mark's characteristic minuteness of detail leads him to give the names of the disciples who questioned our Lord. Peter stood, as usual, in the front. P.

f Mat. 24. 1. Lu. 21. 7. Da. 12. 6. 8. Jn. 21. 21. Ac. 1. 6.

g The apparent discrepancy between the questions in this place, and those given by Matthew (ch. 24. 3) is to be accounted for, not by any defect in the collection of Mark, but by that guidance of Spirit whereby he was led to select such points as would be most intelligible to his Roman readers. See ch. 12. 9. Besides, it is not to be imagined when four persons put the questions, that all should enquire exactly the same words. The Spirit, therefore, would direct the evangelist to choose, not the words Matthew had been directed to choose, but the words of any other of the four apostles more suited to the comprehension of the readers for whom the Gospel was first intended, as well as for the future edification of the church.—C.

h Je. 29. 8. Ep. 5. 6. Col. 2. 8. 1 Th. 2. 3. Re. 20. 7. 8. 1 Jn. 4. 1. 3. 7. Ga. 6. 7. Co. 9. 9. 15. 32.

i Ac. 5. 36-39. Je. 14. 14. 23. 21. 25. Jn. 5. 43. ver. 22.

j Je. 4. 10. 5. 10. 11. 51. 46. with Ps. 46. 1-3. 7. 1-5. 12. 7. Pr. 3. 25. Jn. 14. 1. 27. 18. 8. 12.

k Je. 4. 27. 5. 10. 18.

l Is. 19. 2. Hag. 2. 22. Zec. 14. 13. He. 12. 27. Da. 2. 44. Ac. 11. 28. Mat. 24. 8.

m Or, the pains of a woman in travail. Is. 37. 3. 66. 7. 8. Ps. 48. 5.

n Mat. 24. 9-14. Lu. 21. 12-19. Mat. 10. 17-22. 23. 34. 37. 26. 51. 21. 11. 6. Jn. 15. 20. 16. 2. Ac. 11. 28. 2 Th. 1. 5.

o Courts of judgment were held in the synagogues, where they punished offenders by scourging. This has been the custom in later times, and in some countries those suspected of a preference to Christianity have been secretly put to death in the synagogues.—C.

p Mat. 24. 14. 26. 13. 28. 18-20. ch. 16. 15. Re. 14. 6. Ro. 1. 8. 10. 18. 15. 19. Col. 1. 6. 23. Ac. 11. 28.

q Mat. 10. 19. 20. Ex. 4. 12. 2 Sa. 23. 2. Je. 1. 6. 9. Lu. 12. 11. 12. 21. 14. 15. Ac. 2. 4. 17. 4. 8. 31. 6. 10. 15. Da. 3. 16. 17.

r Mat. 10. 21. Eze. 38. 21. Mi. 7. 4-6. Jn. 15. 18-25. 16. 1-3.

A.M. cir. 4037.
A.D. cir. 33.

r La. 1. 10. Eze. 44. 9. De. 23. 3.

s See note on Mat. 24. 10.—P.

t Job 2. 4. Mat. 6. 25. Pr. 23. 3. He. 11. 7. Ac. 7. 18. 19. Lu. 17. 31. 35.

u The deputation that was sent on a mission of inquiry to the Church of Jerusalem, speaking of a *synagogue* but *ecclesiastic* *Engishman*, settled in Jerusalem, say (*Var. rative of their M. 3. 10. 29*, p. 14. 11. He told us that his own house has a staircase from the flat roof down into the street, by which he could descend and escape without passing through the hoist, if danger came for it. This explains the command of our Lord, 'Let him that is on the house-top not go down into the house, neither enter therein to take any thing out of the house.' In reference to that passage, he remarked that he could fully understand it, for he felt himself to be in the position of the disciples in the days before Jerusalem was destroyed.—L.

v Lu. 21. 23. 23. 29. Ho. 13. 10. De. 28. 56. 57.

w Le. 26. 14. 39. De. 28. 15-28. 29. 18. 25. 31. 17. 18. 32. 31. 31. Pr. 1. 24. 32. Ps. 21. 8. 12. 60. 27. 28. Is. 65. 12-15. See on Mat. 24. 21. Joel 2. 2. Da. 12. 1.

y Zec. 13. 8. 9. Is. 1. 9. 6. 13. 9. 8.

z Mat. 24. 23. Lu. 17. 23. 21. 8. De. 13. 1-3. 2. 12. 11.

a ver. 6. 2. Th. 2. 9. 11. De. 13. 1. 2. Re. 13. 3. 13. Jn. 5. 43. Mat. 7. 15. 2. Pe. 2. 13. 17.

b Jn. 6. 37. 10. 20. 28. 29. Ro. 8. 28-29. 1 Pe. 1. 5. 2. 1 Th. 2. 19. 1 Jn. 2. 19.

c ver. 5. Lu. 21. 8. 34. Mat. 7. 15. 2. Pe. 3. 17. Jn. 16. 1. Is. 44. 7. 8. 46. 10. 48. 5. 6.

d Mat. 24. 29-31. Lu. 21. 25-33. Joel 2. 30. 31. Ac. 2. 19. 20. Da. 12. 1. Zep. 1. 14. 18. Am. 5. 20. with Is. 13. 13. 24. 26. 29. Je. 4. 28. 2. Pe. 3. 10. 12. Eze. 32. 7. Re. 6. 12-17. 40. 11.

e Da. 7. 9-14. ch. 8. 38. 14. 60. Mat. 24. 29. 26. 64. 24. 30. Re. 1. 7. Zec. 14. 5. Ac. 1. 11. 1 Th. 4. 16. 2 Th. 1. 7-10. Mat. 25. 10. 31.

f Pr. 9. 5. Ps. 22. 27-31. xlv. lxxii. lxxxvii. Is. 2. 2-5. liv. lx. xlix. Zec. 2. 11. 8. 20-23. Jn. 10. 16. ch. 16. 15. 16. Mat. 28. 18-20. Ac. 1. 22. or 1 Co. 15. 52. 1 Th. 4. 16. Mat. 25. 31. 13. 41.

g Lu. 21. 29-33. Mat. 24. 32-35. Jn. 8. 12. 12. 17. 18. He. 10. 37. Mat. 10. 28. 23. 36. Eze. 7. 2-13. 12. 22-28.

h See note on Mat. 24. 31.—P.

i Mat. 24. 35. 5. 18. 2. Pe. 3. 10. Is. 40. 8. 52. 6. He. 1. 11. 1 Pe. 1. 25. Re. 20. 11.

j Mat. 24. 36-51. Lu. 17. 26-36. Mat. 25. 10, 19, 31. Jn. 5. 28. Ac. 1. 7. 17. 31. 1 Th. 5. 2. 2. Pe. 3. 10.

k To the thoughtful student of Scripture such a passage as this presents no difficulty. Christ was *man* as well as *God*. *A man* he was neither omniscient nor omnipotent. As *man* he hungered, and slept, and wept, and was weary.

desolation, spoken of by Daniel the prophet, standing ^{where} it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains:⁵

15 And^a let him that is on the house-top not go down into the house, neither enter *therein*, to take any thing out of his house.⁶

16 And let him that is in the field not turn back again for to take up his garment.

17 But^e woe to them that are with child, and to them that give suck in those days!

18 And pray ye that your flight be not in the winter.

19 For^a in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

20 And^e except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

21 And² then if any man shall say to you, Lo, here *is* Christ; or, Lo, *he is* there: believe *him* not:

22 For^a false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, ^{if it were} possible, even the elect.

23 But^e take ye heed; behold, I have foretold you all things.

24 ¶ But^a in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And^e then shall they see the Son of man coming in the clouds, with great power and glory.

27 And^o then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth, to the uttermost part of heaven.

28 Now learn a parable of the fig-tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, ^{know} that it is nigh, *even* at the doors.

30 Verily I say unto you, that this generation shall not pass, till all these things be ^{done}.

31 Heavenⁱ and earth shall pass away: but my words shall not pass away.

32 ¶ But^j of that day and *that* hour knoweth



MOUNTAINS OF JUDEA—SHOWING BIRTHPLACE OF JOHN THE BAPTIST. [Mark, xiii:14.]—In this view we have an excellent picture of the Judean mountains. We get an idea of the sweep of the hills, of the terraces of the mountains. About the center of the picture we see the olive groves, and then in the far distance, rising up from the side of the hill, we see a little village which, according to tradition, was the birthplace of John the Baptist. It was

to this village that Mary went to see her cousin Elizabeth, remaining with her six months. Here John the Baptist grew up, and there is a church in his memory there today, called the Church of St. John in the Desert. The character of the place where John the Baptist was born and brought up is in line with the character of that great preacher of repentance. It is solemn and lonely and severe.



BETHANY. [MARK, xiv: 3]—There is no village in the world outside of Bethlehem, where our Savior was born, more attractive than the village of Bethany, where He so often sojourned with His friends, Lazarus and Mary and Martha. Here Jesus came to rest after the toil and conflicts of the day in Jerusalem. Here He found friends who understood Him and sympathized with Him; and His connection with this little

village has endeared it to the hearts of the human race. Here took place the incident of the woman having the alabaster box of ointment, giving rise to an immortal lesson. There is nothing in its present appearance to win consideration for it. Because it was so often the home and resting-place of the Lord Jesus Christ is it so much loved and so often visited to-day. It is two miles from Jerusalem and on the road to Jericho.

34 For the Son of man is 'as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch^a ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning;

36 Lest comings suddenly, he find you sleeping.

37 And what I say unto you, I say unto all, Watch.^b

CHAPTER XIV.

1 A conspiracy against Christ. 3 Precious ointment is poured on his head by a woman. 10 Judas selleth his Master for money. 12 Christ himself foretelleth how he shall be betrayed by one of his disciples: 22 after the passover prepared, and eaten, instituteth his last supper: 26 declareth aforehand the flight of all his disciples, and Peter's denial of him. 43 Judas betrayeth him with a kiss. 46 He is apprehended in the garden, 53 falsely accused, and impiously condemned of the Jews' council: 65 shamefully abused by them. 66 Peter's denial, and repentance.

AFTER two^a days was the feast of the passover, and of unleavened bread:¹ and the chief priests and the scribes sought how they might take him by craft, and put him to death.

2 But^b they said, Not on the feast-day, lest there be an uproar of the people.

3 ¶ And^c being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster-box of ointment of spikenard,² very precious; and she brake the box,³ and poured it on his head.⁴

4 And^a there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence,⁵ and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone; why trouble ye her?⁶ she hath wrought a good work on me.

7 For^a ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

8 She hath done what she could:⁶ she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

10 ¶ And^a Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.⁷

11 And when they heard it, they were glad, and promised to give him money. And he

A. M. cir. 4037.
A. D. cir. 33

1 Mat. 25. 44-51; 25. 1-30. Lu. 10. 12-27.
2 Mat. 23. 14. Lu. 12. 39, 40. 21. 34. Ro. 13. 11.
3 Co. 15. 74. Ep. 5. 14. 2.
Pe. 3. 10. 13. Re. 3. 10.
15. Mat. 24. 42, 43. 13.
4 Ca. 3. 15. 2. Mat. 25. 5. Lu. 1. 34. 1 Th. 5. 6, 7.
5 Lu. 1. 34. Ro. 13. 11-13.
6 1 Pe. 1. 12. 24. 33. 34.
7 ver. 13-35.

CHAP. XIV.

a Mat. 26. 2-5. Lu. 22. 1-2. Pe. 2. 1-3; 22. 12, 16.
b Lu. 11. 47, 53; 13. 18. Ac. 1. 20-26.

1 The two are put together because the time for eating the paschal feast was the commencement of the seven days during which unleavened bread alone was to be eaten, Ex. 12. 15-17.
2 Jn. 7. 12. 40; 13. 1. Lu. 11. 6. ch. 11. 18, 32, with Pr. 10. 21, 22.
3 Mat. 26. 6-13. Lu. 7. 37, 38. 11. 21, 22-9.

4 Or, pure nard or liquid nard.

5 She brake the box.

The word translated brake, signifies 'to rub together, to crush, to break in pieces.' Some take it here to signify 'to shake up'—translating 'very precious' by 'liquid,' as on the margin. The breaking can scarcely be spoken of the box itself; but, most probably, is spoken of the envelope or case in which the box was inclosed, or the seal or cement by which it was secured. The idea of shaking being necessary to bring it into a proper state of liquidity, as some suppose, proceeds upon inattention to the low temperature at which such oils are perfectly liquefied, and the advanced state of the year of the warm climate of Palestine.—C.

6 See note on Jn. 12. 3.

7 Ec. 4. 4. Job 5. 2. Mat. 26. 8. Jn. 12. 4-6.

8 About 75 s. sterling, Mat. 18. 28.

9 Ps. 12. 55. 21; 78. 36, 37. Jn. 12. 6; 13. 29.

10 Ps. 109. 31. Job 42. 7, 8. 2 Co. 10. 18.

11 A De. 15. 11. Mat. 26. 11. Jn. 12. 8; 13. 33; 10. 5. 28; 17. 11. Ac. 3. 21, with Mat. 18. 20, 28. 2014. 19.

12 This is one of those minute and delicate details which I have often noted as characteristic of Mark. It completes the picture. Mary had pondered, probably long and anxiously, how she could most palpably show her esteem and devotion to Jesus. She procured this precious ointment—perhaps spending her all upon it, and poured it upon her beloved Lord.

She may have had some dim foresight of his death; and her act may have been one of faith as well as devotion. However this may be, she did all in her power to testify her supreme love and honour for the Messiah; so he understood and appreciated it; and so he has proclaimed it to all generations in these striking words recorded by Mark:—

'She hath done what she could.'—P.

13 Mat. 27. 57-60. ch. 15. 42-47. Lu. 23. 50-56.

A. M. cir. 4037.
A. D. cir. 33

ministered to Judas by Christ in connection with the anointing, doubtless contributed to stir up his angry feelings, and lead him to carry out at once the base design he had for some time contemplated.
2 Ch. 11. 2, 3. He. 4. 13.
3 Mat. 8. 21; 21. 3; 23. 8-10. Jn. 11. 8, 28; 20. 10; 13. 13. Ac. 10. 16. Mat. 20. 18. ch. 11. 31, 32. 17.
4 Ex. 12. 6-11. Le. 23. 3. Nu. 9. 3-5. De. 16. 1-4. Re. 2. 20.
5 Ac. 1. 130. 99, 20. 8.

6 Furnished. The Greek signifies carpeted, and includes the covering of the floor and the couches upon which they reclined at meals.—C.

7 Sa. 15. 22. Ex. 13. 21. Jn. 15. 14. De. 11. 32.

8 As, at the feast of the passover, many strangers assembled at Jerusalem, it was customary for the residents in the city to have chambers all prepared for the paschal feast. It was such an one that the disciples were led to as they followed out the instructions of Christ.

Mark, with his customary minuteness, indicates alike the custom and the fact, by describing the chamber as not only furnished, but 'prepared.'—P.

9 Ex. 12. 6. Le. 23. 5. De. 16. 1.

10 Mat. 26. 20-25. Lu. 22. 14-18. Jn. 13. 21-30.

11 Jn. 16. 7, 17. Mat. 26. 2, 21. Ps. 41. 9; 55. 12-14.

12 Mat. 9. 15. 2 Ki. 8. 13. 2 Ja. 3, 8.

13 Jn. 13. 18, 26. Lu. 22. 21, 22. See on ver. 18.

14 See note on Mat. 26. 23.—P.

15 Ge. 3. 15. Ps. 22. 1-21; 69. 1-21. Is. 52. 14; 53. 1-12; 50. 5, 6. Da. 9. 24.

16 26. 26; 37. 1.

17 Ps. 55. 15-23; 100. 1-20. Mat. 27. 3-5. Ac. 1. 16-20. Mat. 18. 6, 7.

18 Mat. 26. 25. Lu. 22. 19, 20. Jn. 6. 45-58. 1 Co. 11. 23-29; 10. 16, 17.

19 Take, eat. This command, coming immediately after the paschal supper, clearly showed that the eating was not for bodily refreshment, but for a spiritual purpose.—C.

20 Represents, Ge. 41. 26, 27. 1 Co. 10. 4. Ex. 12. 11, 12.

21 Ex. 24. 8. Zec. 9. 11. Mat. 20. 28. 1 Co. 10. 16. Jn. 6. 53. He. 9. 1-17.

22 Ro. 5. 10, 11, 15-21. He. 13. 20. Je. 31. 33.

23 This is my blood of the new covenant, referring to the words of Ex. 24. 8. The blood of the paschal lamb is called 'the blood of the covenant,' because it was sprinkled on the door-posts, and was the sign to the destroying angel that the inmates had fulfilled the conditions, and were therefore saved from death. The blood of Christ, of which in the sacrament we partake, is the blood of the new covenant, and is the sign and seal of our salvation.—P.

24 Lu. 22. 16. Ps. 104. 15. Ac. 10. 41.

25 Mat. 3. 21, 17. 1 Co. 15. 24, 28. Lu. 22. 29, 30. Joel. 1. 13. Am. 9. 1-9.

26 See note on Mat. 26. 20.—P.

said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the good-man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples?

15 And he will show you a large upper room furnished⁶ and prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.⁷

17 And in the evening he cometh with the twelve.

18 And^a as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I?

20 And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish.²

21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

22 ¶ And^a as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat;³ this is⁴ my body.

23 And he took the cup; and when he had given thanks, he gave it to them: and they all drank of it.

24 And he said unto them, This is my blood of the new testament,⁵ which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.⁶

26 ¶ And when they had sung an hymn, they went out into the mount of Olives.

27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

28 But after that I am risen, I will go before you into Galilee.

29 But^a Peter said unto him, Although all shall be offended, yet will not I.



GARDEN OF GETHSEMANE. [Mark, xiv:32.]—Between Jerusalem and the Mount of Olives, in the valley of the Kedron, there is a place that no one ever fails to visit while in Palestine—it is the Garden of Gethsemane. There is about an acre of ground enclosed by a fence, and an old olive tree that is said to date from the time of Christ himself, and flowers of all varieties beautifully cultivated and kept by the faithful and devoted monks. Here it was that our Savior met his

disciples for the last conference and prayer before the crucifixion. One cannot enter and return from this garden without being a tenderer and better man—something here appeals to the highest and deepest sentiments within the human heart. The flowers which grow in this sacred enclosure are cut by the monks and given in small bouquets to the tourists.

31 But^a he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. ^bLikewise also said they all.

32 ¶ And^c they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I ^dshall pray.

33 And he taketh with him ^ePeter and James and John, and began to be ^fsore amazed, and to be very heavy;

34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.^g

35 And he went forward a little, and ^hfell on the ground, and prayed that, if it were possible, the hour might pass from him.

36 Andⁱ he said, Abba,^j Father, ^kall things are possible unto thee; ^ltake away this cup from me: nevertheless, not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst^m not thou watch one hour?

38 Watchⁿ ye, and pray, lest ye enter into temptation. ^oThe spirit truly *is* ready, but the flesh *is* weak.

39 And ^pagain he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep^q again, (for their eyes were heavy,) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, ^rSleep on now, and take *your* rest: it^s is enough, the hour is come: behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

43 ¶ And^t immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he: take him, and lead *him* away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master,^u Master,^v and kissed him.

46 And^w they laid their hands on him, and took him.

47 And^x one of them that stood by drew a sword, and smote a servant of the high-priest, and cut off his ear.

A.M. cir. 4037.
A.D. cir. 33.

Ps. 30.6. Kt. 1.13.

Pr. 10.18.29.37.

o Ex. 10.8. De. 5.27.

p Mat. 20.30. 46. 1.10.

22.39.46. Jn. 18.1-4.

q Ps. 22.109.4. He.

57 ver. 30. 32.

r Ch. 1.10.19.5.37.2.

s Is. 53.3.4.10. Jn. 12.

27. Ga. 3.13. He. 5.7. Ps.

116.3.69.1.22.2.3.35.

t ver. 38. ch. 13.3.35.

37. 1 Pe. 5.8. Ep. 6.18.

u Nu. 14.5.16.22. De.

9.18. 2 Ch. 21.10. Mat.

26.30. He. 5.7.

v Mat. 9.9. Ga. 4.6.

Ro. 8.15.

w Abba, in the Sy-

riac, signifies Father;

and was the title

given to a father by

those who were born

Jews and were free.

Hence it was not al-

lowed for a child

born of a slave or

proselyte of the gate,

and a Jew, to call his

father *abba*; because

among the Jews, the

condition of the

children depending

either upon the real

or adopted mother,

none were reputed

Jews unless born of

Jewish mother or

proselyte of the cov-

enant. Neither were

children free if their

mother was a slave.

Ga. 4.24. But though

on coming into the

world Christ took

upon him 'the form

of a servant,' yet

being still God's dear

Son, he here ad-

resses him by the

title peculiar to one

free born, and cries

to him, in the hours

of agony inexpressi-

ble, 'Abba, the Fa-

ther!'—C.

x Ge. 18.14. Je. 32.17.

y Lu. 22.42. Jn. 12.

27. He. 5.7.8. Phi. 2.8.

z Ps. 40.8. Jn. 4.34.5.30.

6.38.39. 18.11. Mat. 20.

22.

aa ver. 29.31.34. Mat.

25.5. Je. 10.23. Jn. 15.5.

ab ch. 13.33-37. Mat.

24.42.25.13. 1 Co. 16.13.

1 Pe. 5.8. Ep. 6.18.

ac Ro. 7.18-25. Ga. 5.

17.

ad Ps. 109.42.2.2. Co.

12.8. He. 5.7. Lu. 18.1.

ae Ca. 5.2. Mat. 25.5.

af ver. 34.37.38.

ag 1 Ki. 18.27. Ec. 11.9.

ah Ju. 10.14.

ai ver. 18. Jn. 7.30.8.

aj 20.13. 1 ch. 8.31. 9.31.

ak 10.32.

al Mat. 26.47-56. Lu.

22.47-53. Jn. 18.3-11.

am Ac. 1.16. Ps. 3.1.2.1.2.

an 22.12.16.

ao Jn. 18.3.12. 2 Sa. 20.

ap Ps. 38.3.12.2. 55.21.

aq Pr. 27.6.

ar 1 Gr. Rabbi, Rab-

bi, ch. 10.5. Lu. 6.46.

as Jn. 20.16. Mat. 23.8-10.

at 26.49.

au La. 4.20. Ac. 2.23.

av Ps. 22.16.

aw 4 Jn. 18. 10. Mat.

ax 26.51.52. Lu. 28.49-51.

ay Mat. 26.54-56. Lu.

22.53.53. Ps. 22.1-12.

az 69. 10. Is. 53.2-11. Lu.

24.25.27.44.

ba Master, Master.

But Matthew says

his words were 'Hail,

Master.' Is there not,

therefore, either a

contradiction be-

tween the two, or an

error in the one or

the other? or at least

is there not here a

clear proof that the

inspiration was not

verbal; for verbal in-

spiration would re-

quire perfect agree-

ment? The answer

to this plausible ob-

jection is easy. Verbal

inspiration does not

require perfect a-

greement between

two or more narra-

tives of the same

fact.

38.1.10.19.5.37.2.

39.1.10.19.5.37.2.

40.1.10.19.5.37.2.

41.1.10.19.5.37.2.

42.1.10.19.5.37.2.

43.1.10.19.5.37.2.

44.1.10.19.5.37.2.

45.1.10.19.5.37.2.

46.1.10.19.5.37.2.

47.1.10.19.5.37.2.

48.1.10.19.5.37.2.

49.1.10.19.5.37.2.

50.1.10.19.5.37.2.

51.1.10.19.5.37.2.

52.1.10.19.5.37.2.

53.1.10.19.5.37.2.

54.1.10.19.5.37.2.

55.1.10.19.5.37.2.

56.1.10.19.5.37.2.

57.1.10.19.5.37.2.

58.1.10.19.5.37.2.

59.1.10.19.5.37.2.

60.1.10.19.5.37.2.

61.1.10.19.5.37.2.

62.1.10.19.5.37.2.

63.1.10.19.5.37.2.

64.1.10.19.5.37.2.

65.1.10.19.5.37.2.

66.1.10.19.5.37.2.

67.1.10.19.5.37.2.

68.1.10.19.5.37.2.

69.1.10.19.5.37.2.

70.1.10.19.5.37.2.

71.1.10.19.5.37.2.

72.1.10.19.5.37.2.

73.1.10.19.5.37.2.

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75.1.10.19.5.37.2.

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77.1.10.19.5.37.2.

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100.1.10.19.5.37.2.

101.1.10.19.5.37.2.

102.1.10.19.5.37.2.

103.1.10.19.5.37.2.

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105.1.10.19.5.37.2.

106.1.10.19.5.37.2.

107.1.10.19.5.37.2.

108.1.10.19.5.37.2.

109.1.10.19.5.37.2.

110.1.10.19.5.37.2.

111.1.10.19.5.37.2.

112.1.10.19.5.37.2.

113.1.10.19.5.37.2.

114.1.10.19.5.37.2.

115.1.10.19.5.37.2.

116.1.10.19.5.37.2.

117.1.10.19.5.37.2.

118.1.10.19.5.37.2.

119.1.10.19.5.37.2.

120.1.10.19.5.37.2.

121.1.10.19.5.37.2.

122.1.10.19.5.37.2.

123.1.10.19.5.37.2.

124.1.10.19.5.37.2.

125.1.10.19.5.37.2.

126.1.10.19.5.37.2.

127.1.10.19.5.37.2.

128.1.10.19.5.37.2.

129.1.10.19.5.37.2.

68 But he denied, saying, ^aI know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

69 And^a a maid saw him again, and began to say to them that stood by, This is *one* of them.

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them; for thou art ^aa Galilean, and thy speech agreeth *thereto*.

71 But^b he began to curse and to swear, saying, I know not this man of whom ye speak.

72 And^c the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And ^ewhen he thought thereon, he wept.⁷

CHAPTER XV.

¹ Jesus is brought bound, and accused before Pilate. ¹⁵ Upon the clamours of the common people, the murderer Barabbas is loosed, and Jesus delivered up to be crucified. ¹⁷ He is crowned with thorns, 19 spit on, and mocked: ²¹ fainteth in bearing his cross: ²⁷ hangeth between two thieves: ²⁹ suffereth the triumphing reproaches of the Jews: ³⁹ but confessed by the centurion to be the Son of God: ⁴³ and is honourably buried by Joseph.

AND straightway^a in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate.

2 And^b Pilate asked him, Art thou the King of the Jews? And he, answering, said unto him, Thou sayest *it*.

3 And^c the chief priests accused him of many things: but he answered nothing.¹

4 And^d Pilate asked him again, saying, Answerest thou nothing? Behold how many things they witness against thee.

5 But Jesus yet answered nothing;² so that Pilate marvelled.

6 ¶ Now^e at *that* feast he released unto them one prisoner, whomsoever they desired.

7 And^f there was *one* named Barabbas, *which* lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude, crying aloud, began to desire *him to do* as he had ever done unto them.³

9 But Pilate answered them, saying, ^hWill ye that I release unto you the King of the Jews?

10 For he knew that the chief priests had delivered him ⁱfor envy.

A.M. cir. 4017.
A.D. cir. 33.

g² Tit. 2.12,13.
h² Mat. 20.7, Lu. 22.
i² Jn. 18.25. See ver.
66,67.
j² Ch. 1.16 Lu. 13.1.
k² Jn. 43.44 Ac. 2.7. Ju.
12.6.
l² Ver. 20, 31. Mat. 26.
m² Lu. 22.60 Jn. 18.26.
n² Ps. 144.3. 1Co. 10.12.
o² Mat. 26.34, 75. ver.
30, 68. Jn. 13.38. Lu. 22.
61, 62.
p² Or, he wept abun-
dantly, or he began
to weep. Ps. 119.59, 60.
Eze. 7.10. Zec. 1.10.
Je. 31.18. 2Co. 7.10, 11.
2Sa. 24.10.
q² See note^a below.

CHAP. XV.

a² Mat. 27.1-23. Lu.
22.66-23.48. Jn. 18.28-
40; 19.1-15. Ps. 2.2. Ac.
3.13, 14. 26-28; 2.23. Lu.
18.32.
b² Mat. 27.11. Lu. 23.
3. Jn. 18.33-37. 1Ti. 6.
13.
c² Lu. 23.2, 4. Jn. 18.
30; 19.7, 12. Mat. 27.12.
15. 53, 7.
d² But he answered
nothing. This clause
is not given in Bloom-
field's or Valpy's edi-
tions of the Greek
Testament, but seems
to be required by the
following verse.—C.
e² Ch. 14.61. Mat. 26.
62; 27.13, 14. Jn. 19.9, 10.
15, 37.
f² This and the
clause noticed in ver.
3 seems at variance
with the answer given
in ver. 2. To ob-
viate the apparent
contradiction, Camp-
bell and the other trans-
lators of the words, 'he
answered no more.'
But a simpler solu-
tion presents itself in
the fact, that he an-
swered Pilate (ver. 2),
but to the accusa-
tions of the chief
priests (ver. 3) he an-
swered nothing.—C.

g² Mat. 26.2, 5; 27.15.
Lu. 23.17. Jn. 18.40; 19.15.
18, 39.
h² Lu. 23.18, 19, 25. Jn.
18.40. Mat. 27.16.
i² The additional in-
formation given by
Mark in ver. 7 and 8
serves to show more
fully the guilt of the
people. Barabbas was
a rebel and a mur-
derer; he was appar-
ently the leader of a
notorious gang, and
the people of their
own accord demand-
ed that he should be
released, and that
Jesus should be cruci-
fied.—P.

j² Jos. 24.15. 1Ki. 18.
21. Mat. 27.21. Lu. 23.
13-21. Jn. 18.39; 19.
12.
k² Ac. 7.5. 13. 45. Tit.
3.3. Jn. 9.22; 12. 42. Ec.
4.4. Job 5.2. Pr. 27.4.
Lu. 12.47. Ja. 4.17. 1Jn.
3.12.
l² An oriental pa-
lace consists of at
least two courts, with
chambers ranged
round, and opening
into them. The outer
court is usually the
place of reception,
and of hearing and
judging cases. In
this court our Lord
was examined, and
in it a fire was kin-
dled, round which
stood the servants
and soldiers with
Peter among them.
An entry or passage,
here called 'the
porch,' opened from
the court on the
street. 'Peter's first
denial took place at
the fire in the middle
of the court, on his
being questioned by
the female porter.
Peter then retreats

into the passage lead-
ing to the street,
where he is again
questioned, and
makes his second
denial. The evange-
lists differ as to the
person who question-
ed him. Mark says
'the same' (na. 1);
Matthew, 'another
man'; Luke, 'an-
other person'; John,
'they said.' The truth
is, several persons in-
terrogated him, as
was very natural un-
der the circum-
stances. The third
denial took place an
hour after, within the
court, when our Lord
and Peter could see
each other. Here
Matthew and Mark
speak of several in-
terrogators; Luke
has 'some other man';
John specifies 'the
servant of the high-
priest.' All are cor-
rect. Each evange-
list records what
struck himself. Mark
says the cock crew
ed twice; the other
evangelists only
speak of once. There
is no discrepancy.
Mark records with
greater minuteness
of detail.—P.

m² Mat. 27.20. Lu. 23.
18. Jn. 18.40. Ac. 3.14.
15. Ro. 5.1. Eze. 22.26.
n² Mat. 2.2. Ac. 6.31.
Ps. 2.9. Is. 9.6, 7. Je. 23.
5. 6; 30. 21; 33. 15, 16.
Mi. 5.2.
o² Pr. 27.4. Is. 53.3.
Jn. 15.18, 24, 25. Ps. 35.
19; 50.5. Lu. 23.23.
p² Mat. 27.24-25. Lu.
23.24. 46. Jn. 19.13-20.
q² Mat. 27.27, 31. Lu.
23.27. Jn. 18.28, 33; 19.1.
5, 9. Ge. 3.18. Ps. 22.16.
Pr. 29.19.
r² The Prætorium.
So called from being
the judgment-hall of
a Roman magistrate
called prætor.—C.
s² Ch. 14.65. Mi. 5.1.
Is. 50.6; 54.14; 51.3-5.
Ps. 22.6, 7; 12; 119.7, 8.
19.
t² Ch. 1.40; 10.27. Ge.
41.41.
u² Ch. 10.34. Job 13.9.
Ps. 35.16. Mat. 20.19.
Lu. 22.63; 23.11, 36.
v² Ch. 12.5. He. 12.12.
w² Mat. 27.32. Lu. 23.
26. Ro. 16.13.
x² These were doubt-
less persons well
known in the Chris-
tian church at the
time the evangelist
wrote. To be bearing
these names are hon-
ourably mentioned.
Ac. 19.33. Ro. 16.13.—
C.
y² Nu. 15.35. 1Ki. 2.
15. Ac. 7.58. He. 13.12.
z² Mat. 27.33. Lu. 23.
33. Jn. 19.17.
aa² Ps. 69.21. Jn. 19.28.
Mat. 27.34. Lu. 23.36.
ab² Ps. 18.18. Jn. 19.23.
24. Mat. 27.35. Lu. 23.
34.
ac² Jn. 19.14. Lu. 23.44.
Mat. 27.45. ver. 33.
ad² About nine o'clock
in the morning. See
note on Jn. 19.16.—P.

ae² Mat. 27.37. Lu. 23.
38. Jn. 19.19-22. De. 23.
5.
af² Mat. 27.38. Lu. 23.
32, 33. Jn. 19.18.
ag² Is. 53.12. with Nu.
23.19. Tit. 1.2. He. 6.18.
ah² This verse is
wanting in some of
the best ancient
MSS. It may per-
haps have been plac-
ed upon the margin
of some ancient
codex, and then in-
corporated in the
text by a later copy-
ist.—P.

ai² Ps. 22.7, 8; 69.7, 20.
109.25. La. 2.15. Mat.
27.39-43. Lu. 23.35-38.
ch. 14.18.

A.M. cir. 4037.
A.D. cir. 33.

into the passage lead-
ing to the street,
where he is again
questioned, and
makes his second
denial. The evange-
lists differ as to the
person who question-
ed him. Mark says
'the same' (na. 1);
Matthew, 'another
man'; Luke, 'an-
other person'; John,
'they said.' The truth
is, several persons in-
terrogated him, as
was very natural un-
der the circum-
stances. The third
denial took place an
hour after, within the
court, when our Lord
and Peter could see
each other. Here
Matthew and Mark
speak of several in-
terrogators; Luke
has 'some other man';
John specifies 'the
servant of the high-
priest.' All are cor-
rect. Each evange-
list records what
struck himself. Mark
says the cock crew
ed twice; the other
evangelists only
speak of once. There
is no discrepancy.
Mark records with
greater minuteness
of detail.—P.

j² Mat. 27.20. Lu. 23.
18. Jn. 18.40. Ac. 3.14.
15. Ro. 5.1. Eze. 22.26.
n² Mat. 2.2. Ac. 6.31.
Ps. 2.9. Is. 9.6, 7. Je. 23.
5. 6; 30. 21; 33. 15, 16.
Mi. 5.2.
o² Pr. 27.4. Is. 53.3.
Jn. 15.18, 24, 25. Ps. 35.
19; 50.5. Lu. 23.23.
p² Mat. 27.24-25. Lu.
23.24. 46. Jn. 19.13-20.
q² Mat. 27.27, 31. Lu.
23.27. Jn. 18.28, 33; 19.1.
5, 9. Ge. 3.18. Ps. 22.16.
Pr. 29.19.
r² The Prætorium.
So called from being
the judgment-hall of
a Roman magistrate
called prætor.—C.

s² Ch. 14.65. Mi. 5.1.
Is. 50.6; 54.14; 51.3-5.
Ps. 22.6, 7; 12; 119.7, 8.
19.
t² Ch. 1.40; 10.27. Ge.
41.41.
u² Ch. 10.34. Job 13.9.
Ps. 35.16. Mat. 20.19.
Lu. 22.63; 23.11, 36.
v² Ch. 12.5. He. 12.12.
w² Mat. 27.32. Lu. 23.
26. Ro. 16.13.
x² These were doubt-
less persons well
known in the Chris-
tian church at the
time the evangelist
wrote. To be bearing
these names are hon-
ourably mentioned.
Ac. 19.33. Ro. 16.13.—
C.

y² Nu. 15.35. 1Ki. 2.
15. Ac. 7.58. He. 13.12.
z² Mat. 27.33. Lu. 23.
33. Jn. 19.17.
aa² Ps. 69.21. Jn. 19.28.
Mat. 27.34. Lu. 23.36.
ab² Ps. 18.18. Jn. 19.23.
24. Mat. 27.35. Lu. 23.
34.
ac² Jn. 19.14. Lu. 23.44.
Mat. 27.45. ver. 33.
ad² About nine o'clock
in the morning. See
note on Jn. 19.16.—P.

ae² Mat. 27.37. Lu. 23.
38. Jn. 19.19-22. De. 23.
5.
af² Mat. 27.38. Lu. 23.
32, 33. Jn. 19.18.
ag² Is. 53.12. with Nu.
23.19. Tit. 1.2. He. 6.18.
ah² This verse is
wanting in some of
the best ancient
MSS. It may per-
haps have been plac-
ed upon the margin
of some ancient
codex, and then in-
corporated in the
text by a later copy-
ist.—P.

ai² Ps. 22.7, 8; 69.7, 20.
109.25. La. 2.15. Mat.
27.39-43. Lu. 23.35-38.
ch. 14.18.

11 But^j the chief priests moved the people, that he should rather release Barabbas unto them.

12 And Pilate answered, and said again unto them, What will ye then that I shall do *unto him* whom ye call the ^kKing of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, ^lWhy, what evil hath he done? ^mAnd they cried out the more exceedingly, Crucify him.

15 And^o so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

16 ¶ And^p the soldiers led him away into the hall called Prætorium;⁴ and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head*;

18 And began to salute him, Hail, King of the Jews!

19 And^q they smote him on the head with a reed, and did spit upon him, and ^rbowing *their* knees, worshipped him.

20 And ^swhen they had mocked him, they took off the purple from him, and put his own clothes on him, and ^tled him out to crucify him.

21 And^u they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus,⁵ to bear his cross.

22 And they bring him ^vunto the place Golgotha, which is, being interpreted, The place of a skull.

23 And they gave him to drink ^wwine mingled with myrrh: but he received *it* not.

24 ¶ And when they had crucified him, ^xthey parted his garments, casting lots upon them, what every man should take.

25 And it was the ^ythird hour; and they crucified him.⁶

26 And^z the superscription of his accusation was written over, THE KING OF THE JEWS.

27 And^a with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the ^bscripture was fulfilled, which saith, And he was numbered with the transgressors.⁷

29 ¶ And^c they that passed by, reiled on him,

wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests, mocking, said among themselves with the scribes, He saved others; himself he cannot save.

32 Let Christ the King of Israel descend now from the cross, that we may see, and believe. And they that were crucified with him reviled him.

33 ¶ And when the sixth hour was come, there was darkness over the whole land^s until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, 'Eloi, Eloi, lama sabachthani?' which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

36 And one ran and filled a sponge full of vinegar,^k and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.

38 ¶ And the vail of the temple was rent in twain, from the top to the bottom.

39 ¶ And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There^a were also women looking on afar off,⁹ among whom was Mary Magdalene, and Mary the mother of James the less, and of Josès, and Salome;

41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

42 ¶ And now when the even was come, because it was the Preparation, that is, the day before the sabbath,

43 Joseph^h of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.¹

44 And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead.

A.M. cir. 4037.
A.D. cir. 33.

6 Ro. 3.3. Ti. 2.13.
7 Mat. 27. 44. But one afterwards repented, Lu. 23. 39-43.
8 Am. 8. 9. 15. 10. 3.
9 Mat. 27. 45-53. Lu. 23. 44-46.
10 Or, earth.
11 Mat. 27. 46. Ps. 22. 1.
12 Ps. 118. 22. 104. 1.
13 Lu. 1. 12. He. 5. 7.
14 Ps. 55. 5. Mat. 11. 14.
15 11. 1. ch. 9. 11. 13.
16 ver. 23. Ps. 60. 21.
17 Mat. 27. 34. 48. Lu. 23. 30. 36. 46.
18 Mat. 27. 50. Lu. 23. 46. 48. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

CHAP. XVI.
a Mat. 28. 1. 8. Lu. 23. 56. 24. 1. Jo. 20. 1. 18.
1 See note * in first column. This paren-
thesis is not in the
original.
b Lu. 24. 1. Jo. 20. 1.
Mat. 28. 1.
c At—rather, about
the rising of the
sun.—C.
d Ps. 14. 5. ch. 5. 36.
Mat. 6. 34.
e 'Who shall roll
us away the stone
from the door of the
sepulchre? (And
when they looked
they saw that the
stone was rolled a-
way; for it was very
great.) This paren-
thetical arrangement
renders the meaning
of the inquiry quite
palpable.—C.
f ch. 15. 46. Mat. 27.
60. 66. 28. 2. Lu. 24. 2.
g Jo. 20. 11. 12. Mat.
28. 2. Da. 10. 4. 5. K. 8. 8.
1 Lu. 1. 12. 19. Da. 8. 17.
27. 10. 8. 16. 17.
3 The various ques-
tions attending the
history and evidences
of the resurrection
of Jesus will be ex-
amined when (if the
Lord so will) we ar-
rive at the last nar-
rative, Jo. 20. 12.—C.
4 See note on Lu.
24. 4.—P.
5 Mat. 28. 4. Lu. 24. 5.
18. 41. 10. 14. Re. 1. 17.
18. ch. 5. 36.
6 Jo. 2. 10. Mat. 12. 40.
16. 21. 17. 19. 20. 1. Co.
15. 4. Ps. 107. 1. 20.
7 See note * in first
column.
8 Mat. 26. 32. 28. 10. 16.
ch. 14. 28. Jo. 20. 10. 21. 1.
Ac. 1. 3. 10. 41. 13. 31. 1.
Co. 15. 5.
9 Mat. 28. 8. Lu. 24. 9.
Jo. 20. 12. Ec. 9. 10.
10 Mark's narrative of
the resurrection
breaks off abruptly
at this place. No dis-
son can be assigned
for it. The evangelist
is not so minute in
this part of his history
as we find him in the
earlier portions. Had
we no other informa-
tion, it would appear
as if the women never
delivered Christ's
message: the fact is,
however, that they
communicated with the
disciples almost
immediately. It is by
combining the four
Gospels we get a clear
and full view of the
incidents of the re-
surrection.—P.
11 Jo. 20. 14. 16. Lu. 8.
27. 37. 50. ch. 15. 40. 47.
12 It will appear
even to a cursory
reader that this last
section of the Gos-
pel is a fragment un-
connected with what
precedes, and want-
ing in that definite-
ness which elsewhere
characterizes Mark.
It is not found in
some ancient MSS.,
and hence a few
critics have pro-
nounced it spurious.
The weight of evi-
dence is unquestion-
ably in its favour, and
I have no hesitation
in regarding it as
genuine. The proba-
bility is that Mark
added it to his Gos-
pel at a later period.
13 Lu. 24. 10. 17. Jo. 20.
17. 18. 26. 30. Mat. 9. 15.
24. 12. 31. 28. 20. Ec. 7.
16. 15. 66. 2.
14 Ex. 6. 9. ver. 13. 17.

much absorbed by their own sorrows to allow them to attend to the appearance or concerns of others.—C.
1 ch. 10. 34.
2 Mat. 27. 51. Lu. 23. 45. 50. Mat. 28. 1. ch. 10. 1.
3 CHAP. XVI.
a Mat. 28. 1. 8. Lu. 23. 56. 24. 1. Jo. 20. 1. 18.
1 See note * in first column. This paren-
thesis is not in the
original.
b Lu. 24. 1. Jo. 20. 1.
Mat. 28. 1.
c At—rather, about
the rising of the
sun.—C.
d Ps. 14. 5. ch. 5. 36.
Mat. 6. 34.
e 'Who shall roll
us away the stone
from the door of the
sepulchre? (And
when they looked
they saw that the
stone was rolled a-
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thetical arrangement
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of the inquiry quite
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3 The various ques-
tions attending the
history and evidences
of the resurrection
of Jesus will be ex-
amined when (if the
Lord so will) we ar-
rive at the last nar-
rative, Jo. 20. 12.—C.
4 See note on Lu.
24. 4.—P.
5 Mat. 28. 4. Lu. 24. 5.
18. 41. 10. 14. Re. 1. 17.
18. ch. 5. 36.
6 Jo. 2. 10. Mat. 12. 40.
16. 21. 17. 19. 20. 1. Co.
15. 4. Ps. 107. 1. 20.
7 See note * in first
column.
8 Mat. 26. 32. 28. 10. 16.
ch. 14. 28. Jo. 20. 10. 21. 1.
Ac. 1. 3. 10. 41. 13. 31. 1.
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the resurrection
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earlier portions. Had
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communicated with the
disciples almost
immediately. It is by
combining the four
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and full view of the
incidents of the re-
surrection.—P.
11 Jo. 20. 14. 16. Lu. 8.
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12 It will appear
even to a cursory
reader that this last
section of the Gos-
pel is a fragment un-
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precedes, and want-
ing in that definite-
ness which elsewhere
characterizes Mark.
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nounced it spurious.
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dence is unquestion-
ably in its favour, and
I have no hesitation
in regarding it as
genuine. The proba-
bility is that Mark
added it to his Gos-
pel at a later period.
13 Lu. 24. 10. 17. Jo. 20.
17. 18. 26. 30. Mat. 9. 15.
24. 12. 31. 28. 20. Ec. 7.
16. 15. 66. 2.
14 Ex. 6. 9. ver. 13. 17.

* The whole struc-
ture of the passage
here appears to show
that the purchase of
the spices was made
after the close of the
Sabbath, on the same
evening—the Sab-
bath terminating at
sunset. Luke, how-
ever, says in connec-
tion with the narra-
tive of the burial of
our Lord and the wo-
men following the
body to the tomb,
that they returned
and prepared spices
and ointments, and
rested the Sabbath-
day according to
the commandment.
Luke is not so minute
in his details as Mark;
he here states the
general facts without
regard to the order
in which they took
place.—P.
1 Peter, it is most
likely, would now
consider himself un-
worthy the name of a
disciple, seeing he
had done what none
of the rest (nay, what
not even Judas) had
done—first denied
positively—then de-
nied contemptuously
—and, lastly, for-
sworn his Master!
He is, therefore, spe-
cially mentioned, to
afford him the earli-
est assurance of his
Lord's compassion
and pardon, and of
his speedy restora-
tion to the apostolic
office, he had justly
forfeited by his insti-
bilty.—C.
2 Another form.

him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene and Mary the mother of Josès beheld where he was laid.

CHAPTER XVI.

1 An angel declareth the resurrection of Christ to three women.
9 Christ himself appeareth to Mary Magdalene: 12 to two of his disciples going into the country: 14 then to the apostles, 15 whom he sendeth forth to preach the gospel: 19 and ascendeth into heaven.

AND when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.¹

2 And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 And when they looked, they saw that the stone was rolled away: for it was very great.

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

9 Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

10 And she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

12 After that he appeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told it unto the residue; neither believed they them.

14 Afterward he appeared unto the eleven

He ascendeth into heaven.

18 They^r shall take up serpents; and if they

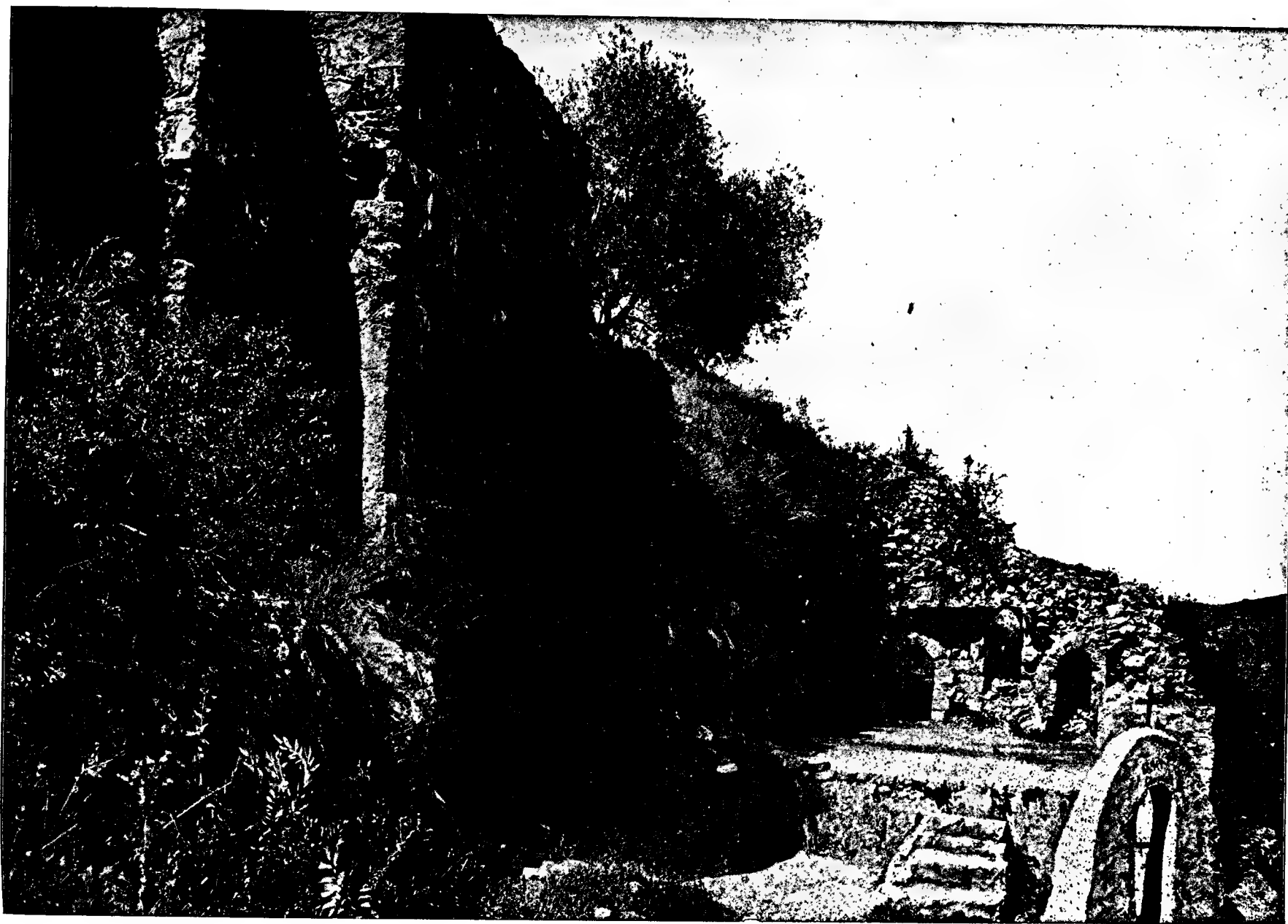
20 And they went forth and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen.

heaven, and the blessed effects of it in the descent of his Spirit.—Let me now then believe the gospel to the saving of my soul. Let my faith and hope be in God through him. Let me rejoice in my risen, my ascended Saviour; and eagerly ask, and abundantly receive, the gifts which he received for men, even for the rebellious. And let my affections be set on things above, where Jesus is at the right hand of God.

Among the numerous internal evidences of the divine origin of the Scriptures, their biographies hold a conspicuous place, their chief characteristics being truth, concerning good or evil, and brevity. Had the life of our Lord been 'a cunningly devised fable,' it contains materials for many volumes, which literary vanity never could have compressed into four brief tracts, such as the Gospels literally are. This observation applies in a particular manner, to the Gospel by Mark, which reduces the whole ministerial life of the most remarkable character that ever appeared on earth to sixteen chapters! Mark was not himself, so far as appears, a constant companion of our Lord, and so must have received several of his narratives, and especially whatever he records of our Lord's private discourses, from one of the twelve apostles, who is believed to have been Peter. That the style and contents of his Gospel are somewhat similar to those of Matthew, is certain; yet are there

That he wrote for Gentile strangers is obvious from the following, among other evidences. 1. When he mentions the Jordan (ch. 1. 5), the appellation river is added. 2. As the Romans could not understand the Jewish phrase 'defiled' hands, he adds, parenthetically, the description 'unwashed' (ch. 7. 2). 3. When he uses the word 'corban' (ch. 7. 11), he immediately subjoins the interpretation, 'that is, gift.' 4. In speaking of our Lord he never styles him 'Son of man,' which the Jews could interpret from Daniel (ch. 7. 13), but 'Son of God,' by which the Gentiles might comprehend his deity.

Luke was a physician, Col. 4. 14: and attended Paul about seventeen years after his coming into Macedonia, Ac. 16. 10: probably till his death, 2 Ti. 4. 11. He wrote this history of the life of Christ, perhaps about twenty-two, or rather thirty years after his ascension; and includes therein a multitude of things, not mentioned by Matthew nor Mark, concerning the birth and private life of John the Baptist and Jesus Christ, ch. i. ii.; Christ's genealogy, ch. iii.; his preaching and persecution at Nazareth, ch. iv.; his sermon on the plain, ch. vi.; his raising the widow's son, and parable of the debtors, ch. vii.; his mission of the seventy; direction of the lawyer as to the way of eternal life; parable of the Samaritan, and reproof of Martha, ch. x.; his directions to pray; parable of the importunate friend, ch. xi.; and of the rich fool, ch. xii.; his alarm to repentance, &c.; his parable of the barren fig-tree; his healing the deformed woman, ch. xiii.; his cure of the dropsy; parables of the sower, builder, and vineyard; his cleansing the temple, ch. xiv.; his discourse of the fig-tree, and of the signs of the times, ch. xxi.; his prayer in the garden, ch. xxii.; his trial before Pilate, ch. xxiii.; his death, ch. xxiv.



CHURCH OF ST. JOHN IN THE DESERT. [Luke, i:5.]—The Church of St. John is built over the exact spot where it is supposed once stood the house in which lived Zachariah and Elizabeth. This is at Ain Karim. We have a distant view of this village from the Jerusalem road lying indistinct in the midst of the Judean mountains. Now we are on the very spot that is sacred to the memory of

Elizabeth and Zachariah and John the Baptist. This church was built by the affection and piety of the saints of the early ages. For hundreds of years monks and priests and unworldly Christians found pleasure in living in the neighborhood of this sacred place. It is about nine miles from Jerusalem. Here Mary came from Nazareth and spent six months with her cousin Elizabeth.

those who were; he arranged his materials and constructed his narrative with philosophic skill; and his Gospel is in some respects historically more complete than any of the others. It gives details of the events preceding and accompanying the birth of our Lord which we do not find elsewhere, and which were probably obtained from the Virgin Mary. It unfolds more fully some of Christ's discourses and parables; it enlarges upon the great facts of the resurrection: and it supplies the only account we possess in the Gospels of the last earthly interview between Christ and the apostles at the ascension. Luke attached himself specially to Paul; joining him at Troas on the eve of his entrance into Greece, he remained with him during the greater number of his later missionary journeys. He accompanied him to Jerusalem, where he was seized by the Jews; he remained with him at Cæsarea; he went with him to Rome, and was his companion during a long imprisonment. The character of Paul's oral teachings, the varied nationalities of the churches he founded, his logical acumen and burning eloquence—all contributed more or less to give this Gospel its distinctive form, and to make it equally applicable and acceptable to Jewish and Gentile converts. P.]

CHAPTER I.

1 The preface of Luke to his whole Gospel. 5 The conception of John the Baptist, 26 and of Christ. 39 The prophecy of Elisabeth, and of Mary, concerning Christ. 57 The nativity and circumcision of John. 67 The prophecy of Zacharias, both of Christ, 76 and of John.

FORASMUCH as many¹ have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers^c of the word;

3 It^d seemed good to me also, having had perfect understanding of all things from the very first,² to write unto thee in order, most excellent Theophilus,

4 That^e thou mightest know the certainty of those things wherein thou hast been instructed.

5 **T**HERE was, in the days of Herod the king of Judea, a certain priest named Zacharias, of the course of Abia:³ and his wife was of the daughters of Aaron, and her name was Elisabeth.

6 And⁴ they were both righteous before God,⁴ walking in all the commandments and ordinances of the Lord,⁵ blameless.⁶

7 And¹ they had no child, because that Elisabeth was barren, and they both were now well stricken in years.

8 And it came to pass, that while he executed the priest's office before God in the order of his course,

9 According^o to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.⁷

10 And⁸ the whole multitude of the people were praying without, at the time of incense.

11 And⁹ there appeared unto him an angel of the Lord, standing on the right side of the altar of incense.

12 And when Zacharias saw him, he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer⁸ is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

A. M. C. 4000. A. M. C. 4000

CHAP. I.
1 See note below
a Jn. 1.14. 1 Ti. 3.10
Ac. 1.1-3.21.22.4.70
1 Jn. 1.1-3.2.11.12
b Ch. 24.48 Ac. 1.3,8
21.4.30.10.41. Jn. 15.27.
He. 2.1 Pe. 5.1.2 Pe. 1.
10.1. Jn. 1.1-3.
c Ro. 15.10. Ep. 3.7.14.
11.12.
d Ac. 1.15. 10. 25. 28. 1
Co. 7.40. He. 2.3. 1 Th.
1.5.2.13.
e By this phrase
Luke intends not so
much divine guid-
ance and inspiration
(though these are not
necessarily exclud-
ed), as personal re-
search, and thorough
examination of all
trustworthy sources.
This is important, for
it illustrates a prin-
ciple in the publication
of the divine Word.
It is this: that where-
ever knowledge can
be gained by human
means, supernatural
revelation is not em-
ployed.—P.
f Ac. 1.4.
g Ac. 1.1.1 Sa. 2.30.
h Jn. 20.31.1 Pe. 1.10.
i Pe. 1.15.19. 1 Th. 1.5;
2.13.
j Before the common
account called Anno
Domini the 4th year.
k Mat. 2.1.
l 1 Ch. 24. 5, 10, 19
Ne. 12.4.17.
m Zacharias was an
ordinary priest, and
his class or course
was one of the
twenty-four institut-
ed by king David for
the temple service.
Each class perform-
ed the duties during
a week.—P.
n Ge. 9.9.5.24.17.1.7.
1 Job. 1.1.8.1.2. Ps. 119.
6. 1 Ki. 9.4.2 Ki. 20.2. 1
Co. 11.2. Ph. 3.6. Ac.
24.16.2 Co. 1.12.
o Righteous before
God—simply because
they were sincere be-
lievers in Messiah
who was to come—
the LORD their
righteousness, Ro. 3.
10.20-23.28.—C.
p In all the com-
mandments and or-
dinances of the Lord
—that led sinners to
Christ, the end of
the law for righteous-
ness to all them that
believe.—C.
q Blameless—that
is, before the church
and the world.—C.
r Ge. 18.11.12; 25.21.
1 Jn. 13.3. Jos. 13.1. 1 Ki.
1.1.
s 1 Ch. 24.19. He. 9.
6.
t Ex. 30.7.8. 1 Ch. 6.
49.28.1. He. 9.6.
u The Greek word
here translated tem-
ple, signifies not the
whole of the sacred
inclosure, but the
shrine. The burning
of incense was the
highest office con-
nected with the ser-
vice, and required
the priest to enter
the holy place where
the altar of incense
stood.—P.
v Ex. 30.7. Le. 16.17.
w He. 1.4. Da. 8.16.
x Zec. 2.1.3.1. ver.
19.26.27.2.10.
y See Ex. 30. 1. Re.
8.3.4.
z ver. 29. Jn. 13.20.22.
this word that many
accounts had already
been published in
Luke's time, of the
life and labours of
Christ, it seems also
to me, from ver. 4
that none of these
came down to us.
The works known
as apocryphal, and
which profess to give
history of our Lord,
are of a much later
date.—P.
a Ge. 17. 19. ver. 58.
b Jn. 5. 19. 13.30.
c Many (when they
know him as the for-
runner of Messiah)
shall rejoice at his
birth.—C.
d Ch. 7.28. Mat. 11.9.
18. Nu. 6.3. Jn. 13.4.5.
1.6.10.9. Je. 1.5. Ga. 1.
15. ver. 16.17.
e Mat. 3.2. 4.5.6. Is.
40.3-5. Mat. 11.3.1-1.
23. Jn. 1.6. 3. 23-30.
24.35. Mat. 11. 14
Mar. 9. 12.13. ver. 70-
79.
f Or, by
g Ps. 111.10.
h The wisdom of
the just. To the
knowledge of Jesus
Christ, the wisdom
of God, upon whom
the just shall live
by faith.—C.
i Mat. 3.2. Is. 40. 3-9.
11. 9. 6. 7. Jn. 1. 14. 29.
Ro. 9. 1. 13.16. Tit.
2.13.1 Pe. 2.9.
j Ge. 15.8; 17.17. Ju.
6. 36-40; 13.19. 15.7.11;
38.22.
k Da. 9. 21-26; 8. 16.
ver. 26. Mat. 18.10. He.
1.14.
l Eze. 3.26.24.27.
m Ge. 18. 10. 12. 13.
Nu. 20. 15.19. Ro. 1.
3. Nu. 23.19. He. 6. 18.
Tit. 1.2.
n Zacharias asked
a sign. The request
implied want of faith.
To believe the pro-
mise, doubtless, re-
quired strong faith,
for he was an old
man; but the whole
scene and circum-
stances—the angel,
the temple, the smok-
ing incense, ought to
have been enough
for him. The sign he
asked was yet given:
but it was in itself a
punishment.—P.
o For the blessing.
Nu. 6.23-26.
p The people waited
that they might re-
ceive his blessing.
Nu. 6.23-26.—C.
q 2 Ki. 11. 5. 1 Ch. 9.
25. He. 9.6.5.1.
r Ge. 21. 1. 2. 25. 21;
30.26.27. 1 Sa. 1.19.20.
Jn. 13.5.
s Ge. 21.1.2; 30.23. 1
Sa. 1.6.15.4.154.1.4.
j ver. 24.30.

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.⁹

15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink;¹ and he shall be filled with the Holy Ghost, even from his mother's womb.

16 And² many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient² to the wisdom of the just;³ to make ready a people prepared for the Lord.

18 **¶** And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel, answering, said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings.

20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.⁴

21 And the people waited⁶ for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple; for he beckoned unto them, and remained speechless.

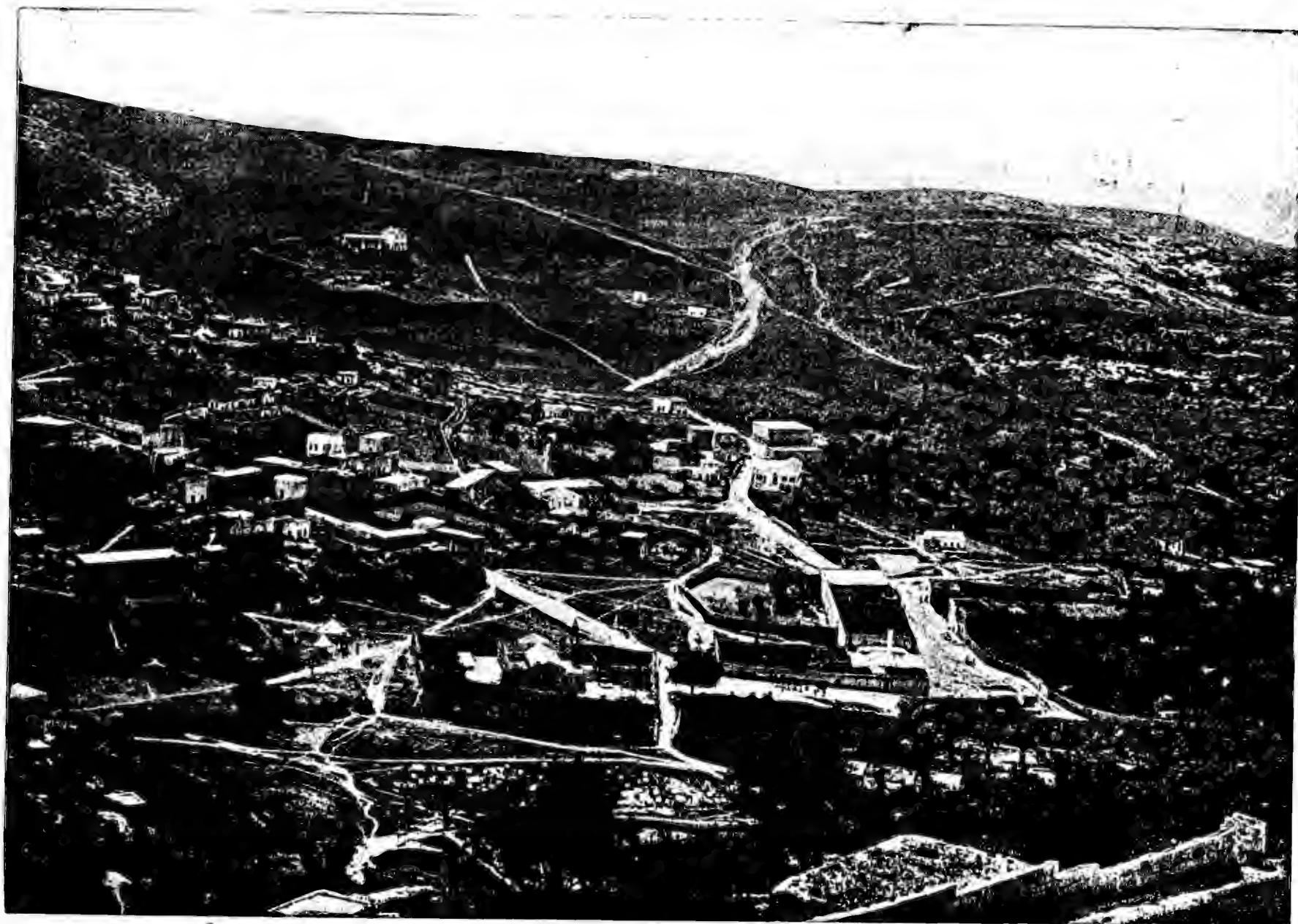
23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

24 **¶** And after those days, his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me, in the days wherein he looked on me, to take away my reproach among men.

26 **¶** And in the sixth month the angel Gabriel was sent from God, unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose



NAZARETH, FROM THE LATIN MOUNT. [Luke, i:26.]—We have here an excellent view of Nazareth. From the Latin Mount we see the roads and camel paths and hills about the city, with the olive trees and residences at the lower part of the city, and get a beautiful view of one of the loveliest spots under the sun. A view all the more attractive because we know, in addition to the natural features

which make it lovely, the eyes of our Savior often beheld it. Perhaps there is not a hill or valley or spot about this, the city of His boyhood, that He did not pass over time and again. The tents that look so small, above the Greek Church of the Annunciation, were the tents of the tourists who passed through Palestine to get the pictures which illustrate this New Testament.

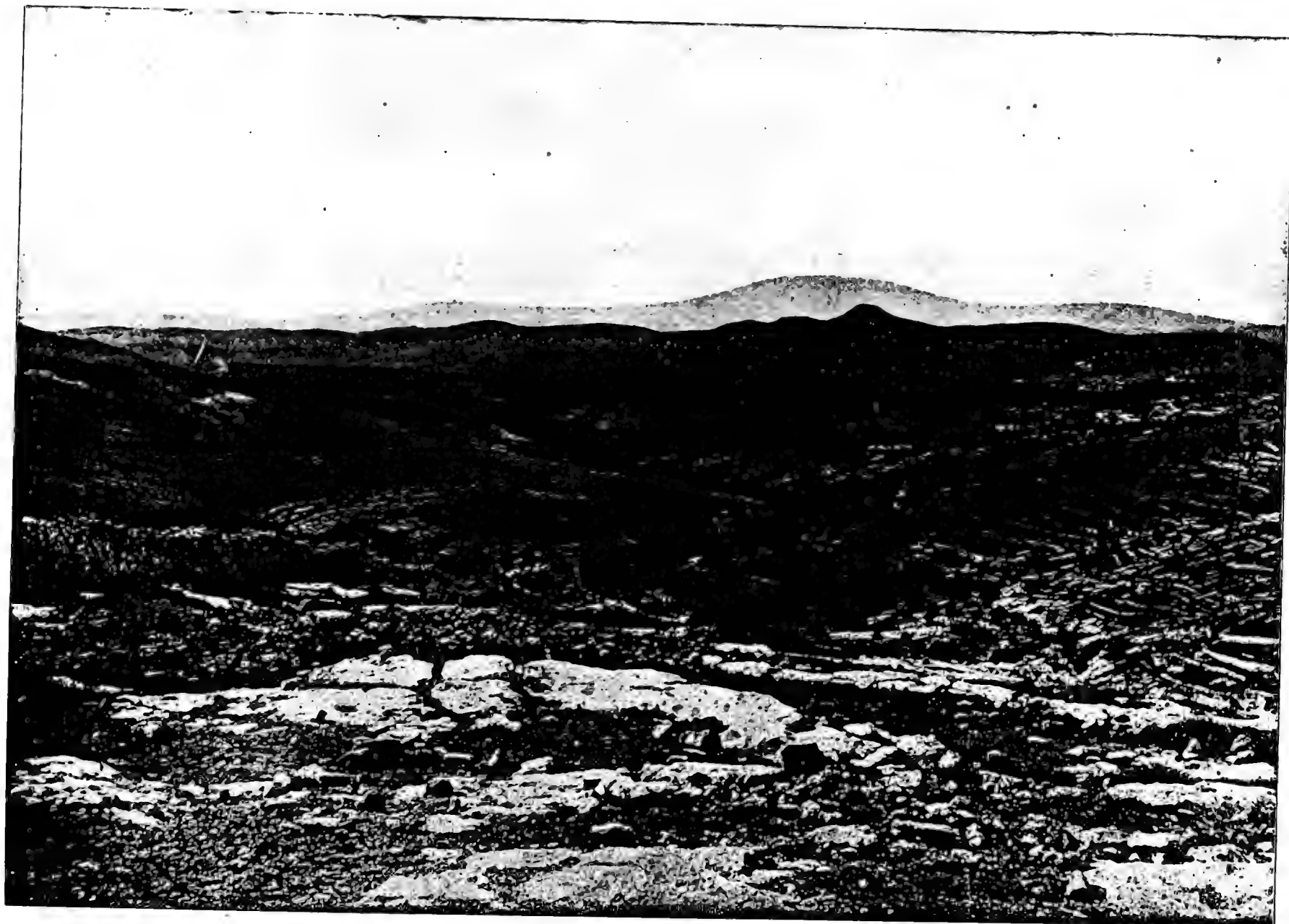
42 And she spake out with a loud voice, and said, 'Blessed *art* thou among women, and blessedⁱ is the fruit of thy womb.

[illegible]

60 And his mother answered and said, Not
so; but he shall be called John.

combines the divine and human nature of Christ, this might suffice, in which he is called the 'Son of the Highest,' yet exalted by promise to the throne of his father David. C.

35. *The Holy Ghost that cometh upon thee, is one act representing the preparation of the body of Jesus, ver. 31.—And the power of the Highest shall overshadow thee, is another, representing the personal act of the Word, uniting himself with the humanity which was 'born not of blood, nor of the will of the flesh, nor of the will of man, but of God'—even of God the Holy Spirit.—The conclusion in the word *therefore*, clearly demonstrates that Jesus was called 'the Son of God,' because, according to his humanity, he was conceived of the Holy Ghost.*



DISTANT VIEW OF THE BIRTHPLACE OF JOHN THE BAPTIST.
[Luke, 1:57.]—The birthplace of John the Baptist which we have shown in another view of the Judean mountains, is so indistinct and vague that it can hardly be discerned. It is toward the right of the picture. The view helps us to get an idea of the Judean mountains, the folds of the hills, and the general topographical features of the country. This view is

typical of the character of John the Baptist. He was a gloomy and severe and lonely man. So the country, represented in the picture before us, is gloomy and lonely and severe. A man in a region like this would be very apt to grow into a contemplative and thoughtful man. There is nothing here to divide the attention and nothing of a worldly nature to tempt anyone. Here are lonely hills and skies and lakes and olive trees, and nothing else.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing-table, and wrote, saying, His name is John.⁹ And they marvelled all.

64 And^h his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.

65 Andⁱ fear came on all¹ that dwelt round about them: and all these sayings² were noised abroad throughout all the hill country of Judea:

66 And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

67 ¶ And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

68 Blessed^o be the Lord God of Israel; for he hath visited and redeemed his people,

69 And² hath raised up an horn of salvation for us, in the house of his servant David;

70 As^r he spake by the mouth of his holy prophets, which have been since the world began:

71 That^s we should be saved from our enemies, and from the hand of all that hate us;

72 To^t perform the mercy promised to our fathers, and to remember his holy covenant;

73 The oath which he sware to our father Abraham,

74 That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear,

75 In^u holiness³ and righteousness⁴ before him, all the days of our life.

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8 ver. 13.
9 *John*, 'gracious,' because he introduced the grace of our Lord Jesus Christ.

10 *Ps* 20. *Ps* 51. 15; 101. 1-11; 110. 12-18; 145. 21.

11 *Mat* 9. 33; 15. 31. *Ac* 5. 11.

12 *Fear* (religious awe) came upon all.

13 *Or*, things.
14 *ch* 2. 19. 51; 9. 44.

15 *ch* 2. 25-28. *Ge* 21. 6.

16 *1 ver* 80. *Ps* 80. 17. 1. *Ki* 18. 46. *Ju* 13. 24-25. *Je* 1. 5. 15. 41. 10.

17 *Nu* 11. 25. 2 *Sa* 23. 2. *Ch* 20. 14. *Re* 1. 10.

18 *Pe* 1. 21.

19 *Ge* 9. 27. 1 *Ch* 29. 10. *Ps* 72. 17-19; 106. 48; *cvil*.

20 *Ex* 3. 16, 17; 31. 31. *ch* 7. 16. *Mat* 1. 21. *Ep* 1. 7.

21 *Ps* 111. 19; 132. 17, 18. *Je* 23. 5, 6. *Eze* 17. 22.

22 *34* 23, 29. *Ac* 2. 30. 1. *Sa* 2. 10.

23 *Je* 23. 5, 6; 33. 15, 16; 39. 21. *Ge* 3. 15; 49. 10.

24 *Is* 7. 13. 14. 11. 5. *Ps* 72. 1-9. *Da* 9. 24. 26. *Zec* 9. 9.

25 *Ps* 106. 10, 47. *Is* 45. 17. 22. 49. 24-26; 53. 10. 11. 54. 17-17; 55. 7. *Je* 30. 10. 11. *Mat* 1. 21. *Gal* 4. 11. 13. 8.

26 *Ex* 20. 6. *Le* 25. 42. *Mt* 17. 20. *Mat* 10. 6; 15. 24. *ver* 54. *Ac* 3. 25. 26. *Ko* 11. 28.

27 *He* 12. 31; 4. 7; 22. 10-18. *Ps* 105. 8-10. *Eze* 16. 60. *Je* 31. 3. *He* 6. 13-18.

28 *Ge* 22. 17, 18. *Le* 25. 18. *De* 12. 10, 18. *1-45* 17. *Je* 23. 6. *Ro* 6. 18, 23; 8. 15. *He* 2. 15; 9. 14; 12. 28, 29.

29 *Je* 32. 39, 40. *Ep* 4. 24. 1. *Pe* 1. 14, 15. *Tit* 2. 11, 12.

30 *In holiness* An entire separation, not from the world, but the love of the world, and an entire dedication of all our body and spirit to God's service and glory.

31 *In righteousness*—in that righteousness which is of God, by faith of Jesus Christ, whom the church of old possessed in types and promises, but now in the body and fulfilment.

32 *Re* 2. 10.

33 *The deserts, or wilderness of Judea, was a mountainous region extending from the western shore of the Dead Sea to Bethlehem, Tekoah, and Jutta. It was a parched district, with only a very few

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patches of cultivation, but having pasturage for sheep and goats. It was here John dwelt, perhaps, like King David in his youth, acting as a shepherd.—P.

2 *ver* 15. 17. *Is* 40. 3. *Mal* 3. 23; 4. 5, 6. *Mat* 11. 9-14.

3 *ver* 15. 17; *ch* 3. 3-18. *Mat* 4. 1-12. *Jn* 1. 6-35; 3. 30.

4 *Ac* 5. 31.

5 *Or*, for.

6 *Or*, bonds of the mercy, 15. 3; 7. *Ep* 2. 4.

7 *Or*, sin-rising or branch, *Nu* 24. 17. *Is* 11. 1. *Zec* 3. 8; 6. 12. *Mal* 4. 2.

8 *Is* 9. 2; 42. 7; 49. 6, 9; 60. 1; 43. 8. *Mal* 4. 2. *Mat* 4. 10. *Jn* 8. 12; 9. 1. *Sa* 2. 9.

9 *ch* 2. 40. 52. *Ju* 13. 25. 1. *Sa* 3. 19, 20.

10 *Mat* 4. 11; 17. 8.

11 See note * in first column.

CHAP. II.

Before the account called *Anna Domini* the 4th year.

1 *Or* enrolled in the registers of the empire in order to be taxed, &c.

2 The chronological difficulty in this statement appears to be solved by the recent researches of Zumpt. *P. S. Quirinius*, called by Luke Cyrenius, was consul in B.C. 12, and was therefore from that time qualified to fill the office of governor of Syria. From B.C. 12 till B.C. 4, the names of the governors are recorded; from B.C. 4 till A.D. 4 the record is blank. During that period the census took place, and there is a very strong probability that Quirinus filled the office of governor from B.C. 4 till B.C. 2, and during his rule a census of the province was either first ordered by the imperial government, or first carried into effect. Grammatically the passage may bear either interpretation.—P.

3 *1 Sa* 16. 16; 17. 12. *Mt* 5. 2. *Mat* 2. 4, 5. *Jn* 7. 52.

4 *Mat* 1. 1-16. *ch* 3. 23-31.

5 *ch* 1. 27. *Mat* 1. 18-20. Thus God protected her reputation.

6 *Mt* 5. 2. *Mat* 2. 1, 4-6, 8, 16.

7 *Ge* 3. 15. *Is* 7. 14. *Je* 31. 22. *Zec* 3. 8; 6. 12.

8 *Jn* 1. 14. *Gal* 4. 4. *Mat* 1. 24, 25.

76 And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord, to prepare his ways;

77 To^a give knowledge of salvation unto his people, by⁵ the remission of their sins,

78 Through the tender mercy⁶ of our God; whereby the day-spring⁷ from on high hath visited us,

79 To^c give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

80 And^d the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.⁸

CHAPTER II.

1 Augustus taxeth all the Roman empire. 6 The birth of Christ. 8 An angel relateth it to the shepherds: 13 many sing praises to God for it. 21 Christ is circumcised. 22 Mary purified. 28 Simeon and Anna prophesy of Christ: 40 who increaseth in wisdom, 46 questioneth in the temple with the doctors, 51 and is obedient to his parents.

AND it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed.¹

2 (And this taxing was first made when Cyrenius was governor of Syria.)²

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David,)

5 To be taxed with Mary his espoused wife, being great with child.

6 ¶ And so it was, that, while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her first-born son, and wrapped him in swaddling-clothes, and

them the Spirit leads the memories of these two godly women, and gives their feelings utterance in language doubly affecting, because uniting the recollection of the past with the possession of the present mercies; see ver. 54. C.

Ver. 60. It is evident Zacharias had communicated to his wife the name the angel had prescribed for the child—a lesson of that confidence that those whom God hath bound together should ever reciprocate. It is equally evident that while perfectly confidential with one another, they were as perfectly silent towards their neighbours and relatives—another most valuable lesson for all relations and conditions of life; for while cunning concealment of our purposes is foolish and vain, a prudent silence, and even secrecy, is always a proof of wisdom, and generally essential to success.

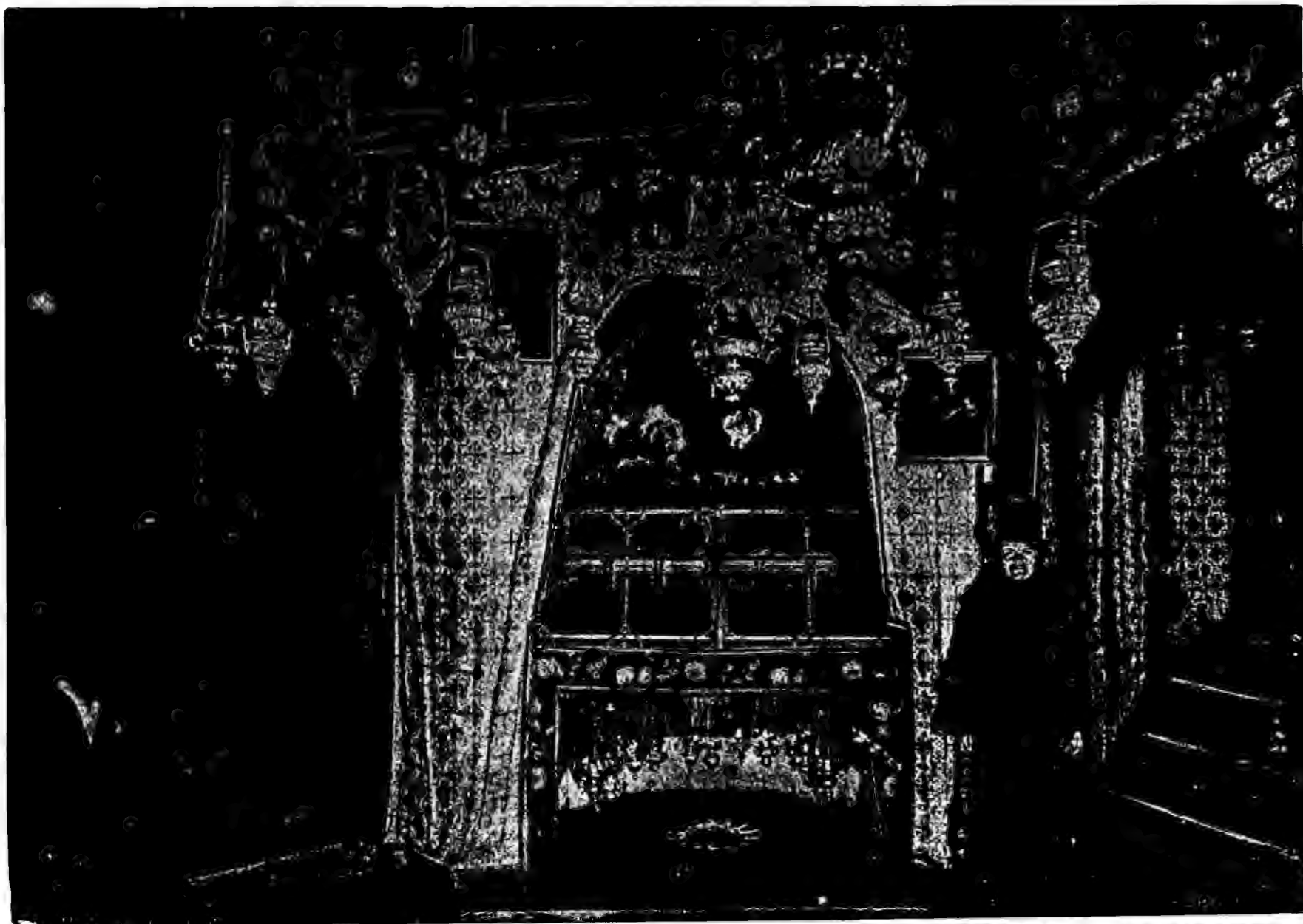
Ver. 77. The knowledge of salvation, and the knowledge of the remission of sins, are inseparably connected in the purpose of God; and he that lays hold upon the one cannot possibly be ignorant of the other. Even as he that is delivered from shipwreck or disease cannot possibly, if in his right mind, be ignorant of his escape from danger, or of his restored health. C.

REFLECTIONS.—The wonderful things of the gospel are declared with the greatest care and certainty, that we may clearly understand and firmly believe them.

who exerts the whole power of the Godhead!—But how sweetly astonishing is it to behold God's eternal Son made of a woman!—To behold the infinite JEHOVAH personally united to the likeness of sinful flesh in order to save his enemies of mankind. Permanent and glorious is his spiritual kingdom. From the riches of divine mercy all the blessings of it originally proceed, and are bestowed on us by almighty love, notwithstanding all our unwillingness and unworthiness. It is this which lays the surest ground for the firmest faith, the deepest humility, the profoundest admiration, the most ravishing joy, and exalted praise. Thrice blessed is it to rejoice in a Saviour born for us, and received into our heart, and in that great salvation which he brings near to all men. Thrice happy are true believers in the pardon of their sins, the acceptance of their prayers, and their deliverance from their enemies. And in the highest praise and filial service of God should they improve these benefits. Never

stumbling and falling of many Israelites, and as the divine means of raising up men to eternal life and happiness. And such shall be his wonderfully mean and suffering circumstances that many will speak against him with bitter enmity and blasphemy; and you, his mother, shall be tormented with anguish and pain to see him so contemned, reviled, persecuted, and murdered: yet by these means it will clearly be discovered who are his friends that accept him, and who his enemies that reject him.

Ver. 1. *Cæsar Augustus*. This was Caius Cæsar Octavianus Augustus, one of the Roman triumvirs, who was chosen emperor B.C. 29, and died A.D. 14. He received the name of Cæsar, the family name of Julius Cæsar, by whom he had been adopted, and the name of Augustus (the most probable meaning of which is, 'worthy of divine honours,' *Pausan.* iii. 11) he received from the servile senate.—*All the world*. Some would translate it, 'all the (Roman) empire'—an expression very frequent in the best classical writers. But as no such general taxation is mentioned by any contemporary historian, it seems more consonant to Jewish phraseology to understand it merely of 'all Judea,' which the Jews considered the seat of the whole world: see *Ru* i. 1. 2.



PLACE OF THE MANGER IN THE GROTTO. [LUKE, II:4-7.]—This is a picture of the interior of the Church of the Nativity, and there is given here a representation of the place once occupied by the manger in which our Savior was born. The star which you observe in the view is supposed to occupy the particular place where our Savior was born. Around this star are written the following words: "HIC NA JESUS CHRIST

WAS BORN OF THE VIRGIN MARY." This place is always guarded by the Turkish soldiers, and about this star silver lamps are always burning. Notable festivities are observed in this church during Christmas time. Nearly all the lamps that are in it are very fine, and are presents from different kings of the world. There is no place in Palestine looked upon with more loving and pathetic interest than the place of the manger in the grotto.

laid^a him in a manger; because there was no room for them in the inn.

8 ¶ And there were in the same country shepherds abiding in the field, keeping^a watch over their flock by night.⁵

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

12 And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling-clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will toward men.

15 ¶ And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

17 And when they had seen it, they made known abroad the saying which was told them concerning this child.

18 And all they that heard it wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered them in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 ¶ And when eight days were accomplished for the circumcising of the child, his name was called JESUS,⁷ which was so named of the angel before he was conceived in the womb.

22 ¶ And when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord;

23 (As it is written in the law of the Lord, Every male that openeth the womb shall be

A.M. cir. 4000.

Ps. 22.5. Mat. 8.20.
ver. 12.2. O. 8.9.
1 O. the night
watches. It therefore
seems it was not in
the winter, Ex. 3.1.2.
Pr. 27.25

5 This statement
renders it highly im-
probable, if not im-
possible, that our
Lord could have
been born in the
winter. At that sea-
son, amidst the moun-
tains of Judea, the
nights are intensely
cold, and neither
shepherds nor flocks
could remain in the
fields. The careful
calculations of Gress-
well show that the
birth took place
about the time of the
passover in spring.
—P.

g ch. 1.12. Mat. 1.
20.2. 1.19. 1.11. 3.10.
Ps. 91.11.
1 Co. 1.27. Mat. 11.
25.

1 Ex. 20.18. Nu. 16.19.
22. Ch. 9.28-34. Re. 18.1.
1 Ju. 13.23. Da. 10.12.
ch. 1.13. 30. Re. 1.17.

4 Ge. 3.15. 49.10. De.
18.15. Is. 7.14. 9.6. 11.1.
2. Je. 23.5. 6. 30. 5.21.
Eze. 34.23. 29. Da. 9.2.4.
26. Zec. 9.9. Mat. 1.21.
ch. 1.54. 68. 99. Ac. 2.30.

1 Is. 53.2. 4. Ps. 22.6.
Mat. 8.20. ver. 7.
1 Ps. 91.11. 68. 17. 103.
20. 21. Da. 7.10. Re. 5.
11.1. Pe. 1.12.

o ch. 19.38. Re. 5.12.
13. Is. 44.23. 24. 15. 16.
19. Ep. 1.9. 2. 7. 3. 21. 1.
Pe. 4.11. Ju. 17.4. 12. 28.
p ch. 19.38. 1. 79. Is.
49.13. 37. 19. 2.4. Ro. 5.1.
Ep. 1.5. 12. 14. 17.

6 Gr. the men the
shepherds.
q Ex. 3.3. Ps. 111.2.
1 Ec. 9.10. Ps. 119.60.
19.11.

1 Ju. 4.28. 29. Mar. 1.
45. 5. 20. Ga. 1.15. 16.
1 Is. 8.18. 9.6. ver. 33.
47.

u ver. 51. ch. 1.29. 66.
Ge. 37.11. 1 Sa. 21.11.
12.
v Ki. 8.15. 1 Ch. 29.
10. 11. Ps. 34.2. 72. 18. 19.
100. 48. 107. 8. 15. cxlv.
cxviii.

x Ge. 17.12. Le. 12.3.
ch. 1.59. Ph. 3.5.
7 Mat. 1.21. ch. 1.31.
ver. 10. 11. Is. 45.17. 42.
Before the account
called *Anno Domini*
the 3d or 4th year.

y Le. 12.2.
z Ex. 13.2. 12. 22. 29.
34. 19. Nu. 18.15. 13. 8.
16. 17.

1 In reviewing this
wondrous narrative
there is one thing
which strikes the
thoughtful student,
especially in these
days. In every cir-
cumstance connected
with the promise and
birth of the Forer-
runner, and the ad-
vent of the Messiah,
we see the super-
natural. It is so en-
tirely interwoven
with the narrative—
it is so imbedded in
every fact, and in-
cident, and speech,
that it cannot be
eliminated without at
the same time de-
stroying the harmony
and consistency of
the whole history.

To strip the evangeli-
st's story of the
supernatural element
would be to make it
not merely incredible
but impossible. The
narrative opens with
the visit of an angel.
His words are proph-
etic and his acts
miraculous. A second
time he appears with
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A.M. cir. 4000.

ling power on them, on
Zacharias, Simeon,
and Anna, were
openly seen. Every
event in the won-
drous narrative was
a miracle of love as
well as of power.—P.

a Le. 12.2, 5, 8.
b ch. 1.6. Ge. 6.9. Ac.
24.10. 10.2.

c Jer. 23. Mar. 15. 43.
Tit. 2.13. 2 Pe. 1.1. Is.
25. 40. 1.10. ch. 1.10.
11. Ac. 1.10.

d Nu. 1.25. 2 Sa. 23.
2. 2 Ch. 20.14. Re. 1.10.
2 Pe. 1.21.

e Ps. 25. 14. Am. 3.7.
f Ps. 85. 48. He. 11.5.
g Da. 9.24. 26. Is. 61.
1. Ac. 10.38.

h The Lord's
annointed Prophet,
Priest, and King, Lu.
4.18. He. 6.20. Ps. 2.6.
—C.

i Ac. 16.6. 7. Ps. 48.
147. 73. 24. 147.10. Pr. 3.
5.9.

j Since the days of
Malachi the lamp of
prophecy had gone
out. Now, on the
rising of the Sun of
Righteousness, the
inferior lights are re-
vived.—C.

k See ver. 22.
l Mar. 10.16.
m See ver. 14. 20; ch.
1.46-55. 64-79. Ps. 103.
1.

n Ge. 15.15. 46. 30.
Nu. 20.29. 1 Co. 15. 12. 4.
55. Ph. 1.23. Is. 57.2.
Re. 14.13. Ps. 37.37.

o ch. 3.6. Ps. 98.2. Is.
52.10. Mat. 1.21. ver.
10.11. Ac. 4.10. 10.12.

p Pr. 8.23. 1 Pe. 1.20.
Ep. 2.14.
q Is. 49.6. 49.6. Ac. 13.
47. 48. 26. Ro. 15.8.
15.6. 19.19.

r Is. 8.18. 9.6. Ps. 35.
10.
s Is. 8.14. Mat. 21.44.
Ro. 9.32. 31. 1 Co. 1.23.
24. 2 Co. 2.10. 1 Pe. 2.7.
8. Ju. 3.20. 39.

t Is. 28. 22. Is. 8. 18.
Ju. 7.15. 18. 24.
u Ju. 19.25.

1 I think Alford has
given the key to the
right interpretation
of this passage. It
is connected with, in
fact embodied in, a
sentence which de-
scribes the effects of
Christ's salvation
upon the hearts and
consciences of men.

No allusion is made
to mere human sor-
row, but to sorrow
for sin. The struggles
referred to in the con-
text are the struggles
of penitent souls for
pardon and accep-
tance. Mary herself,
it is here predicted,
would pass through
a similar struggle.

The pangs of sorrow
for sin would pierce
her heart also.—P.

2 Ju. 5.15. 16. 1 Co.
11.19. Ju. 2.19.

3 Ex. 15.20. Ju. 4.4. 2.
Ki. 22.14.
4 Ps. 91.16. 92.14. Job.
5.26.

5 Ex. 38.8. 1 Sa. 1.22.
Ac. 26.7. 1 Ti. 5.5. 2 Ch.
22.11.

6 ver. 28-31. ch. 1.46-
55. 64-79. 2 Co. 9.15. Ps.
107.8.

7 ver. 25. Mar. 15. 43.
8 Or, Israel.

9 See note in first
column.
c ch. 1.6. De. 12.32.
ver. 21-24.
d Mat. 2.22. 23. ver. 4.
e ver. 22. ch. 1.80. Is.
42.11. 1-430.1.1.

4 The child grew—
that was natural.
Waxed strong in
spirit—that was edu-
cational. The grace
of God was upon him
—that was super-
natural—the origin of
every good and of
every perfect gift.—

24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons.

25 ¶ And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ.⁸

27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant depart in peace, according to thy word:

30 For mine eyes have seen thy salvation,

31 Which thou hast prepared before the face of all people;

32 A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

35 (Yea, a sword shall pierce through thy own soul also,¹) that the thoughts of many hearts may be revealed.

36 ¶ And there was one Anna, a prophetess, the daughter of Phannuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity;

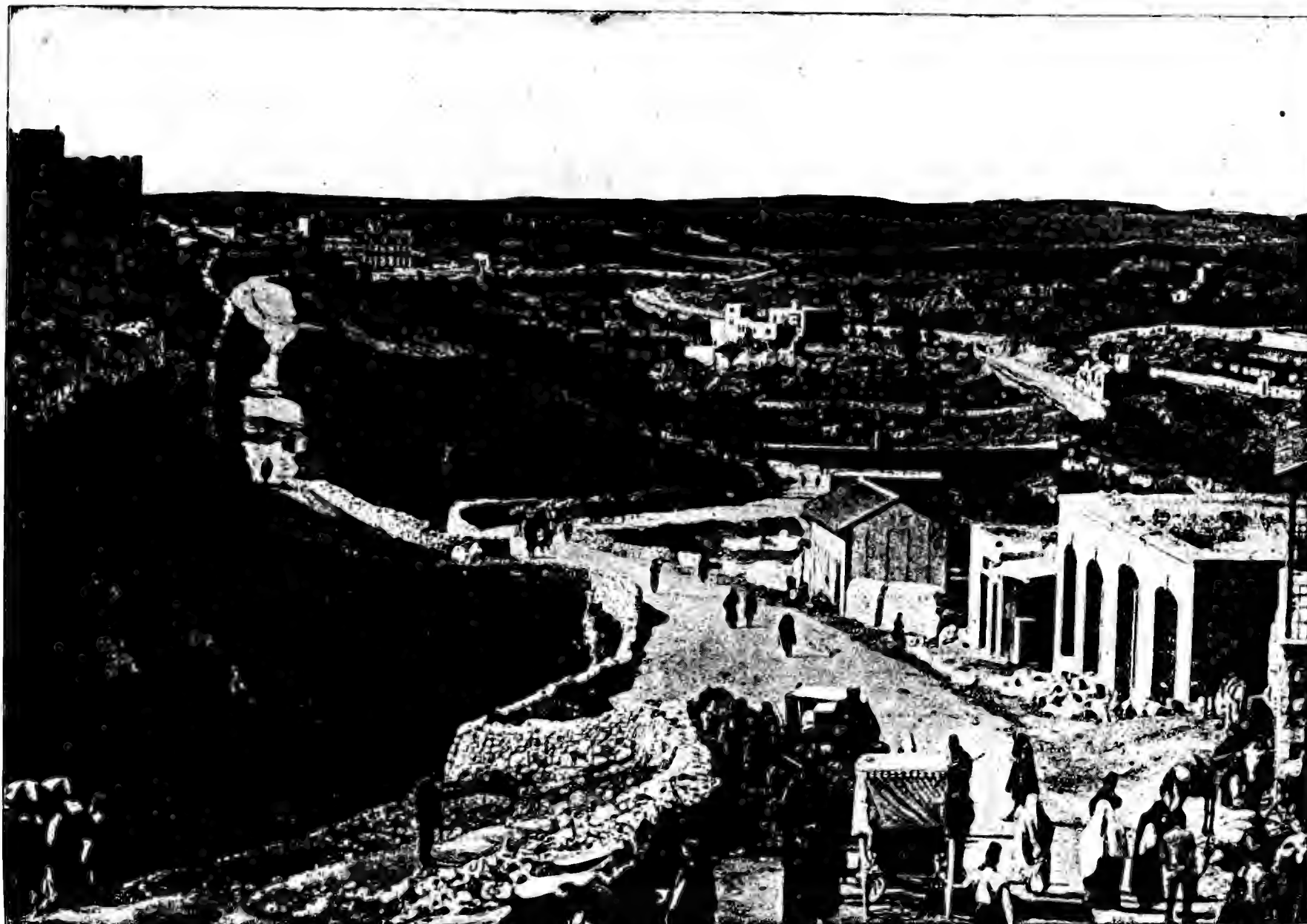
37 And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day.

38 And she, coming in at that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.³

39 ¶ And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.⁴

41 ¶ Now his parents went to Jerusalem



THE ROAD FROM JERUSALEM TO BETHLEHEM—OVER WHICH MARY AND JOSEPH PASSED. [Luke, ii:22.]—Mary and Joseph, in going from Nazareth to Bethlehem to be taxed in accordance with the decree of Cæsar Augustus, doubtless passed by Jerusalem, and this road becomes interesting to us because of its connection with the visit of the holy family. It is, perhaps, very much to-day as it was when Joseph and Mary

passed this way. The particular part of it we see is just below the Joppa Gate in the Jerusalem wall. One sort of conveyance passes along this way now that was never known until within recent years—that is the omnibus which carries passengers to and from the Jerusalem trains; for it is along this same way that modern tourists now go to the Jerusalem depot, which is about half a mile from the walls of the city.



BEEROTH—WHERE MARY AND JOSEPH MISSED THE CHILD JESUS.
[Luke, ii:44.]—Beeroth is about a day's journey from Jerusalem as people used to travel. It is interesting to-day because it is supposed to be the place where Mary and Joseph spent the night after the first day's journey from Jerusalem upon their return to Nazareth, in our Savior's twelfth year. It is well known that at the end of the

day's journey they sought Him among the people, and failed to find Him, making it necessary that they return the next day to Jerusalem to seek for Him. This is one of the cities of the Gibeonites. There are the ruins of an ancient church here, built by the Knights Templar who held Beeroth during the reign of the Latin kings. It was at Beeroth that Jotham concealed himself for fear of his brother, Abimelech.

42 And when he was twelve years old, they went up to Jerusalem, after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple,⁵ sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father⁶ and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?⁷

50 And they understood not the saying which he spake unto them.

51 ¶ And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

52 And Jesus increased in wisdom and stature,⁸ and in favour with God and man.⁹

CHAPTER III.

1 The preaching and baptism of John: 15 his testimony of Christ. 19 Herod imprisoneth John. 21 Christ is baptized, and receiveth testimony from heaven. 23 The age and genealogy of Christ from Joseph upwards.

NOW in the fifteenth¹ year of the reign of Tiberias Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch² of Galilee, and his brother Philip tetrarch of Iturea³ and of the region of Trachonitis, and Lysanias the tetrarch² of Abilene,

2 Annas⁴ and Caiaphas being the high-priests,⁴ the word of God came unto John the son of Zacharias in the wilderness.⁵

3 And he came into all the country about Jordan, preaching the baptism of repentance⁶ for the remission of sins;

4 As it is written in the book of the words of Esaias the prophet, saying, A voice of one

A. M. cir. 4012.
A. D. cir. 8.

A Ps 42.48.6.7.
5 In some chamber of the court.

7 Is. 50.4; 11.2-4; 61.1; 49.1,2.
7 Mat. 7.28. Mar. 1.22. ch. 4.22,32. Ps. 119.99. Jn. 7.15,46.

8 Thy father Joseph was so called by the common voice, according to which Mary so names him.

9 Mal. 3.1.2. Ps. 40.8. Jn. 4.34. 8.29; 12.16, 5.17; 9.4.

7 Christ's words are remarkable and most important. Mary half reproachfully asks him, 'Why hast thou dealt thus with us?' Thy father and I have sought thee sorrowing. Hitherto Jesus had been reckoned by friends, and called by the family, Joseph's son. Now he shows them that he knew the whole truth; that, in fact, he had a far deeper insight into the mystery of his origin and nature than Mary herself.

'How is it that ye sought me? Wist ye not that I must be about my Father's business?' He was God's Son, and henceforth he must be devoted to God's great work.—P

1 ch. 4.43; 18.34.
n ver. 39. Mat. 2.22. 23. Mar. 6.3. Mat. 3.15.
o ver. 19. Ge. 37.11. Da. 7.28. Ps. 119.11.

1 Sa. 2.26. ch. 1.80; ver. 40.

8 Or, age.
9 See note * below.

CHAP. III.
A. D. cir. 27.

1 That is, in his fifteenth as Cæsar, or co-regent with Augustus, and the thirteenth of his government, as emperor. Pilate was the fourth governor of Judea after the deposition of Archelaus, the son of Herod, who was deposed by Augustus.—C.

2 Governor of a fourth part of the country.

3 Iturea, Abilene, Trachonitis. The geographical boundaries of these districts are not accurately known; but Abilene is supposed to have been part of Coele-Syria, lying between Lebanon and Anti-Libanus, on the north of Judea; and Iturea, in the valley of Anti-Libanus, on the north-east of Judea; Trachonitis adjoining it, and lying south of Damascus.—C.

4 Jn. 11.49,51; 18.13. Ac. 4.6.

5 The law allowed but one high-priest: but two are here mentioned, either because Annas had been once high-priest, and so retained the title, or because, owing to some circumstance not recorded, Caiaphas was deputy, with the title of high-priest.—C.

6 ch. 1.80. Jos. 15.61; i.e. a country thinly inhabited.

7 That is, preaching repentance, because the kingdom of God was at hand; and baptizing with water as many as believed this announcement, as a visible sign and seal of the washing away of their sins.—C.

A. M. cir. 4037.
A. D. cir. 27.

body grew, and the faculties of his mind expanded, like those of other children.

And just in proportion as his mental faculties were developed did the divine wisdom manifest itself in them and shine through them. The human mind of Jesus was always filled with wisdom to the utmost extent of its capacity. Hence the statement in ch.

2. 40. 'The child grew, filled with wisdom.' As the mental powers expanded they were able to apprehend and exhibit more and more of the infinite wisdom of the indwelling God. From a human point of view, therefore, Jesus increased in wisdom. There was this essential difference, however, between him and mere men: men got their knowledge from without—from parents, schools, masters; Jesus got his from within—from his divine nature, which is the fountain of all knowledge.—P.

A ch. 2.11, 30-32. Ps. 68.2. Is. 40.5; 49.6; 52.10. Mar. 10.15, 16. Ro. 10.12,18.

7 All flesh—both Jew and Gentile.—C.
1 Mat. 3.7-10; 12.34; 23.33. ch. 10.9,11.
1 Th. 1.10.2 Th. 1.9. Ro. 5.10.

2 Ac. 26.20. Ga. 5.22, 23. 2 Pe. 1.4-10. 2 Co. 7.11. Is. 1.16,17.

8 Or, meet for.

1 Jn. 3.33. 39. Ac. 13.26. Jc. 7.

9 Jos. 4.3.8. Mat. 8.17, 12; 21.43. ch. 19.40.

10 Mat. 3.19; 19.19. ch. 13.7,9, 19.42; 27.31. Jn. 15.2; 6.12,35. 1 Pe. 4.17, 18. Eze. xv. He. 2.1,3,4. 15.8.

9 The people. The multitude mentioned, ver. 7.—C.

2 Ac. 2.37; 16.30. Jn. 6.28.

3 Ja. 2.15,16; 1.27. 1 Jn. 3.17; 4.20. 1 Pe. 4.8,22. Co. 1.4. ch. 11.41. 1 Ti. 6.18.

1 Let him that has honestly acquired more than he needs, impart to him that has less, who, with equal honesty, yet unsuccessfully, endeavoured to provide for his wants.—Note, It were worse than a perversion of Scripture to strain these words to a demand upon every man who had need, however dishonest or idle. But it were equally contrary to the spirit and intent of the passage to conclude that it does not require of Christians every degree of liberality which the tears of misery can entreat, consistently with the calculations of justice.—C.

4 Mat. 21.31 32.8.10. ch. 7.29,30,35. 1.25; 27-32.

5 ch. 19.8. 1 Co. 6.10. Mt. 8.8. Mat. 7.12. 1 Ti. 6.8.

6 Mat. 8.5; 27.54. Ac. x.

7 Ex. 23.1. Le. 19.11, 13. 1 Ti. 6.8-10.

8 Or, Put no man in fear.

9 Neither accuse any falsely. Neither circumvent nor oppress any.—C.

the crooked shall be made straight, and the rough ways shall be made smooth;

6 And 'all flesh' shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, 'O generation of vipers! who hath warned you to flee from the wrath to come?'

8 Bring forth, therefore, fruits worthy of repentance; and begin not to say within yourselves, 'We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.'

9 And now also the axe is laid unto the root of the trees: every tree, therefore, which bringeth not forth good fruit, is hewn down, and cast into the fire.

10 And the people asked him, saying, 'What shall we do then?'

11 He answereth and saith unto them, 'He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.'

12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?'

13 And he said unto them, 'Exact no more than that which is appointed you.'

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, 'Do violence to no man,² neither accuse any falsely;³ and be content with your wages.⁴

15 ¶ And as the people were in expectation, and all men mused in their hearts, of John, whether he were the Christ or not;⁷

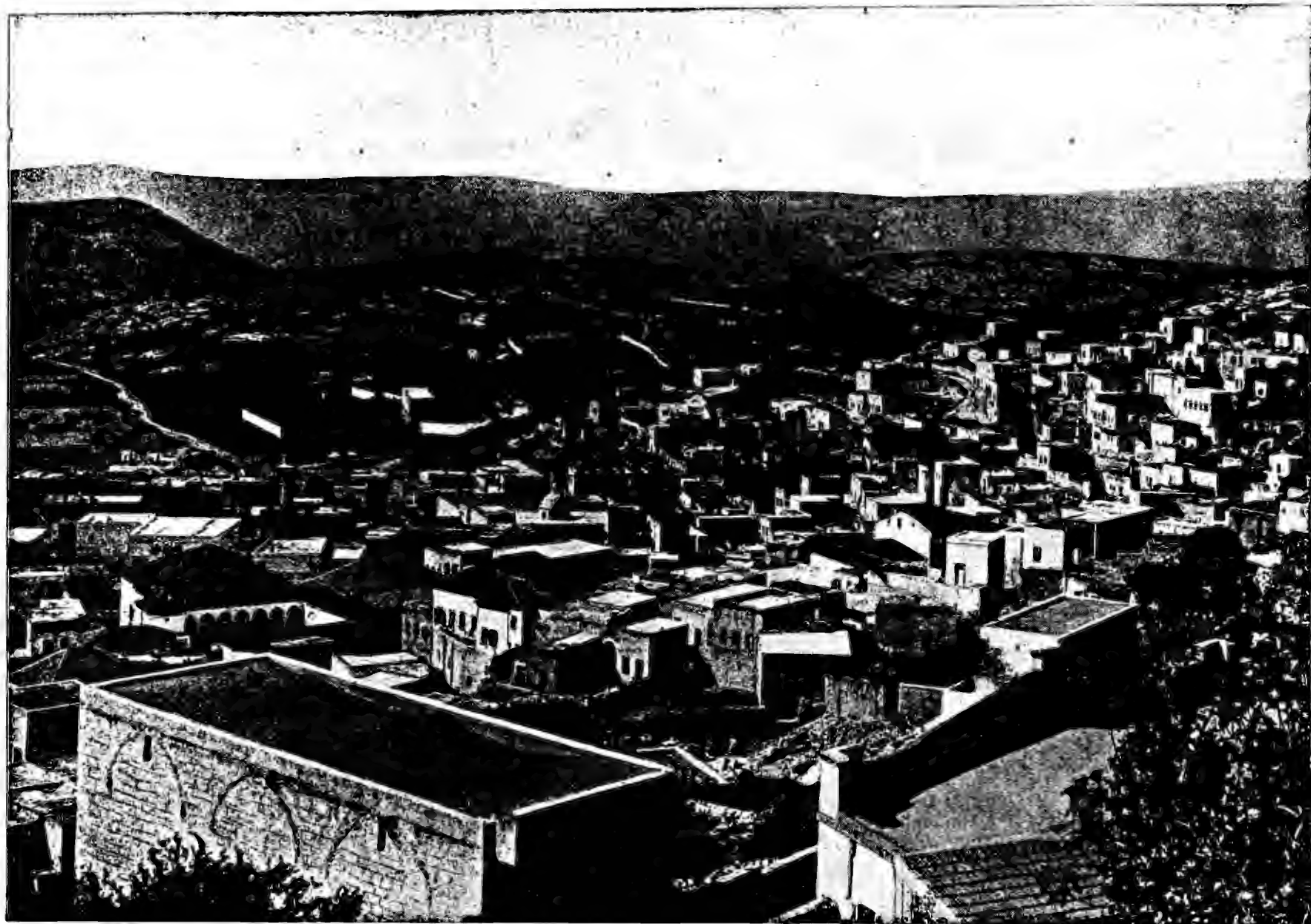
16 John answered, saying unto them all, 'I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire.⁸

17 Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things, in his exhortation, preached he unto the people.

19 ¶ But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.



NAZARETH FROM THE ESPLANADE OF THE ENGLISH ORPHANAGE—THE TOWN OF OUR SAVIOR'S BOYHOOD SEEN FROM AN INSTITUTION HIS LIFE CREATED. [Luke, ii:51.]—"And he went down with them and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart." Some centuries after the ascension of our Lord, Nazareth became a place of great importance in the Christian Church. During the Crusades it was given to Tancred as a reward for his valor in winning Tiberias from Saracens. Tancred established a church at Nazareth and enriched it with a large endowment. Nazareth, which thus began to be celebrated because of the

wealth of its church, became a metropolitan See. After the victory of Saladin in 1187, gained at the Horns of Hattin, Nazareth was reduced to great poverty. Saracen troops entered the church of the Virgin and butchered the Christians who had sought refuge there. King Louis of France is said to have visited Nazareth in 1250. At the beginning of last century the Christian population of Nazareth was greatly increased. There is a charm about the place now that no language can describe. Every rock and hill and tree glows with associations connected with the name of Jesus. There are now far more Christians here than Mahometans.

bodily shape like a dove¹ upon him; and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.²

23 ¶ And Jesus himself began to be about thirty³ years of age,³ being (as was supposed) the⁴ son of Joseph, which was the son⁵ of Heli,⁵

24 Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph,

25 Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge,

26 Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda,

27 Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel,⁶ which was the son of Salathiel, which was the son of Neri,

28 Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er,

29 Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi,

30 Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim,

31 Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David,

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A.D. cir. 30.

¹ Like a dove. Not like in form; but, as, in the manner of a dove.—C.

² 61 Ps. 2. 1. 1s. 42. 1. Mat. 17. 10. 10. 17. 5. 12. 18. Ch. 9. 35. 2 Pe. 1. 17. Col. 1. 13.

³ See note on Mat. 3. 17.—P.

⁴ Ge. 41. 46. Nu. 4. 3.

⁵ Had nearly completed his thirtieth year, the time at which the priests under the law, who were typical of Christ, entered on their work. Nu. 4. 23. 1 Ch. 23. 3.—C.

⁶ Mat. 13. 55. Mar. 6. 3. Jn. 6. 42. Ch. 4. 22.

⁷ Son-in-law. The forty men here mentioned from Joseph to David were Christ's natural progenitors by his mother, whereas Joseph mentioned by Matthew (ch. 1. 6-16) were ancestors in office, and progenitors of Joseph his supposed father.

⁸ Matthew has traced the genealogy of Jesus through Solomon and Joseph; Luke through Nathan, another son of David, and Mary. Heli was not the natural father of Joseph, but his father-in-law and father of Mary. Females were not reckoned in the Jewish genealogies.

Mary is, therefore, passed over in name, but clearly indicated when her father Heli is introduced. Joseph was, however, legally called the son of Heli, inasmuch as those who married heiresses were obliged to pass into the families of their fathers-in-law and be reckoned as their sons. Luke, writing for the Gentiles, proves Christ to be the 'seed of the woman,' Matthew, writing for the Jews, proves him the son of David and Abraham.

⁹ Whether Zorobabel and Salathiel are the same as those in Mat. 1. 12, 13; Ch. 3. 17, 19; Ezr. 3. 2, is uncertain.

¹⁰ 1 Ch. 3. 5; 14. 4. 2 Sa. 5. 14. 2 Ec. 12. 12.

* The venerable Brown is of opinion that the name of Caman should be thrown out, inasmuch as it is not

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A.D. cir. 30.

found in the genealogy of Ge. 12. 12 and Ch. 18. But as no authority of MSS. is adduced for this omission, and as Luke must have quoted from the public registers, it would be unsafe to reject a name thus sanctioned. For examples are not wanting in the Old Testament of names occurring in one genealogy, and, for legal reasons now unknown, to us, expunged from another. The reverse of this may, of course, be the case; and a name expunged from one ancient genealogy may, for legal reasons, be restored in another.—C.

¹¹ 1 Ch. 2. 4, 5, 9-15. Mat. 1. 3-6. Ru. 4. 18-22.

¹² A Mat. 1. 2. 1 Ch. 2. 1; 1. 34. Ge. 21. 3; 25. 26; 29. 35. Ac. 7. 8. He. 11. 8-21.

¹³ Ge. 11. 10-26. 1 Ch. 1. 24-28.

¹⁴ This name ought to be thrown out, as it is not found in the corresponding lists.

¹⁵ See note * in first column.

¹⁶ Ge. 11. 12.

¹⁷ Ge. 1. 26, 27; 7. 1-5.

¹⁸ Ac. 17. 26. 1 Co. 15. 45.

¹⁹ 1 Ti. 2. 14. 1s. 64. 8.

²⁰ Ge. 3. 15.

CHAP. IV.

A.D. cir. 29.

¹ A ver. 14. Mat. 4. 1-11. Mar. 1. 12, 13.

² Ch. 2. 22. Mat. 2. 16.

³ Mar. 1. 10. Jn. 1. 32-34.

⁴ 1s. 61. 1. 11. 2-4.

⁵ 1 Ki. 18. 12. Eze. 3.

⁶ 1s. 61. 1. 11. 24. 40. 243.

⁷ 5 Ac. 8. 30.

⁸ Ch. 1. 80; 2. Jos. 15.

⁹ Our Lord had now, as man, arrived at the full vigour and maturity of mind and body. At the age of thirty the priests entered on their sacred office; at the same age Jesus entered on his office. He was solemnly consecrated also. The Holy Spirit had descended upon him, not in measure or temporarily, but in all his fullness. Christ, therefore, commenced his official work as perfect man, and filled with the Spirit of God.—P.

¹⁰ He. 2. 18; 4. 15. Ge. 3.

¹¹ Ex. 34. 28. De. 9. 9.

¹² 1 Ki. 19. 8.

¹³ Mar. 1. 13. Mat. 4. 22. 18. Jn. 4. 6.

32 Which⁹ was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson,

33 Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda,

34 Which¹⁰ was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor,

35 Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala,

36 Which was the son of Cainan,¹¹ which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech,

37 Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan,

38 Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

CHAPTER IV.

1 The temptation and fasting of Christ. 13 He overcometh the devil: 14 beginneth to preach. 16 The people of Nazareth admire his gracious words. 33 He cureth one possessed of a devil, 38 Peter's mother-in-law, 40 and divers other sick persons. 41 The devils acknowledge Christ, and are reproved for it. 42 He preacheth through the cities of Galilee.

AND Jesus,¹ being² full of the Holy Ghost, returned from Jordan, and was³ led by the Spirit into the⁴ wilderness,¹

2 Being forty days⁵ tempted of the devil. And⁶ in those days he did eat nothing: and when they were ended, he afterward⁷ hungered.

Ver. 35. An ignorant man, by looking upon flint and steel, or even from feeling and minute examination, would never expect fire from their collision; and as little does any man know either himself or others, till circumstances bring out what lies concealed and unknown, and often unsuspected. The person, ministrator, the cross, the sacrifice, and the judgment-seat of Christ, can alone fully reveal all that is in man of enmity that resists, or of humility, Spirit-begotten, that submits to the righteousness of God.

Ver. 36. Anna a prophetess. There were several distinguished prophetesses under the Old Testament—as Miriam, Deborah, and Huldah—so Anna is now inspired to represent woman in the knowledge and revelation of Messiah. By such historic means, and not by assertion or argument, does the Scripture declare the intellectual and moral dignity of woman. The Lord raise up many such holy women in his church to welcome and commend the Saviour!—C.

Ver. 44. Company. The country being infested with many robbers, as appears from Josephus, it was needful that the people should travel in companies, for mutual protection; but it is more than probable (Ps. 84. 8, margin) that they were accustomed to unite in bands for mutual edification and religious services during their journeys. C.

Ver. 52. If Jesus were God, how could he 'grow in favour?' He grew in favour, as in stature or age. Being in the flesh, he was subject to all the sinless circumstances of the flesh, and con-

child-birth ought to be esteemed a great mercy; and both mother and child ought gratefully to be devoted to God. Thrice happy are they who long wait for the Lord! He will at last appear for their comfort, and open their lips in his praise. And it is only believing views of Jesus Christ that can render death and eternity truly pleasant and hopeful. But unhappy are they to whom this light, this Saviour of the world, becomes an occasion of greater sin and more terrible ruin. Even they who have distinguished honours allotted them have frequently some bitter trials annexed to them. And even they who live nearest to Jesus Christ must often seek him. It is enough that they find him at last, and lay up his words in their heart.—While parents consider how carefully they ought to attend the ordinances of God, and bring their children along with them, let children ponder what a delightful pattern of early knowledge, devotion, trust in God, and obedience to mean parents, is represented to them in our Redeemer.

avail those who have unrenewed hearts and unholy lives. And no repentance can be justly reckoned sincere that does not make men cease from and detest the sins to which they are most tempted or addicted. God often renders the most unlikely the distinguished monuments of his power and grace. But at best the state of the church is but imperfect and mixed in this world. In the next God will, to the joy of saints and terror of obstinate sinners, make a full separation; and many who, like Herod, did many good things, and heard God's ministers gladly, shall be cast into eternal ruin. It is a delightful sight when great honours render men humble; and humility is rewarded with more abundant honours. How solemn was our Saviour's consecration to his work, and his attestation by God! And it is plainly manifest that he is the seed of the woman, and of Abraham, Isaac, Jacob, Judah, Jesse, and David, according to the promise.



STREAM FLOWING FROM UNDER THE MOUNT OF TEMPTATION. [LUKE iv:5.]—The second Temptation of Christ is represented in the Scriptures as taking place upon a high mountain, from which the devil could call the attention of our Savior to all the kingdoms of the world. This mountain, upon which occurred the second Temptation, is over against Jericho and looking directly over the Plain of Sodom and Gomorrah, and

away to the mountains of Moab. At the time of the Temptation this whole Plain of the Jordan, between the Dead Sea below and twenty miles above, was cultivated and kept like a garden. Herod had lived here in great style and luxury. Cleopatra had come to this place for revelry, and it was doubtless one of the most beautiful and attractive places in the world. The Mount of Temptation is a lonely height.

3 And the devil said unto him, 'If thou be the Son of God, command this stone that it be made bread.²

4 And Jesus answered him, saying, 'It is written, That man shall not live by bread alone, but by every word of God.

5 And¹ the devil, taking him up into an high mountain, showed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, "All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

7 If thou, therefore, wilt worship me,³ all shall be thine.

8 And Jesus answered and said unto him, Get⁴ thee behind me, Satan: for it is written, Thou⁵ shalt worship the Lord thy God, and him only shalt thou serve.

9 And⁶ he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, 'If thou be the Son of God, cast thyself down from hence:

10 For⁷ it is written, He shall give his angels charge over thee, to keep thee;⁴

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus, answering, said unto him, "It is said, 'Thou shalt not tempt the Lord thy God.

13 And ⁸when the devil had ended all the temptation, he departed from him for a season.⁵

14 ¶ And⁹ Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

15 And ⁹he taught in their synagogues, being glorified of all.

16 ¶ And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath-day, and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18 The¹⁰ Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted,⁴ to preach deliverance to the captives, and 'recovering of sight to the blind,⁶ to set at liberty them that are bound,

A.M. cir. 4033.
A.D. cir. 29.

1 Mat. 4.3:17.

2 Ch. 3.8. Ge. 18.14.

3 Or, 'command

this stone that it be

come a loaf'. The

rounded nodules of

flint and fragments

of whitish limestone

which cover the

mountains of Judea

bear some resemblance

to loaves.

Some such stone may

have been before

them, and Satan

pointing to it used

the words of the text.

—P.

4 De. 8.3. Ex. 23.25.

ch. 12.15. 1 Ti. 4.5. Pr.

10.22:30.8.

5 Mat. 4.8.9. 2 Co. 4.4.

1 Co. 7.31. 1 Jn. 2.15.16.

Ep. 6.12.

6 Jn. 8.44:12.31:14.

30. Ep. 2.2. 2 Co. 11.14.

8. 20.23:13.2.7.

8 Or, *fall down be-*

fore me.

9 Mat. 16.23. Ja. 4.7.

1 Pe. 5.9.

10 De. 6.13:10.20.1.

Sa. 7.3. Mat. 4.10.

11 Job 1.1:10.2.6.

12 Mat. 3.17:28.9. He.

4:15:17.18. Ro. 1.4.

13 Jn. 8.44:1 Pe. 5.8.

14 Ps. 91.11:12.1 Ti. 3.

16. He. 1.14.

15 The words 'to

keep thee', are not

found in the corre-

sponding passage in

Matthew. This dif-

ference, however,

does not in the least

degree infringe upon

the principle of the

real divine inspi-

ration of the evan-

gelists. Matthew

states all that Luke

states; but Matthew

does not say that the

tempter added no

more. Luke supplies

the additional argu-

ment. The reason

of the difference is

plain: Matthew wrote

for Jews, who fully

understood, from his-

tory, the nature of

angelic agency, and

did not require any

explanation: Luke

wrote for Gentiles,

who were ignorant

upon the subject;

and, therefore, he

records the portion

of the dialogue in

which angelic agency

was described.—C.

16 ver. 3.8. Ro. 15.4.

Ep. 6.17.

17 De. 6.16. Mat. 4.7.

18 Co. 9.9. He. 3.8.9.

19 Mat. 4.11. Mar. 1.

13. He. 2.17.18.4.15. Ja.

4.7. Jn. 14.30.

20 Satan's departure

from him was not

final. The struggle

probably continued

during nearly the

whole public life of

our Lord. It was re-

newed with terrible

energy in Gethse-

mane, and it was only

completed upon the

cross.—P.

21 Mat. 4.12. Mar. 1.

14. Jn. 4.43. Mat. 4.23.

25. Ac. 10.37.38.

26 15.61. 1:35.52.13:54.

13:48.17:50.4.

A.D. cir. 30.

27 Mat. 13:54. Jn. 18.

20. Ac. 13.14. ch. 1.15. 26.

27:2.30.51. Mat. 2.23.

Mar. 6.1.

28 Ne. 8.5.6. Ac. 13.

15:16:17.2.

29 15.61.1:3:50.4. Ps.

45.2.7. Da. 9.24. Ac. 10.

38. Mat. 11.5. Jn. 3.16.

17:1.5.24.25:6.27.40.15.

49.6.8.24.26.

30 Ch. 34.27. Ps. 34.

18:51.17:147:3.15:57.

15.

31 Ps. 146.8.15.29.18.

32 Is. 42.3. Mat. 12.20.

33 That is, to those

who had become

blind by long con-

finement in a dark

place. The literal

meaning is well

known to all who

know how to read

the words of the

scripture.

—C.

34 A.M. cir. 4034.

A.D. cir. 30.

35 in a dark place; the

spiritual meaning; to

all who have been

called 'out of the

kingdom of darkness,

and into the king-

dom of God's dear

Son'.—C.

36 g. 1. e. 25.8. 2 Co. 6.2.

15.61.27.93.47.49.8. ch.

19.42.

37 It was customary

for those who read

the law in the syna-

gogue to stand while

reading, and then to

sit down when about

to comment upon the

words. It was this

act of our Lord which

excited a large

amount of interest in

him. The incident is

only found in Luke.

There is one record-

ed in Mat. 13.54-58,

and Mar. 6.5-6, hav-

ing some points of re-

semblance, but they

are not identical.—

P.

38 A Mar. 6.2.3. Mat.

13:54. Ps. 45:2.4. Pr. 10.

32. 15.50.4. ch. 2.46.47.

Jn. 7.51:14.

39 Mar. 6.3. Mat. 13.

55. Jn. 6.42.

40 Mat. 4.13:11.23:33.

54. Jn. 7.34.

41 Mat. 13.57. Mar. 6.

4.5. Jn. 4.44:6.42.

42 Ki. 17.9.18.1. Ja. 5.

17.18.

43 Ki. 5.14.

44 Elisha, 1 Ki. 19.19.

21.2. Ki. 11. viii. xiii.

45 Ch. 16.10. Ac. 7.

54:22.

46 Jn. 15.24.25:10:32.

8.37.40.59. Ac. 7.57.58.

47 Or, *they*.

48 Ps. 37.14.32.33.

49 Nazareth is built

on the lower slopes

of a hill, overlooking

a green upland plain.

The hill rises im-

mediately behind the

houses in abrupt

cliffs, some of them

from twenty to thirty

feet high. It was

doubtless to one of

these cliffs they at-

tempted to drag Je-

sus.—P.

50 Jn. 8.59:7.30:10.39.

Ps. 15.

51 There seems no

intimation of a mira-

cle in this escape:

but merely an indi-

cation of that cool-

ness and presence of

mind which could

take advantage of the

popular tumult, and

turn the very eager-

ness for his destruc-

tion into the means

of eluding it.—C.

52 Mat. 4.13. Mar. 1.

21.

53 Je. 23.20. Mat. 7.

28.20. Mar. 1.22. ch. 5.

17. Jn. 6.63. Tit. 2.15.

He. 4.12.1 Th. 1.5.

54 With authority

that commanded at-

tention, while it pro-

duced feelings of con-

trition and purposes

of reformation; and

with power that con-

strained evil pas-

sions, and cast out

unclean spirits whom

these passions had

permitted to enter

the hearts of men.—

C.

55 Mar. 1.23-28.1 Pe.

5.8.

56 Or, *away*.

57 Mar. 1.24. 24. 5.7.

Mat. 8.29. ver. 41. Ja. 2.

29.

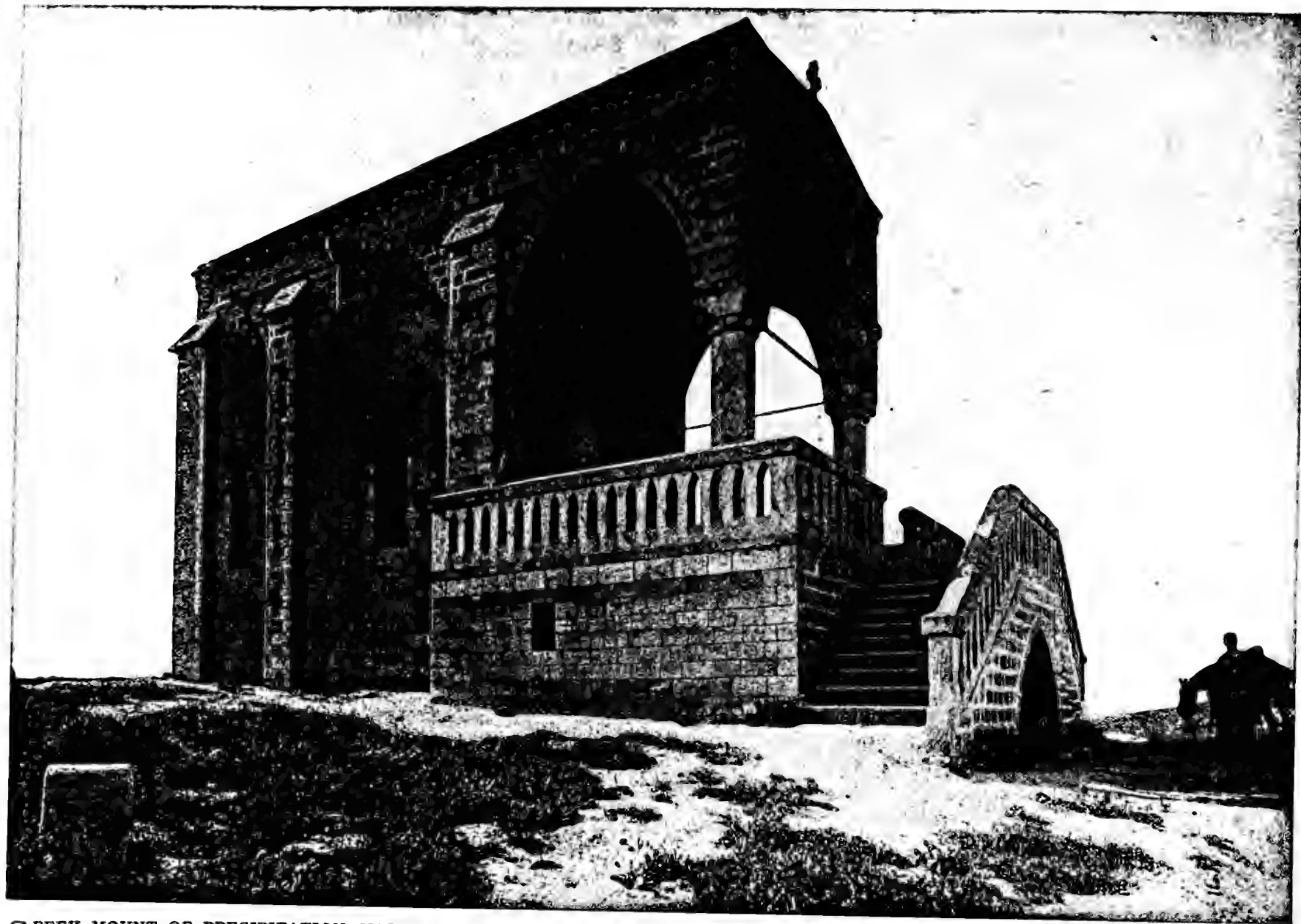
58 Ps. 16.10. Da. 9.24.

ch. 3.35. Ac. 3.14:4.27:

2.31.

59 ver. 41. Mar. 1.25.

34:3. 11.12. Ac. 16.17.



GREEK MOUNT OF PRECIPITATION, NAZARETH—FROM WHICH IT WAS SOUGHT TO CAST OUR SAVIOR DOWN. [Luke, iv:28-29.]—"And all they in the synagogue, when they heard these things, were filled with wrath, and rose up and thrust him out of the city and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong." Upon

the brow of this hill, from which it is supposed the people of Nazareth sought to cast our Savior down, the Greeks have built a little chapel, where the devout and faithful of that communion retire to pray and meditate. This little chapel may be said to be the scene of the sad event in the lives of the people of Nazareth, when they turned from their doors and their lives the greatest of their countrymen.

among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.

37 And^e the fame of him went out into every place of the country round about.

38 ¶ And^a he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

39 And^a he stood over her,⁴ and rebuked the fever; and it left her: and immediately she arose, and ministered unto them.

40 ¶ Now^b when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

41 ¶ And^c devils also came out of many, crying out, and saying, Thou art Christ⁵ the Son of God. And he, rebuking *them*, suffered them not to speak: for they knew that he was Christ.⁶

42 ¶ And^d when it was day, he departed, and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also; for therefore am I sent.

44 And^e he preached in the synagogues of Galilee.

CHAPTER V.

1 Christ teacheth the people out of Peter's ship: 4 in a miraculous taking of fishes, sheweth how he will make him and his partners fishers of men: 12 cleanseth a leper: 16 prayeth in the wilderness: 18 healeth one sick of the palsy: 27 calleth Matthew the publican: 29 justifieth his eating with publicans and sinners: 33 foretelleth the fastings and afflictions of the apostles after his ascension: 36 and likeneth faint-hearted and weak disciples to old bottles and worn garments.

AND it^a came to pass, that, as the people pressed^b upon him to hear the word of God, he "stood by the lake of Gennesaret,"¹

2 And saw two ships standing² by the lake: but the fishermen were gone out of them, and were washing *their* nets.

REFLECTIONS.—The most fearful temptations and troubles may quickly succeed to the most distinguished testimonies of God's love. And it is highly improper for the best of saints to hope to escape even the most horrible seducements, when Jesus was called to suffer them. How shocking is the impudence of Satan! how fixed his perseverance in harassing the saints! and how implacable his malice in tempting where he surely hopes to succeed! He is very subtle in contriving the form and choosing the seasons of his temptation. And it is necessary to resist him always with the sword of the Spirit. Thus only can we prove conquerors through him that loved us, and is able and ready to succour us. But what fearful work hath sin made in

him! Many never believe more than devils, who never had his blessings offered to them; and though they hear his words with attention and wonder, they quickly envy and seek to destroy him or his interests; but terrible is their situation when he abandons them to their own hearts' lusts.—It is a great mercy that he can restrain furious persecutors, and cast out malicious and subtle devils, even when they almost transform themselves into angels of light. And it is delightful when they who have much public work in hand prepare for it by much fervent prayer; and when they who have enjoyed Christ's presence and ordinances earnestly desire the continuance of them.

but not the Pharisees, who, though they might be amazed, did not glorify God for the works done by Christ. C.
Ver. 36. The differences between this parable, as recorded by Matthew and as recorded by Luke, can neither be tortured into contradictions (for the meaning is the same), nor be attributed to mere variety in the memories of the evangelists, nor to an ideal instead of a real inspiration. The differences can be accounted for upon a principle much more simple, and in perfect accordance with the doctrine of full and perfect divine inspiration—that is, upon the most natural of all suppositions—that our Lord repeated the parable more than once, and varied his expressions to aid in the exposition of his meaning. C.

REFLECTIONS.—The most diligent and laborious have often little success. And all that comes is vanity and vexation of spirit. How base and polluted men

A.M. cir. 4034.
A.D. cir. 30.A.M. cir. 4034.
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A.D. cir. 30.A.M. cir. 4034.
A.D. cir. 30.

15 But^a so much the more went there a fame abroad of him: and great multitudes came together, to hear, and to be healed by him of their infirmities.

16 ¶ And^b he withdrew himself into the wilderness, and prayed.

17 ¶ And it came to pass on a certain day, as he was teaching, that there were^c Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem; and^d the power of the Lord was^e present^f to heal them.^g

18 And^b behold, men brought in a bed a man which was taken with a palsy: and they sought^h means to bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in because of the multitude, they went upon theⁱ house-top, and let him down through the tiling,¹ with his couch,² into the midst before Jesus.

20 And when he^a saw their faith,³ he said unto him, Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? ^aWho can forgive sins but God alone?

22 But when Jesus perceived their thoughts, he, answering, said unto them, What reason ye in your hearts?

23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the^j Son of man hath^k power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go unto thine house.

25 And immediately he rose up before them, and took up that whereon he lay,⁴ and departed to his own house, glorifying God.

26 And^o they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

27 ¶ And^p after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

28 And^q he left all, rose up, and followed him.

29 And^r Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

A.M. C17. 4034.
A.D. C17. 30.

Mat. 4. 23-25; 9. 20; 14. 35; 17. 14; 18. 5; 19. 35-54; Mar. 2. 1, 2; 3. 7; Jn. 6. 2.

A.D. C17. 37.
Mar. 1. 35; 4. 6; 46; Mat. 5. 6; 14. 23; ch. 6. 12; 2. ver. 21, 30; ch. 7. 30; 11. 53; 54; 15. 2; Jn. 3. 21.

8 The power of the Lord was present. Present is supplied by the translators; but the phrase supplied should rather be 'put forth,' for power is always present, but not always exerted.—C.

9 To heal them. Not to heal the Pharisees who believed not the mission of Jesus, and sought not to be healed by him; but to heal the multitudes (ver. 15) who came to hear and be healed.—C.

10 Mat. 9. 2-8; Mar. 2. 1-12; Ac. 9. 33; Jn. 5. 3-5; De. 28. 22; 1 Co. 11. 30; Ja. 5. 15, 16.

11 De. 22. 8; 2 Sa. 11. 2; Je. 19. 13; Mat. 10. 27; Ac. 10. 9; Mar. 2. 4.—C.

12 See note on Mar. 2. 4.—C.

13 Ge. 22. 10; Jn. 2. 25; 21. 17; He. 4. 13; Re. 2. 23.

14 Their faith. The faith both of the bearers and of the paralytic. Their faith was not the blind confidence of fanatics, produced and supported by their own mere internal persuasion, without evidence; nor was it founded in the ignorance that credits every high-sounding assertion, promise, and imposture; nor was it the superstition that attributes miraculous influences and effects to things unanimate, to places, and to persons uncredited by heaven; theirs was faith in the word of the living God, which had testified of Messiah, depending for future miracles on the visible, public, and unquestionable evidence of miracles already wrought.—C.

15 Mat. 9. 2; Mar. 3. 5; Ac. 5. 31; 13. 38; 17. 44; 22. 83; Ep. 1. 7; Jn. 5. 14; 18. 10; 3. 3.

16 Mat. 9. 3; 26. 65; Jn. 5. 18; 10. 33; 36. 6; Is. 43. 25; 44. 22; 1. 18; Ps. 103. 3; 130. 4; Ro. 8. 33; Job 14. 4.

17 1 Sa. 16. 7; 1 Ch. 29. 17; Ps. 7. 9; 130. 1-4; Je. 17. 10; Jn. 2. 23; 21. 17; 6. 64; He. 4. 13; Re. 2. 23.

18 Da. 7. 13; Ps. 86. 17; Zec. 13. 7; Mat. 10. 13; Re. 1. 13; 1 Ti. 2. 5; 6; 3. 16.

19 Jn. 5. 22; 21. 18; 53. 11; 1 Ti. 1. 13-16; Jn. 17. 2; Ac. 5. 31; Mat. 28. 18.

20 ver. 17; Ge. 1. 3; Ps. 119. 106; 5. 8; 12. Ps. 107. 20.

21 An eastern bed or couch consists of a stuffed coverlet, so large that while reclining upon part of it, the rest can be thrown over the limbs or body when necessary. It is light and easily carried. The fact that the man took up his bed in obedience to Christ's command showed that he was perfectly healed.—P.

A.M. C17. 4035.
A.D. C17. 31.

Mat. 9. 12, 13; Mar. 2. 17; 16; 15. 1, 18; 35; 7. 45; 25; Ho. 13. 9; ch. 10. 10; Ac. 5. 41; ch. 18. 10-14; Ro. 5. 8; 20. 21.

2 ch. 15. 7, 10; 1 Co. 6. 9-11; 1 Ti. 1. 15; 2 Pe. 3. 9.

3 The question here is, by grammatical construction, attributed to the Pharisees; but in Mat. 9. 14 it is attributed to the disciples of John. Is there not here a contradiction? None, for it appears from Mar. 2. 16, that the question was asked by both; and Matthew mentions the one, Luke the other.

4 both recording as much truth as was necessary to introduce the question and the answer; neither suppressing any, though each omitting a part.—C.

5 Mat. 9. 14; 17. Mar. 2. 18-22; ch. 18. 12; Jn. 3. 25; Mat. 6. 5, 16; Ro. 10. 23; 9. 17-22.

6 ch. 7. 34, 35.

7 Ca. 1. 4; 17. 2; 3-6; 10, 11; Mat. 22. 1-25; 1-10; Re. 19. 7, 9.

8 Christ, Mat. 22. 2; 25. 1, 5, 6, 10; Re. 19. 7, 9; Ca. 3. 4; 11; 7. 5; 8. 5, 6; 15. 6; 2. 2; 3. 17.

9 Da. 6. 2; Zec. 13. 7; Jn. 7. 33; 34; 12. 8, 30; 13. 33; 14. 21; 16. 7; 17. 11; 13. Ac. 1. 9; 3. 21.

10 Is. 22. 12; Ac. 1. 14; 13. 3; 14. 23; 1 Co. 7. 5; 2 Co. 11. 27; Zec. 12. 10-14.

11 Mat. 9. 16, 17; Mar. 2. 21, 22; 13. 35; 25. 2; Co. 10. 13; Ps. 103. 9-13; 15. 63; 9. 15.

12 Le. 19. 19; De. 22. 12; 1 Co. 6. 6.

13 But, Job 17. 9; Pr. 4. 18; 2 Pe. 3. 18; 1. 4-10.

14 The power of religion is better than bodily services in religion, Col. 2. 23; 1 Ti. 4. 8.

15 Je. 6. 16.

16 This verse is peculiar to Luke. It contains a farther illustration of the truth embodied in the preceding verses (see note on Mat. 9. 17). The words are closely connected with ver. 33. The old wine is the Jewish economy; the new the gospel. The point of the passage is not to draw any comparison between the two systems, but simply to show the natural preference of the Jews for that to which they were accustomed.—P.

17 CHAP. VI.
a Mat. 12. 1-8; Mar. 2. 23-28; De. 23. 25.

1 Second sabbath after the first. Literally, 'on the second first sabbath,' but this is unintelligible, because unused to English idiom. The meaning most probably is, not 'the second sabbath after the first day of unleavened bread,' which was the second after the first day of the passover, which was always a sabbath (Le. 23. 7); for upon that second day of the passover the wave sheaf was offered up, and from that second day, and not from the first, the fifty days till pentecost were reckoned (Le. 23. 11, 15, 16); whence all the

31 And Jesus, answering, said unto them, They that are whole need not a physician; but they that are sick.

32 I came not to call the righteous, but sinners to repentance.

33 ¶ And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink?

34 And he said unto them, Can ye make the children of the bride-chamber fast, while the bridegroom⁷ is with them?

35 But the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days.

36 ¶ And he spake also a parable unto them: No man putteth a piece of a new garment upon an old: if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.

37. And no man putteth new wine into old bottles; else the new wine will burst the bottles and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk old wine straightway⁸ desireth new: for he saith, The old is better.¹

CHAPTER VI.

1 Christ reproveth the Pharisees' blindness about the observation of the sabbath, by scripture, reason, and miracle: 12 chooseth twelve apostles: 17 healeth the diseased: 20 preacheth to his disciples before the people of blessings and curses: 27 how we must love our enemies: 46 and join the obedience of good works to the hearing of the word: lest in the evil day of temptation we fall like an house built upon the face of the earth, without any foundation.

AND it^a came to pass, on the second sabbath after the first,¹ that he went through the corn-fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath-days?

3 And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungered, and they which were with him;

4 How he went into the house of God, and did take and eat the show-bread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?

5 And he said unto them, That the Son of man is Lord also of the sabbath.

6 ¶ And^o it came to pass also on another sabbath,



DISTANT VIEW OF THE MOUNT OF BEATITUDES. [Luke, vi:20.]—We have in this picture a different view of the Mount of Beatitudes from the one we gave in connection with the Sermon on the Mount, as reported by Matthew, v, vi, vii. This is an interesting height, not simply because it is supposed that Christ there uttered his memorable sermon, but also because it is thought by some to be the

mount to which He retired after the resurrection. If Jesus Christ was not the son of God, is it not an unaccountable thing that He should have, nearly 2,000 years ago, uttered the words which, by general consent, are looked upon as the sublimest that have ever fallen from the lips of man? It is inconceivable that a Galilean peasant, with no help from a divine source, could have expressed himself in such a discourse.

7 And the scribes and Pharisees 'watched him, whether he would heal on the sabbath-day, that they might find an accusation against him.

8 But^j he knew their thoughts, and said to the man which had the withered hand, ^kRise up, and stand forth in the midst. And he arose, and stood forth.

9 Then said Jesus unto them, I will ask you one thing; ^lIs it lawful on the sabbath-days to do good, or to do evil? to save life, or to destroy it?

10 And looking round about upon them all, he said unto the man, ^mStretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 Andⁿ they were filled with madness;³ and communed one with another what they might do to Jesus.

12 ¶ And it came to pass in those days, that he^p went out into a mountain to pray, and continued all night in prayer to God.

13 And when it was day,⁴ he called unto him his disciples: and of them he chose twelve, whom also he named apostles;⁵

14 Simon^q (whom he also named Peter) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes,

16 And ^rJudas the brother of James, and Judas^s Iscariot, which also was the traitor.

17 ¶ And he came down with them, and stood in the plain, and the company of his disciples, and a ^tgreat multitude of people out of all Judea and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

19 And ^uthe whole multitude sought to touch him: for there went virtue out of him, and healed them all.

20 ¶ And^v he lifted up his eyes on his disciples, and said, ^wBlessed be ye poor;⁶ for yours is the kingdom of God.⁷

21 Blessed^x are ye that hunger now: ^yfor ye shall be filled. ^zBlessed are ye that weep now: for ye shall laugh.

22 Blessed^a are ye, when men shall hate you, and when they shall separate you from their

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† Ps. 37. 32; 38. 12. ch. 13. 14. 11. 53. 54. 14. 1. 20. 20. Jn. 9. 20. 20.
7 See ch. 5. 22. Job 42. 2. 1 Sa. 10. 7. 1 Ch. 29. 17. Ps. 7. 9. 139. 1-4. He. 4. 1. Re. 2. 2. Jn. 21. 17.
8 Da 6. 10. Phil. 1. 17.
9 Mar. 2. 27. ch. 13. 14. 17. 14. 3. 6. Jn. 7. 23. Ex. 20. 10.
10 Mar. 3. 5. Mat. 12. 13. 1. Ki 13. 6. Ps. 107. 20.
11 Ps. 1. 2. ch. 4. 28. Ac. 7. 54. Mat. 12. 14. 22. 10. Jn. 5. 16; 7. 1. 8. 52. 10. 32; 11. 47; 12. 53; 15. 24. 25. Pr. 4. 10.
12 See note * below.
13 Ps. 109. 4; 22. 2. He. 5. 7. Mat. 14. 23; 6. 6. Ac. 14. 23; 24. 13. 3.
14 Mat. 10. 1-4. Mar. 3. 13-19. Jn. 15. 16. Ac. 1. 24; 14. 23. Ga. 1. 1. He. 5. 4. This calling was some time before their mission. Mat. x. Mar. 6. 7. ch. 9. 1. with He 5. 4.
15 See note on Mat. 10. 1.—C.
16 See on Mat. 20. 2-4. Mar. 3. 16-19. Jn. 1. 42. Ac. 1. 13.
17 Jude 1. Ac. 1. 13. Jn. 14. 22.
18 See Mar. 3. 19. Mat. 10. 4. Jn. 6. 70. 71.
19 Not as Mat. 5. 1.
20 Mat. 4. 23-25; 12. 15. 9. 35; 14. 35. 36; 15. 30. Mar. 3. 7; 5. 30. Mat. 11. 5. 18. 35. 5. 6. Ps. 147. 3. Ex. 15. 26. Ge. 49. 10. 18. 61. 1-3. Ps. 103. 3; 107. 17. 20.
21 Nu. 21. 8. 9. Mat. 14. 26. Jn. 3. 14. 15. ch. 8. 40. Mar. 9. 30.
22 Mat. 5. 12. Ps. 80. 19.
23 Mat. 5. 3. Ps. 51. 17. 15. 33. 34. 42. 357. 15. 101. 6. 156. 2. Pr. 10. 10; 29. 23. ch. 14. 21. 33. Jn. 7. 48. 1 Co. 1. 26-31. Ja. 2. 5. Mat. 11. 5. Ps. 117. 8.
24 This sermon is similar to that delivered Mat. 5. 1. &c., but is not the same. The sermon recorded by Matthew was preached on a mountain (Mat. 5. 1), this on a plain (ver. 17). The sermon in Mat. he delivered sitting, this standing (ver. 17); and there is also considerable difference in the expressions when the similar passages are compared.—C.
25 Our Lord spent at least three years, probably nearly four, in teaching his disciples. It was natural, indeed it was necessary, that he should repeat the same truths, and develop again and again the same doctrines. One evangelist records one discourse; another another; but we must not expect either that there should be a total difference in the subjects when the discourses are different; or that there should be a verbal identity in language when the subjects are identical.—P.
26 ch. 1. 53. Ps. 42. 1. 2. 63. 1. 227. 4. 84. 2. 17. 15. 65. 4. Jn. 6. 35. 7. 37. 38. 1 Co. 12. 15. 44. 3. 4. 25. 1306. 1025. 65. 4.
27 Ps. 107. 9.
28 Ecce 7. 16; 9. 4. Re. 11. 3. 18. 61. 1. 57. 18. 19; 57. 11. 12; 57. 10. Ec. 7. 2. 3. ch. 10. 25. Jn. 16. 20. 2. Co. 1. 4. 7. Ja. 1. 12. 1. Pet. 1. 8. Re. 7. 14-17; 21. 3. 4.
29 Mat. 5. 10. 11. Jn. 9. 22. 12. 47; 16. 21; 17. 14. 1. Pe. 2. 19. 20; 3. 14. 14. 13. 2. Ti. 2. 12. 2. Co. 4. 8-17. 2 Th. 1. 6, 7, 10.
30 On a superficial view of this narrative, it would appear utterly impossible to

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doctrines of our Lord condemned, and the necessity of reformation superseded, even as, in more modern times, the Church of Rome, adopting the false theory of her own infallibility, refuses to be reformed, and all attempts in her bull, *In Cœna Domini*, the teachers of every fundamental doctrine of divine grace. (2) The worldly interests of the Pharisees, which were inseparably entwined with their doctrine of tradition, blinded their eyes to the glory of Christ, stopped their ears against the voice of truth, hardened their hearts against every feeling but those of envy, hatred, and madness against the prophets (3) whose righteous denunciations these interests were endangered.—C.

† Job 21. 7, 13. Am. 6. 12. 1. Hab. 2. 9. Ja. 5. 1. ch. 12. 35-21. Mat. 19. 23. 24.

8 He denounces this woe not against them that are rich, but against them that trust in deceitful riches, and despise the poor. Ps. 49. 6. Pr. 11. 28. Mar. 10. 24.—C.

9 Mat. 6. 2. 5. 16. ch. 16. 25. 12. 15-21.

10 Is. 28. 7; 55. 13. Ja. 5. 5; 4. 9. Pr. 14. 13. Ec. 2. 2; 7. 3. Ep. 5. 4.

11 Is. 10. 30. Mi. 4. 11. Jn. 7. 15. 19. 1. Jn. 4. 5.

12 All men. Not all men universally, including the prophets, apostles, and saints of God, but all men of the world, who form no estimate of character from his word.—C.

13 ver. 35. Mat. 5. 44. Ex. 23. 4. 5. Pr. 25. 10. Ro. 12. 14. 19. 20. 1 Co. 4. 12. 1 Pe. 3. 9. ch. 23. 34. Ac. 7. 60.

14 Mat. 5. 39. 40. 18. 50. 6. 1 Co. 6. 7. Ro. 12. 17. 20. La. 3. 30.

15 Mat. 5. 42. De. 15. 7-10. Ps. 41. 11; 119. 9. Pr. 27. 28; 11. 24. 25; 19. 17; 21. 26; 22. 9.

16 Mat. 7. 12; 22. 39. 40. Ro. 12. 17. 18. 13. 14. 15. 22. 23. Col. 3. 8-15. Ep. 4. 25-32. Phil. 4. 8.

17 See Mat. 5. 46. 47.

18 Mat. 5. 42.

19 ver. 27-31. De. 15. 8-11. Le. 25. 35-37. Ps. 37. 25. 112. 5. Pr. 19. 17; 22. 9. He. 6. 10.

20 Mat. 5. 45. Jn. 13. 35. 1. Jn. 3. 14.

21 Ac. 14. 17. Ps. 145. 9. 4. Ep. 2. 12; 4. 31. 32. Col. 3. 8-15. Ex. 34. 0. 7. Ps. 68. 15. Mat. 5. 48.

22 Is. 65. 5. Mat. 7. 1-5. Ro. 2. 12; 14. 3. 4. 10. 13. 1 Co. 4. 3-5. Ja. 4. 11. 12; 13. Ga. 6. 12.

23 Mat. 6. 4. 18. 35. Pr. 10. 12. 1 Co. 13. 7.

24 Mat. 10. 42. Pr. 10. 22; 19. 17; 22. 9. Ec. 11. 1. Ps. 79. De. 10. 10.

25 Ju. 1. 7. Ps. 18. 25. 26; 41. 2. Mat. 7. 2. Mar. 4. 24. 2 Co. 9. 6. Ja. 2. 13.

26 In expounding this rule of reciprocity, and appropriating the promise contained in it, the view must not be confined to the limits of a few years; for the unconverted world will never return to the Christian love for love. But viewing the promises of Christ as running all to the 'end of the world,' the literal fulfilment of this rule and promise will finally be effected when not a 'cup of cold water' will be forgotten in

in the like manner did their fathers unto the prophets.

24 But⁹ woe unto you that are ⁸rich! ¹for ye have received your consolation.

25 Woeⁱ unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

26 Woe^j unto you when all men⁹ shall speak well of you! for so did their fathers to the false prophets.

27 ¶ But^k I say unto you which hear, Love your enemies, do good to them which hate you,

28 Bless them that curse you, and pray for them which despitefully use you.

29 And^l unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also.

30 Giveⁿ to every man that asketh of thee; and of him that taketh away thy goods ask them not again.

31 And^o as ye would that men should do to you, do ye also to them likewise.

32 For^p if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 And^q if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But^r love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

36 Be^s ye therefore merciful, as your Father also is merciful.

37 Judge^t not, and ye shall not be judged: condemn not, and ye shall not be condemned: ^uforgive, and ye shall be forgiven:

38 Give,^v and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. ^wFor with the same measure that ye mete withal, it shall be measured to you again.¹

39 And he spake a parable unto them: ^xCan the blind lead the blind? shall they not both fall into the ditch?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite! cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble-bush gather they grapes.

45 A good man out of the good treasure³ of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 ¶ And^h why call ye me, Lord, Lord, and do not the things which I say?

47 Whosoever^r cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like:

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock; and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock.

49 But he that heareth, and doeth not, is

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d Pr. 18. 7, 17. Mat. 7. 4, 5, 22, 23. Ro. 2. 1, 21.
e Mat. 7. 16-23; 12. 33-35; 3. 10. 1 Jn. 4. 1-5. 2 Pe. 1. 11. Ga. 5. 19-23. Ro. 2. 7-10. Jude 1-25. 2 Ti. 3. 1-9. Tit. 2. 11-14.

g Ps. 37. 30. Pr. 10. 20, 21. Mat. 7. 17, 20, 12. 34. 35; 15. 52. Ro. 8. 5-8.

3 The good treasure. The treasure of a memory well stored with the Word, of an understanding that has mastered much of the deep things of God; of a judgment ready, in difficulties, to give wholesome advice; a capacity of administering, without offence, a tender reproof; or, without partially, paternal encouragement; a mind always devising and maturing judicious plans of benevolence; and a spirit dedicating all in prayer, supplication, and praise. Such are a few of the treasures of a good man's heart—a few specimens of his gatherings from the unsearchable riches of Christ.—C.

A Mat. 7. 21-23; 25. 1 Ga. 6. 7. Mat. 1. 6. Ro. 2. 11. Ja. 1. 22. ch. 13. 25. Mar. 3. 35. Jn. 13. 17; 14. 15; 15. 14.

f Mat. 7. 24-27. Ps. xv. 24-26. ch. 11. 28. 1 Jn. 3. 7. Re. 22. 14. Ja. 1. 27.

g Jn. 3. 35. Is. 28. 16. 1 Pe. 2. 4-6. 1 Co. 10. 4; 3. 11. Mat. 16. 18.

h Ac. 14. 22. Jn. 16. 33. 1 Co. 4. 10, 11. 2 Co. 11. 25-27. Col. 1. 24. 2 Ti. 3. 12.

i Ps. 34. 19; 46. 1-3; 62. 2; 125. 1, 2. 2 Ti. 2. 19. 1 Pe. 1. 5. 2 Pe. 1. 10. Jude 1, 24. Re. 7. 14.

k Mat. 23. 3. Ja. 1. 24-26. 2. 21-24. ch. 8. 5-7; ver. 46.

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o Mat. 13. 18-22; 11. 20-24. Pr. 26. 18. Ho. 4. 14. He. 10. 26-31; 6. 4-8. 2 Pe. 2. 20-22. Mat. 12. 43-45.

CHAP. VII.

a Mat. 8. 5-13.

b Mat. 8. 5; 27. 54. Ac. 10. 1; 27. 1.

c Ep. 4. 31, 32. Job 31. 13, 15. Pr. 29. 21. Ro. 12. 15, 16. He. 13. 3.

d Ge. 45. 10. Is. 11. 10. Ro. 10. 15-17.

e 1 Ki. 5. 1. Ga. 5. 6. 1 Jn. 3. 14; 5. 1, 2.

1 The additional particulars supplied here by Luke bring out in still stronger colours the character of the centurion. He was a stranger, yet he had shown great interest in the people among whom he was placed; he had displayed also a princely generosity. The Jewish rabbins pressed these facts upon the attention of our Lord so as to induce him to listen to the centurion's request. The centurion himself, however, so far from pleading any merit, takes the position of an humble, helpless, undeserving suppliant. What a lesson does this teach Christians!—P.

2 He first sent some of the Jewish elders, and then some of his own friends, Mat. viii. 8.

3 Trouble not thyself—that is, to come, but merely speak the word, and I believe my servant shall be healed.—C.

A Ge. 32. 10. Mat. 3. 11; 15. 27. ch. 15. 19, 21; ver. 4. Pr. 27. 2.

like a man that without a foundation built an house upon the earth: against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

CHAPTER VII.

1 Christ findeth a greater faith in the centurion, a Gentile, than in any of the Jews: 10 healeth his servant, being absent: 11 raiseth to life the widow's son at Nain: 19 answereth John's messengers with the declaration of his miracles: 24 testifieth to the people what opinion he held of John; 30 inveigheth against the Jews, who, with neither the manners of John nor of Jesus, could be won: 36 and sheweth, how he is a friend to sinners, not to maintain them in sins, but to forgive them their sins, upon their faith and repentance.

NOW when he had ended all his sayings in the audience of the people, he entered into Capernaum.

2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

5 For he loveth our nation, and he hath built us a synagogue.¹

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends² to him, saying unto him, Lord, trouble not thyself,³ for I am not worthy that thou shouldest enter under my roof:

7 Wherefore neither thought I myself worthy

tions to their own destruction. Resolute cavillers will always find a handle in the different tempers and manners of ministers. Hatred of Christ's Word will lead them to quarrel either with the deliverer or the delivery of it.—O what a change God's almighty grace makes on the heart and life of the most atrocious sinners! And the more abundantly the grace of the gospel is believed and applied, the more abundant love to God, repentance, and deep humility will be manifested in our whole temper and conduct. Alas! that any should ever quarrel with the wisdom of God's mercy towards sinners, or with their uncommon affection towards him while impressed with a sense of his mercy!

CHAPTER VIII. REFLECTIONS.—O the infinite but voluntary debasement of our Redeemer, that he must live on the liberality of others, even of those who had lately been infamous sinners! But cheerfully they who get good by the gospel will contribute to maintain the preacher. And they who have been healed by Jesus' grace will eagerly follow him in the way. But Satan and our inward corruptions most awfully hinder the efficacy of the gospel on most of the hearers of it. Those who accept Christ are renewed, according to the will of God, and rendered fruitful in holiness. Let us then take heed how we hear, and whether we seek to have the principles of true grace implanted in our soul. And let us improve the light and grace that we have for our own and others' advantage. If we cordially embrace the gospel, we are Christ's disciples, and neither raging winds nor devouring devils shall be able to destroy us.

Word into our heart; and resting on him by faith, practise it in our lives; so shall we persevere unto the end, and safely arrive in glory, notwithstanding all the storms that may befall us by the way.

CHAPTER VII. Ver. 11. Nain was a city of Galilee, a few miles south of Mount Tabor. It still exists as a small village, exclusively inhabited by Turks. O! that the Lord would again say to the dead (to Israel, the son of the widow (Zion), Young man (Israel young and vigorous in faith), Arise! O! that he would deliver him again to Jerusalem, his mother! Surely then would he again 'begin to speak,' and, like Paul, he that persecuted Christ in his members, would preach him in every city! —Note, Infidels have spoken of this case as a mere restoration from a lethargy. This assertion represents these objectors as better judges, at the end of many hundred years, than a tender mother and all the young man's personal friends, a few days after his death. They judged him dead. Our Lord found him as carried to his grave, closely covered with a cloth, as the manner of the Jews required—he touched the bier—commanded him to arise—he obeyed, rose up, and began to speak.—All present were astonished, and ascribed the work to God. Infidels now may gainsay—for having rejected 'Moses and the prophets, neither will they believe though one rise from the dead.' C.

REFLECTIONS.—Masters ought to take tender care of their faithful servants: and such indeed will in general insure their attention and regard in the time of distress or affliction. It is a great advantage to interest the fervent prayers of Christ's favourites in our behalf. And great is the influence, and distinguished the humility and honour, of a strong faith. Unanswerably has Jesus demonstrated his divine and mediatorial characters in healing all manner of diseases, raising the dead, and forgiving sins, with infinite efficacy and authority. Tender is his regard to Gentile believers, and his compassion to the afflicted and destitute: and gracious, full, and plenteous his mercy to all sorts of

allow them impartially to judge like righteous judgment for others, though against yourself. C.

Ver. 42. Cast out first the beam out of thine own eye. Does this exhortation imply that the casting out of the beam is the act of the hypocrite himself, without any reference to the Word, Spirit, and grace of God? It contains no such implication. It speaks, as the Scriptures often do, of the thing to be done, and not of the power by which alone it can be done. When the Scriptures speak of the power by which alone conversion is effected, they attribute faith to the sinner, and all to the Word, Spirit, and grace of the Lord Jesus Christ, 1 Pe. 1. 23; 1 Jn. 3. 9; Eze. 11. 19, Zec. 4. 6; Ep. 2. 8. C.

REFLECTIONS.—Works of real necessity and mercy, but no other, may consist with a proper observance of the Sabbath. And it is base when Christ's kind indulgence is abused to carnal licentiousness; and when the rigid accusers of the innocence of others are the most indulgent to their own crimes. If we desire to have our spiritual maladies healed we must attend Christ's ordinances; and neither our own inability, nor other men's perverseness, must hinder us from our duty. If Jesus command, he can enable to perform. Where passion reigns, neither conscience nor reason can be regarded; but it is in vain to devise mischief against an all-seeing Redeemer. Important work ought always to be introduced with fervent and solemn prayer; and Jesus' prayers and power can easily furnish his church with plenty of gospel ministers! Marvellous and free are the effects of his mercy: and infinitely distant his views of real happiness and mercy from those of carnal men. Happy are they whom he blesses, and miserable are they whom he curses, be their outward circumstances what they will. And it is eternity, not time, that properly distinguishes the lot of saints and sinners. Honourable and beneficent is the spirit and tendency of the Christian's life.

to come unto thee: 'but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers: and I say unto one, 'Go,' and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

9 When Jesus heard these things, he 'marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not 'in Israel.

10 And^a they that were sent,⁵ returning to the house, found the servant whole that had been sick.

11 ¶ And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the 'only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he 'had compassion on her, and said unto her, 'Weep not.

14 And he came and touched the bier:⁶ and they that bare him stood still. And he said, Young man, 'I say unto thee, Arise.

15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

16 And^a there came a fear on all: and they glorified God, saying, That 'a great prophet is risen up among us; and, That God hath 'visited his people.

17 And this rumour of him went forth throughout all Judea, and throughout all the region round about.⁷

18 ¶ And^a the disciples of John showed him of all these things.

19 And John calling unto him 'two of his disciples, sent them to Jesus, saying, Art thou he^a that should come? or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in that same hour he cured many of their infirmities and plagues, and of evil spirits;⁸ and unto many that were blind he gave sight.

22 Then Jesus answering, said unto them, Go your way, and tell John what things ye have

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† Ps. 33. 9. 41. 47. 107.
20:147. 3. Ex. 15. 26. Re.
16. 9. De. 7. 15.
† Gr. *this man*.
De. 7. 15. 1 Sa. 2. 6.
De. 12. 39.
† Mat. 15. 28. 8. 10. 9.
2. † Ps. 147. 19. 20. Ro. 3.
1-30.
† Mat. 8. 17. 15. 28.
Mar. 9. 23. Jn. 4. 50. 54.
† They that were
sent. Either the el-
ders sent to ask the
favour, or the friends
sent to prepare the
way for the cen-
turi- himself. This
verse, which makes
no mention of the cen-
turi- seems clearly
to intimate that he,
as an expression of
his profound respect,
had stayed with the
Lord.—C.

† Zec. 12. 10. 1 Ki. 17.
18. 2. Ki. 27. 2. Sa. 14. 7.
† Is. 65. 7. 15. Ps. 86.
5. 15. Jn. 10. 16. Ho. 11. 8.
† Is. 20. He. 2. 17. 4. 15.
Mat. 9. 39. Jn. 11. 33. 35.
La. 3. 32. 33.
† Th. 4. 13. Mar. 5.
39. Jn. 11. 42. 25.
† Or, *coffin*.
† Ps. 39. 9. Ro. 4. 17.
Jn. 6. 63. 52. ch. 8. 54. 9.
54. 55. Jn. 11. 43. 44.
† Ki. 17. 50. 53. 11. 5. 1.
† Ki. 17. 20. 22. Ki. 14. 32.
† 37. 13. 21. Ac. 9. 40. 41.
20. 9-12. Eze. 37. 5. 9.
† Ep. 1. 4.
† See ch. 5. 26. Ac. 5.
5. 11. Ga. 1. 24.
† Jn. 4. 19. 6. 14. 9. 17.
ch. 24. 19.
† ch. 1. 68. Ps. 106. 4.
7. This is one of the
three greatest re-
corded miracles of
our Lord; of which
it has been observed
that he raised one
(Lazarus' daughter)
when just dead—one
on the way to burial
—and one (Lazarus)
who had been buried
four days: (1.) *Lord*.
It is worthy of note,
as illustrative of the
narrative, that a short
distance from the
ancient gate of Nain,
near the road which
leads toward Caperna-
um, by which our
Lord approached the
village, is the ancient
necropolis.—P.

† Mat. 11. 2-15.
† Mat. 11. 2. Ec. 4. 8. 2.
Co. 13. 1. Re. 11. 1.
† Ge. 3. 25. 27. 49.
10. De. 18. 15. 18. 18. 1.
14. 9. 6. 7. 11. 13. 5. 43. 2.
12. 52. 13. 15. Je. 23. 5. 6.
30. 21. 31. 22. Eze. 21. 27.
17. 22-24. 34. 23. 20. Da.
9. 24-26. Mi. 2. 2. Hag. 2.
7. Zec. 9. 9. Mal. 3. 1-3.
with Jn. 1. 16. 14.

† This threefold
classification into 'in-
firmities, plagues, and
evil spirits,' and that
too by a physician,
clearly establishes
the difference be-
tween ordinary ma-
ladies and demoniacal
possession.—C.

† ver. 21. Mat. 11. 5.
ch. 4. 18. 38. 44. 5. 12-25.
6. 17-19. ver. 10. 15. 21.
with 15. 35. 5. 29. 18.
44. 6. 7. 9. 1-3. 66. 3. Ps.
146. 8. 2. 3. 12. 2. Zec.
11. 7. Ja. 2. 5.
† Is. 8. 14. 15. Ro. 9.
32. 3. 1. Pe. 2. 8. 1. Co.
1. 23. 24. 2. 14. ch. 2. 34.
Mat. 11. 6. 13. 57. Jn. 6.
60-66.

† Our Lord, accord-
ing to the ancient
Jewish custom, re-
clined on his left el-
bow, on a couch, his
naked feet (the san-
dals having been tak-
en off on entering the
house) extended from
the table, so that the
woman could have
free access to them.
—Note. The freedom
of access afforded to

A.M. cir. 4735-
A.D. cir. 31.

† ch. 1. 8. 3. 2.
† An amiable man?
No, Ep. 4. 14. Tit. 1. 10.
Col. 2. 4. 8. 2. Pe. 2. 3. 17.
3. 17.
† A complaisant
gentleman? No, Ga.
1. 10. 1. Co. 1. 26.
† 2. Co. 1. 19. 35. Es. 1. 3.
11.
† ch. 1. 11. Jn. 1. 6-36.
3. 20-30. 35.
† ch. 1. 15-17. Mal. 3.
14. 5. 6. 13. 40. 3. Mat. 3.
3. 17. 10. Mat. 11. 2.
† ver. 20. ch. 1. 15-17.
3. 10. Jn. 1. 15-27. 5. 35.
Mat. 3. 2. 17. 11. 17.
† See note on Mat.
11. 11.—C.

† Ep. 3. 8. 9. 1. Co. 1.
1. 20. 27. Ro. 16. 25. 26. 2.
Ti. 1. 1. 10. 1. Pe. 1. 10. 12.
† Mat. 11. 12. 21. 11. 32.
ver. 35. Ps. 51. 4. Ro. 3.
4. ch. 3. 12. Mat. 3. 5. 6.
3. † Justified God.
Pronounced God just
and merciful in call-
ing thus to repen-
tance by John, and
true in fulfilling the
prediction of John
that 'a greater man
he' was then in the
midst of them.—C.

† ch. 10. 18. Mat. 21.
31. 32. Jn. 12. 48. Ac. 20.
27.
† But the Phari-
sees and lawyers—
who looked on and
were silent or
even approved, while
the common people
came out to the bap-
tism of John, have
rejected the (wise and
merciful) counsel of
God 'in regard to
themselves' (acknow-
ledging not God's call
to repentance, and)
not being baptized of
him.—C.

† Or, *frustrated*.
† Or, *within them-
selves*.

† Mat. 11. 16-19. Re.
3. 15-17. 18. 28. 9. 13. Je.
5. 1-5. They rejected
every form of instruc-
tion.

† Mar. 3. 4. ch. 1. 15.
Mar. 1. 6. 1. Co. 9. 27. 1.
† Pe. 2. 2. Ti. 2. 10. with
Jn. 10. 10. Mat. 11. 20.
† Mat. 11. 19. 11. ch.
5. 29. ver. 36. ch. 11. 37.
14. 1. 15. 24. 19. 7. Jn. 2. 23.
12. 2.
† Pr. 8. 32-36. 17. 16.
Phi. 2. 15. 16. 3. 7-14. 1.
Co. 1. 23. 24. ver. 29. Ro.
3. 4.

† See note on Mat.
11. 19. &c.—C.

† Not that Mat. 14.
3. Mat. 26. 6.
† ch. 11. 37. 14. 1.
† Perhaps Mary
Magdalene, ver.
ch. 5. 32. 8. 2. 14. 10. 1. 11.
1. 15.

† Whether this wo-
man, Mary Magda-
lene, and Mary the
sister of Lazarus, be
the same, or three
distinct persons, has
been matter of seri-
ous question, both
among ancient and
modern expositors.
See Mat. 26. 6. Mar. 14.
3. Jn. 12. 3. It seems
plain, however, that
this woman was a
resident in Nain, well
known by character
to the Pharisee (ver.
39), and so a differ-
ent person from Mary
of Magdala, a city on
the other side of Jeru-
salem; and all that is
recorded of Mary the
sister of Lazarus
seems clearly to dis-
tinguish her from
both these Marys.—C.

† In what sense
this woman was a
sinner does not ap-
pear; but our Lord
acknowledges (ver.
47) that 'her sins
were many.' Nor will
this admission aid in
the discovery of her

departed, he began to speak unto the people concerning John, What went ye out into the 'wilderness for to see? A reed shaken with the wind?⁹

25 But what went ye out for to see? A man clothed in soft raiment?¹ Behold, 'they which are gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went ye out for to see? 'A prophet? Yea, I say unto you, and much more than a prophet.

27 This is he of whom it is written, 'Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, 'Among those that are born of women, there is not a greater² prophet than John the Baptist: but he that is least in the kingdom of God is 'greater than he.

29 And 'all the people that heard him, and the publicans, justified God,³ being baptized with the baptism of John.

30 But⁴ the Pharisees and 'lawyers 'rejected the counsel of God against themselves,⁶ being not baptized of him.

31 ¶ And the Lord said, Whereunto⁷ then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Baptist came 'neither eating bread nor drinking wine; and ye say, He hath a devil.

34 The Son of man is come 'eating and drink-
ing; and ye say, Behold, a gluttonous man and a wine-bibber, a friend of publicans and sinners!

35 But^a Wisdom is justified of all her chil-
dren.⁸

36 ¶ And^a one of the Pharisees desired him that he would eat with him. 'And he went into the Pharisee's house, and sat down to meat.

37 And, behold, a 'woman¹ in the city, which was a sinner,² when she knew that Jesus sat at meat in the Pharisee's house, brought an 'alaba-
ster-box of ointment,

38 And 'stood at his feet behind³ him weep-
ing, and began to wash his feet with tears, and
did wipe them with the hairs of her head, and
kissed his feet, and anointed them with the oint-



INTERIOR OF THE CHURCH AT NAIN—WHERE OUR LORD RAISED THE WIDOW'S SON TO LIFE. [Luke, viii.]—"And it came to pass the day after, that he went into a city called Nain and many of his disciples went with him, and much people." Nain is to-day but a dilapidated and wretched village. It was here that our Savior met the funeral procession, and said to the dead young man: "Young man, I say unto thee, arise."

And he that was dead sat up, and began to speak, and he delivered him to his mother." Perhaps this is the first instance on record where a funeral procession was changed into an assembly of good cheer and rejoicing, and Jesus Christ is the only one who has ever been able to redeem a funeral from its utter desolate and heartbreaking features, and to inspire those who are giving up their loved ones with hope to meet them again.

40 And^a Jesus, answering, said unto him, Simon,⁴ I have somewhat to say unto thee. And he saith, ^aMaster, say on.

41 There⁵ was a certain creditor which had two ^adebtors: the one owed ^afive hundred ^apence, and the other fifty:

42 And when they ^bhad nothing to pay, he frankly^c forgave them both. Tell me, therefore, which of them will love him most?

43 Simon answered and said, I suppose that ^{he} ^ato whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou ^agavest me no water for my feet: but she hath washed my feet with tears, and wiped ^{them} with the hairs of her head.

45 Thou gavest me no ^akiss: but this woman, since the time I came in, hath not ceased to kiss my feet.

46 My^h head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, ^aHer sins, which are many,⁶ are forgiven; for⁷ she loved much: but to whom little is forgiven, ^{the same} loveth little.

48 And he said unto her, ^aThy sins are forgiven.⁸

49 And they that sat at meat with him began to say within themselves, ^aWho is this that forgiveth sins also?

50 And he said to the woman, ^aThy faith hath saved thee; go in peace.

CHAPTER VIII.

¹ Women minister unto Christ of their substance. ⁴ Christ, after he had preached from place to place, attended with his apostles, propoundeth the parable of the sower. ¹⁶ Light is given to be improved and communicated: ²¹ he declareth who are his mother and brethren: ²² rebuketh the winds: ²⁶ casteth the legion of devils out of the man into the herd of swine: ³⁷ is rejected of the Gadarenes: ⁴³ healeth the woman of her bloody issue; ⁴⁹ and raiseth to life Jairus' daughter.

AND it came to pass afterward, ^athat he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the ^btwelve ^{were} with him;

2 And certain women,¹ which had been healed of evil spirits and infirmities, Mary called Magdalene,² out of whom went seven devils,

3 And Joanna the wife of Chuza, ^aHerod's steward, and Susanna, and many others, which ministered³ unto him of their substance.

A.M. cir. 4035.
A.D. cir. 31.

7 ch. 5:22, 31; 6:8.

4 This is not Simon Peter, but Simon the Pharisee, in whose house Jesus was now sitting.—P.

5 Jn. 13:13; 11:28; 3:2.

6 The scope of this parable is to show, that great forgiveness of sin naturally issues in distinguished love to God.

7 Mat. 6:13; ch. 11:4.

8 1 Co. 6:9, 10. 1 Ti. 1:13-16.

a See Mat. 18:28.

b Ps. 49:7, 8. Ro. 3:23; 5:6. 2 Co. 3:5. Ep. 2:1.

c Ho. 14:2. Is. 1:18; 43:25; 44:22. Ro. 3:24; 5:20.

21. Ep. 1:7. Col. 1:14. 1 Ti. 1:13-16. Re. 1:5. Ps. 103:3.

d ver. 47. Ps. 116:16-18. 1 Co. 15:9. 2 Co. 5:14.

Phi. 3:7-9. with 1 Ti. 1:13-16.

e Ge. 18:4; 19:2. 1 Ti. 5:10.

f Ro. 16:16. 1 Co. 16:20. 2 Co. 13:12. 1 Th. 5:26. 1 Pe. 5:14.

g As. 23:5; 10:14. 15. Ec. 9:8. Mat. 6:17.

h ver. 37, 39, 41. 1 Ti. 1:13-16. 1 Co. 6:9-13.

i Ep. 1:7. Ex. 14:7. Mt. 7:18, 19. 1 Ti. 1:15. 5.

6 Our Lord does not mean that her love was the moving or meritorious cause of her forgiveness; but that her great love was an evidence of her deep sense of her manifold sins, and gratitude for the grace of forgiveness.

As much as to say, Unless she had already been forgiven much, it were impossible she could love so much.—C.

7 Or, therefore, Ps. 103:1-3; 116:12-19. 2 Co. 5:14. Ps. 119:32. ver. 43.

8 Mat. 9:2. Is. 43:25; 44:22; 55:7. 1. 18. Col. 1:14. Ac. 5:31. Ep. 1:7.

9 This personal address to the woman was not uttered for her alone, but was spoken and recorded for all believers—unto every one of whom our Lord continues to say, 'Thy sins are forgiven: go in peace.—C.

a ch. 5:21. Mat. 9:2, 3.

b Mar. 2:7, with ver. 23.

c Ps. 15:53-3.

d Mat. 9:22. Mar. 5:34; 10:52. ch. 8:48; 18:42.

e Hab. 2:4. Ep. 2:8.

f Mat. 9:2. Is. 43:25; 44:22; 55:7. 1. 18. Col. 1:14. Ac. 5:31. Ep. 1:7.

g This personal address to the woman was not uttered for her alone, but was spoken and recorded for all believers—unto every one of whom our Lord continues to say, 'Thy sins are forgiven: go in peace.—C.

h ch. 5:21. Mat. 9:2, 3.

i Mar. 2:7, with ver. 23.

j Ps. 15:53-3.

k Mat. 9:22. Mar. 5:34; 10:52. ch. 8:48; 18:42.

l Hab. 2:4. Ep. 2:8.

m ch. 5:21. Mat. 9:2, 3.

n Mar. 2:7, with ver. 23.

o Ps. 15:53-3.

p Mat. 9:22. Mar. 5:34; 10:52. ch. 8:48; 18:42.

q Hab. 2:4. Ep. 2:8.

r ch. 5:21. Mat. 9:2, 3.

s Mar. 2:7, with ver. 23.

t Ps. 15:53-3.

u Mat. 9:22. Mar. 5:34; 10:52. ch. 8:48; 18:42.

v Hab. 2:4. Ep. 2:8.

w ch. 5:21. Mat. 9:2, 3.

x Mar. 2:7, with ver. 23.

y Ps. 15:53-3.

z Mat. 9:22. Mar. 5:34; 10:52. ch. 8:48; 18:42.

aa Hab. 2:4. Ep. 2:8.

ab ch. 5:21. Mat. 9:2, 3.

ac Mar. 2:7, with ver. 23.

ad Ps. 15:53-3.

A.M. cir. 4035.
A.D. cir. 31.

mons is, no doubt,

evidence of her great sinfulness, but by no means evidence of any particular sin.

To charge her with a crime neither named nor insinuated, is uncharitable.—C.

f Je. 4:3. ch. 21:34. 1 Ti. 6:9, 10. ver. 14.

g 2 Co. 5:11. Ep. 2:10.

h Jn. 8:4. Ro. 7:4. Col. 1:10. Phi. 1:11. Ga. 5:22, 23, with Ge. 26:12.

i Ps. 11:20-23; 8:1, 4; 20:12. 16. 5. 21:17; 15:25.

j De. 29:4. Mat. 11:15; 13:9. ch. 9:44. 1 Ki. 22:28. Re. 2:7, 11, &c.

k Mat. 7:7. Mar. 4:10, 34. Mat. 13:36. Pr. 3:5, 6. Ho. 6:3.

l Ps. 11:25; 13:11; 16:17. Ps. 25:8, 9, 14. Is. 29:14. 1 Co. 4:7; 7:2-16.

m Ep. 1:5. 1 Co. 12:26. 2 Pe. 1:10, 11. 1 Jn. 2:20, 27.

n Is. 6:9, 10; 44:18. Je. 5:21. Jn. 12:40. Ac. 28:26. Ro. 11:8. See Mat. 13:14. De. 29:4.

o Mat. 13:18-23. Mar. 4:14-20.

p 1 Pe. 1:23. Ac. 20:27. Mar. 1:14; 15:16; 16:7. 8:23. Mat. 28:19, 20. Ja. 1:18, 21.

q 1 Jn. 1:22-24. 2 Co. 4:3; 12:11. 1 Pe. 5:8.

r Ro. 10:8. 2 Th. 2:10. Pr. 4:5. Is. 65:11.

s Ps. 106:12, 13. Is. 58:2. Ga. 3:14; 4:15. Ec. 3:31. Pr. 12:3. Ho. 6:6, 7.

t Jn. 3:35. 2 Ti. 1:15. Mat. 13:20, 21. 2 Pe. 2:20-22. Mar. 6:20.

u ver. 7; ch. 18:24; 21:32. 15:13. Mat. 6:24. 1 Ti. 6:9, 10; 17:2. 14. 10, 10. 1 Jn. 2:15-17. Je. 4:3.

v Go forth. Rather, 'having gone forth,' in their progress through life, are choked with the cares of poverty, the temptations of riches, and the enervating pursuit of amusements and pleasures.—C.

w Jn. 15:6.

x Ep. 2:19, 20. Ro. 7:4. Ga. 5:23-24. 2 Pe. 1:5-10. Ps. 1:3; 92:14. Jn. 15:4. Col. 1:6. Mat. 24:13.

y Je. 32:39.

z He. 10:36. Ja. 1:4.

aa With patience in watching, in waiting, in working, and in suffering.—C.

ab Mat. 5:15. Mar. 4:21-23. ch. 11:33, with Mat. 5:15-16. Phi. 2:15, 16.

ac Job 12:22. Mat. 10:26, 27. ch. 12:23. Ec. 12:14. 1 Co. 4:5. Mar. 16:15.

ad Ep. 3:8.

ae ch. 4:4. Ja. 1:21-25. Is. 42:23. Je. 9:12.

af Let us take heed of those things that will hinder our profiting by the word we hear: let us take heed lest we hear carelessly; let us take heed lest we hear with prejudice, and without self-application; let us take heed to our spirits after we have heard the word, lest we lose what we have gained. It appears from the incident which follows, that Christ prefers those who are faithful hearers of his word, and doers of his work, to his nearest relations. Christ would rather be busy at his work than conversing with his friends (Henry).—P.

ag Mat. 13:12; 25:29. ch. 10:26. Mar. 4:25; 10:42. Jn. 15:2. 1 Co. 10:12; 13:3.—C.

ah ver. 12; 25:29. ch. 10:26. Mar. 4:25; 10:42. Jn. 15:2. 1 Co. 10:12; 13:3.—C.

ai ver. 12; 25:29. ch. 10:26. Mar. 4:25; 10:42. Jn. 15:2. 1 Co. 10:12; 13:3.—C.

aj ver. 12; 25:29. ch. 10:26. Mar. 4:25; 10:42. Jn. 15:2. 1 Co. 10:12; 13:3.—C.

ak ver. 12; 25:29. ch. 10:26. Mar. 4:25; 10:42. Jn. 15:2. 1 Co. 10:12; 13:3.—C.

al ver. 12; 25:29. ch. 10:26. Mar. 4:25; 10:42. Jn. 15:2. 1 Co. 10:12; 13:3.—C.

am ver. 12; 25:29. ch. 10:26. Mar. 4:25; 10:42. Jn. 15:2. 1 Co. 10:12; 13:3.—C.

an ver. 12; 25:29. ch. 10:26. Mar. 4:25; 10:42. Jn. 15:2. 1 Co. 10:12; 13:3.—C.

ao ver. 12; 25:29. ch. 10:26. Mar. 4:25; 10:42. Jn. 15:2. 1 Co. 10:12; 13:3.—C.

ap ver. 12; 25:29. ch. 10:26. Mar. 4:25; 10:42. Jn. 15:2. 1 Co. 10:12; 13:3.—C.

aq ver. 12; 25:29. ch. 10:26. Mar. 4:25; 10:42. Jn. 15:2. 1 Co. 10:12; 13:3.—C.

ar ver. 12; 25:29. ch. 10:26. Mar. 4:25; 10:42. Jn. 15:2. 1 Co. 10:12; 13:3.—C.

as ver. 12; 25:29. ch. 10:26. Mar. 4:25; 10:42. Jn. 15:2. 1 Co. 10:12; 13:3.—C.

at ver. 12; 25:29. ch. 10:26. Mar. 4:25; 10:42. Jn. 15:2. 1 Co. 10:12; 13:3.—C.

au ver. 12; 25:29. ch. 10:26. Mar. 4:25; 10:42. Jn. 15:2. 1 Co. 10:12; 13:3.—C.

av ver. 12; 25:29. ch. 10:26. Mar. 4:25; 10:42. Jn. 15:2. 1 Co. 10:12; 13:3.—C.

aw ver. 12; 25:29. ch. 10:26. Mar. 4:25; 10:42. Jn. 15:2. 1 Co. 10:12; 13:3.—C.

ax ver. 12; 25:29. ch. 10:26. Mar. 4:25; 10:42. Jn. 15:2. 1 Co. 10:12; 13:3.—C.

ay ver. 12; 25:29. ch. 10:26. Mar. 4:25; 10:42. Jn. 15:2. 1 Co. 10:12; 13:3.—C.

az ver. 12; 25:29. ch. 10:26. Mar. 4:25; 10:42. Jn. 15:2. 1 Co. 10:12; 13:3.—C.

aa ver. 12; 25:29. ch. 10:26. Mar. 4:25; 10:42. Jn. 15:2. 1 Co. 10:12; 13:3.—C.

ab ver. 12; 25:29. ch. 10:26. Mar. 4:25; 10:42. Jn. 15:2. 1 Co. 10:12; 13:3.—C.

ac ver. 12; 25:29. ch. 10:26. Mar. 4:25; 10:42. Jn. 15:2. 1 Co. 10:12; 13:3.—C.

ad ver. 12; 25:29. ch. 10:26. Mar. 4:25; 10:42. Jn. 15:2. 1 Co. 10:12; 13:3.—C.

as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among ^athorns; and the thorns sprang up with it, and choked it.

8 And other fell on ^agood ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he ^acried, He that hath ears to hear, let him hear.

9 ¶ And his disciples asked him, saying, ^aWhat might this parable be?

10 And he said, ^aUnto you it is given to know the mysteries of the kingdom of God: but to others in parables; that ^aseeing they might not see, and hearing they might not understand.

11 ¶ Now^a the parable is this: The ^aseed is the word of God.

12 Those by the way-side are ^athey that hear; then cometh the devil, and taketh away^a the word ^aout of their hearts, lest they should believe and be saved.

13 They^a on the rock ^{are they}, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14 And ^athat which fell among thorns ^{are they}, which, when they have heard, go ^aforth, and are choked with cares and riches and pleasures of ^{this} life, and bring no ^afruit to perfection.

15 But^a that on the good ground ^{are they}, which, ^ain an honest and good heart, having heard the word, keep ^{it}, and bring forth fruit with ^apatience.⁶

16 ¶ No^a man, when he hath lighted a candle, covereth it with a vessel, or putteth ^{it} under a bed; but setteth ^{it} on a candlestick, that they which enter in may see the light.

17 For^a nothing is secret that shall not be made manifest; neither ^{any thing} hid that shall not be known and come abroad.

18 Take^a heed therefore how ye ^ahear: ^afor whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.⁸

19 ¶ Then^a came to him ^{his} mother and his brethren, and could not come at him for the press.

20 And it was told him ^{by certain}, which said, Thy mother and thy brethren stand without, desiring to see thee.



MAGDALA. [Luke, viii:2].—North of Tiberias, on the west coast of the Sea of Galilee, a single day's journey takes the traveler through the sites of Magdala, Nazareth and Capernaum—scenes of sacred interest in connection with the New Testament. This is nothing to day but a little fishing village, but it has continued to bear the name it was known by in the days of our Savior, while many of the

great cities of the world have disappeared, and thus this insignificant little town has continued to bear witness and to keep alive the memory of Mary Magdalene. Here it was that the grace of the Redeemer was shown in transforming into a sweet and lovely saint a woman whose name perhaps would never have been known but for the fact that she came into the presence of the Son of God and the Son of Man.

there¹ came down a storm of wind on the lake; and they were filled⁹ with water, and were in jeopardy.

24 And they came to him, and "awoke him, saying, "Master, Master, we perish! "Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, "Where is your faith? And they, "being afraid, wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

26 ¶ And⁸ they arrived at the country of the Gadarenes,¹ which is over against Galilee.

27 And when he went forth to land, 'there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.

28 When he saw Jesus, "he cried out, and fell down before him, and with a loud voice said, "What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, "torment me not.

29 (For⁹ he had commanded the unclean spirit to come out of the man. "For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion:² because many devils were entered into him.

31 And^a they besought him that he would not command them to go out into the deep.³

32 And there was there ^aan herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them: "and he suffered them.

33 Then went the devils out of the man, and entered into the swine: and ^athe herd ran violently down a steep place into the lake, and were choked.

34 When they that fed *them* saw what was done, they "fled, and went and told *it* in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and "found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and ^ain his right mind:⁴ and they were afraid.

36 They also which saw *it* told them by what

A.M. cir. 4035.
A.D. cir. 31.
1 Mat. 8:24, 25. 14-16.
Mar. 4:37. Ps. cxiv. 18.
24, 25.
9 They were filled.
A classical, as well as a popular, mode of saying, the ship was filled. When minutely examined, it is simply an ellipsis, or abbreviated expression, put for 'they were filled, as to the ship.'—C.
10 Ps. 44:23. 1v. 51. 9. 10.
11 Ch. 14. 11; 20. 12. Ps. 134. 50. 1.
12 Ps. 46. 1; 116. 4-6; 102. 13; 104. 7; 105. 7. 89. 9; 107. 25. 28. 29. Na. 1. 4. 18. 50. 2.
13 Mat. 6:30. 8:26; 17. 17. 19. 20; 14:31. ch. 12. 2. In. 11. 4. ver. 50.
14 Mar. 4:4.
15 Mat. 8:27. Mar. 4:41; 6:51. Ps. 89. 9; 105. 7; 107. 29; 146. 2-4; 129. 10; 103. 4.
16 Mat. 8:28. 34. Mar. 5:1-20.
17 See note on Mat. 8:28.—C.
18 Mar. 5:2. 1 Jn. 3. 8. Ro. 10. 20. 2 Pe. 2. 4. Jude 6. Re. 20. 1. 2. 1 Ki. 18:28. 1 Pe. 5:8. Jn. 8:44. 18:54.
19 Ac. 16:16, 17. Phil. 2. 10, 11. Ps. 72. 4. 15-14.
20 Mat. 8:29. Mar. 5:7; 1:24.
21 Is. 27. 1. Ja. 2. 19. Re. 20. 10.
22 Mar. 5:8. 1. 25; 19. 25; 2. Mar. 5:4; 9:18, 20. 22. ch. 9. 39, 42. 1 Pe. 5:8. Jn. 8:44.
23 i.e. six or seven thousand.
24 ver. 30. Mar. 5:10. Re. 20. 3. Phil. 2. 9-11. Ps. 72. 9. Job 1. 11. 2-5. ver. 28, 32. 1 Ki. 22. 22.
25 The water cannot be meant; for so soon as they had opportunity the devils drove the swine into the lake. It appears from Re. 20. 3 to be that 'bottomless pit' prepared for the devil and his angels,—at which infernal and some professed Christians scoff—but at the idea of which evil spirits tremble.—C.
26 Mat. 8:30. Mar. 5:11. Le. 11. 7. De. 14:8. 15. 65. 406. 3.
27 1 Ki. 22. 22. Job 1. 12; 6. Re. 20. 7.
28 Jn. 8:44. 1 Pe. 5:8.
29 Ac. 10. 16, 17. Mat. 8:33. Mar. 5:14. Jn. 10. 12, 13. Mat. 28:11.
30 1 Jn. 3:8. Ro. 16:20. 12. 29. Is. 49:24-26. Ps. 72. 4. 12-14.
31 Ps. 51. 10.
32 Mar. 5:17. Mat. 8:34. 1 Ki. 17. 18. ch. 5:8. Ge. 25:34. Ac. 16. 30. Job 21. 14. 15. 1 Co. 2. 14. De. 5. 15, with ver. 28. Mar. 1:24. ch. 4:34.
33 Madness often consists in one erroneous idea or train of ideas. Sometimes, however, but seldom, the whole mind is astray. Now that such aberrations, whether partial or universal, may arise from various bodily affections is certain. An injury to the head, vitiated digestion or secretion, narcotics, and various stultifying drugs, fever, &c., may all produce mental derangement. But surely this variety of causes, all concurring in producing the same effect, instead of leading to the conclusion that this and the similar cases referred to, are not

great fear: and he went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying,

39 Return^k to thine own house, and show how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

40 And it came to pass, that, "when Jesus was returned, the people *gladly* received him: for they were all waiting for him.⁵

41 ¶ And^o behold, there came a man named Jairus,⁶ and he was a ruler of the synagogue; and he fell down at Jesus' feet, and besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went, the people thronged him.

43 ¶ And^a a woman⁷ having an issue of blood twelve years, which had spent all her living upon "physicians, "neither could be healed of any,

44 Came^x behind *him*, and "touched the border of his garment: "and immediately her issue of blood stanchd.

45 And Jesus said, Who touched me? When all denied, Peter, and they that were with him, said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: for I perceive that "virtue is gone out of me.

47 And^b when the woman saw that she was not hid, she came "trembling, and "falling down before him, she declared unto him, before all the people, for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, "Daughter, be of good comfort: thy faith hath made thee whole: go in peace.

49 ¶ While⁹ he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead: trouble not the Master.

50 But when Jesus heard *it*, he answered him, saying, "Fear not: believe only, and she shall be made whole.

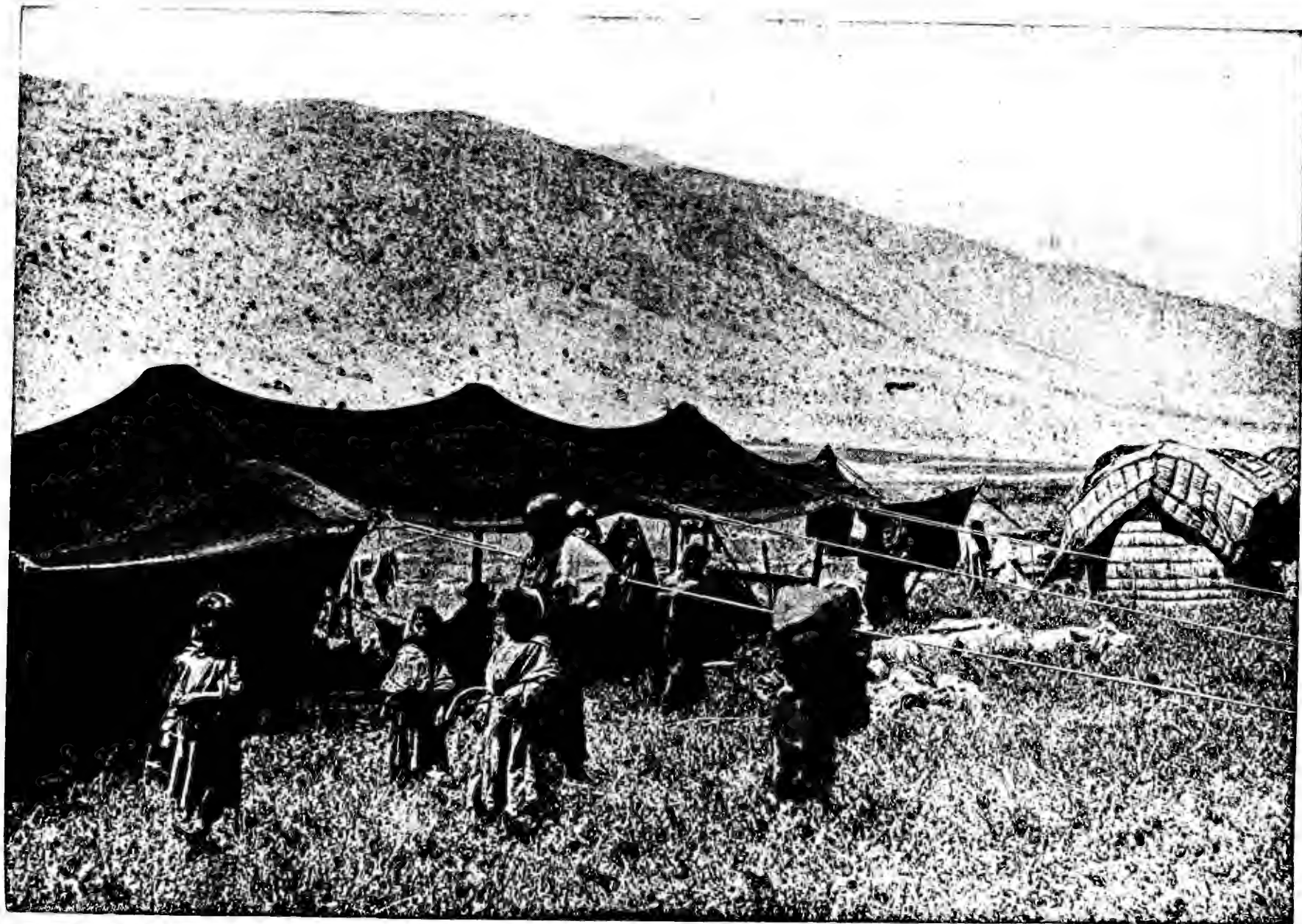
51 And when he came into the house, "he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the

ere¹ and declared upon the authority of Christ. Indeed, to deny the possibility of a monomaniacal vision is as unphilosophical as it is unscriptural. The power of an exalted spirit to infuse true principles into others, and drive a man, a church, a nation, out of their "right mind," is daily witnessed. Who, then, can philosophically deny to the disembodied that power which an embodied spirit is certainly known to possess?—C.
5 Mar. 5:18. ch. 18. 43. De. 10:20. Ps. 110. 10. 103. 1. 6.
6 1 Ti. 5:8. Ps. 50:14. 105. 1. 2. 00. 10. 120. 2. 3; ciii. - cviii. cxvi. cxvii. xviii. 15. 63. 7-13. Jn. 2. 1. 103. 29.
7 Jn. 4. 20. Mar. 1:45. Mat. 4. 24; 9:20. 14:35; 17:14. Ps. 66. 16.
8 Mat. 9:1. Mar. 5:21. ch. 5:1. 17. 12.
9 What a blessed ground of hope after disappointment! Jesus is no sooner rejected in one country than he is joyfully received in another! What a rebuke to those who argue, Why send the gospel to Jews and heathens abroad till you have converted all around? Christians at home? Jesus did not abide and argue with the Gadarenes. He departed when they rejected him; and was joyfully received on the other side of the lake. C. Leaving the country of the Gadarenes, which lay along the south-eastern shore of the Sea of Galilee, Jesus returned in a boat across the lake to Capernaum. See Mat. 9. 1 and Mar. 5. 21. The people had doubtless seen the boat approach.—P.
10 Mat. 9:18-25. Mar. 5:22-43.
11 See note on Mat. 9:18.—C.
12 ch. 13. 14. Ac. 13. 15.
13 Mat. 8:15. Jn. 4:47-50; 11:6. 7. Mat. 8:14.
14 Ro. 6:23. Eze. 18:4. Job 30:23. He. 9:27. Ec. 3. 2; 12. 1. 7; 11. 9. Ro. 5. 12.
15 Mar. 5:25-34. Mat. 9. 20-22. Le. 15:25. Jn. 5:5.
16 See note on Mar. 5:29.—C.
17 Ch. 16. 12. Is. 55. 2.
18 Job 13:4.
19 Jn. 1:13. Ps. 108. 12.
20 Ge. 32. 10. Ru. 2. 10. 11. Eze. 9:5.
21 Mar. 5:27, 28. Ac. 5:15; 19. 12.
22 Ex. 15:26. Ps. 147. 3. Mat. 4:2. 2 Ki. 13. 21. ch. 13:13; 14:4. Mat. 6:320. 34.
23 Mar. 5:30. Jn. 1:16. ch. 5:17. 10. 13. 1 Pe. 2. 9. He. 7:25. Is. 63. 1.
24 Ps. 38. 9. Ho. 5:3.
25 Is. 66. 2. Ho. 13. 1. Ac. 16. 29.
26 Mar. 5:33. Ps. 89. 7. 105. 7. Ps. 110. 12; 100. 10. ch. 17. 15. 16. Ps. 103. 1-4.
27 ch. 7. 47-50; 17. 10; 18:42. Mat. 15:28; 8:13. Ac. 14. 9.
28 Mat. 9:23-26. Mar. 5:35-43. ver. 41. 42.
29 Ch. 20. 20. Is. 7. 9; 40. 103. 43. 1. 2. 30. 10. Mar. 9:23; 5. 28. 24. 26; 11. 22-24. Jn. 11. 25. 40. Ro. 4:17-20.



BETHSAIDA—THE PRESENT SITE OF THE CITY THAT WITNESSED MANY OF HIS WONDERFUL WORKS. [Luke, 9:10.]—Bethsaida was one of the cities most frequently visited by our Savior. It was very near Capernaum, which is called his own city. Always, in going from Capernaum to Jerusalem, or any point west of the Sea of Galilee, He would pass through Bethsaida. It is said "He

preached in their synagogues throughout all Galilee and cast out devils." We know from the woe Christ pronounced on Bethsaida that it was one of the cities which had witnessed most of His wonderful works. Nothing remains of the once proud and wealthy city but a few broken walls. It is all grown up in prickly pears and thorns, making such a thick undergrowth that it is almost impossible to pass over the site at all.



BEDOUIN VILLAGE NEAR CAESAREA PHILIPPI. [Luke, ix: 39.]—This scene in a Bedouin village, near Caesarea Philippi, shows us people who are very much like those living in the same region in the time of our Savior. These people are often to-day diseased with afflictions they do not understand and that they have no means of relieving. They are so ignorant as to suppose that any medicine is sufficient to alleviate

and cure them of their diseases. Refusing the spiritual help that our Lord brought to them, they have continued through all the centuries to suffer from the bodily ailments that flesh is heir to. Those that accept the spiritual offers of Jesus Christ have light and wisdom given to them, by which they are able to discern the herbs and minerals which are necessary to relieve their afflicted bodies.

31 Who^a appeared in glory, and ¹spake of his decease which he should accomplish² at Jerusalem.

32 But Peter and they that were with him were^a heavy with sleep: and when they were awake, ¹they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, ¹it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: ²not knowing what he said.

34 While he thus spake, there came a ¹cloud, and overshadowed them: and they ²feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, ¹This is my beloved Son: ²hear him.

36 And when the voice was past, Jesus was found alone. ¹And they kept ²it close, and told no man in those days any of those things which they had seen.

37 ¶ And^a it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And, behold, a man of the company cried out, saying, Master, ¹I beseech thee, look upon my son; ²for he is mine only child.

39 And lo, ^aa spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again; and, bruising him, hardly departeth from him.

40 And I besought thy disciples to cast him out; and ¹they could not.

41 And Jesus answering said, O ¹faithless and perverse generation! how long shall I be with you, and suffer you? ²Bring thy son hither.

42 And as he was yet a coming, ¹the devil threw him down, and tare ²him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.³

43 ¶ And^a they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

44 Let^a these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

45 But^a they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

46 ¶ Then^a there arose a reasoning among them, which of them should

A. M. cir. 4036.
A. D. cir. 32.

g Mat. 28. 3. Col. 3. 4.
Phi. 3. 21.

1 Co. 2. 2. Phi. 3. 8-10.
Col. 2. 15. with ver. 22; ch. xxii. xxiii. Mat. xxvi. xxvii. Jn. xliii. xlix.

2 Which he should accomplish or fulfil, as it was the accomplishment of many prophecies—as it was his great act of obedience to the will of his Father, and as it was the victory over Satan, sin, and death.

—C

3 Da. 3. 8. 10. 9. ch. 22. 45. 47.

4 Jn. 1. 14. — Pe. 1. 16. 17.

5 Ps. 27. 4. 30. 6. 73. 28. Mar. 9. 5. 6. Mat. 17. 4.

6 Mar. 10. 38.

7 Ps. 106. 11. 97. 2. Is. 19. 1. Re. 10. 1.

8 Re. 1. 17. Da. 8. 18; 10. 10. Ex. 33. 20. Ju. 6. 22. 13. 22. Ps. 53. 5.

9 2 Pe. 1. 17. 18. Mat. 3. 17. 17. 5. Mar. 9. 7. Is. 42. 1. Ps. 27. Jn. 1. 14. 13. 10. Ro. 8. 3. Ga. 4. 4. Col. 1. 13. 22. 13. 7. ch. 3. 22.

10 Ex. 23. 21. De. 18. 15-18. Ac. 1. 24. 25. He. 2. 31. 112. 25. 26. 13. 15.

11 Mat. 17. 9. Mar. 9. 9. 10. Ec. 7. 7.

12 Mat. 17. 14-21. Mar. 9. 14-20.

13 ch. 7. 8. 8. 41. Jn. 4. 47. 49. Mar. 2. 3. 6. 50. 8. 22. 10. 14. 17. 26.

14 Ec. 12. 10.

15 1 Pe. 5. 3. Jn. 8. 44. Mat. 15. 22. Mar. 9. 18. 20. 22. 26.

16 2 Ki. 4. 31. Mat. 17. 16. 13. 58. Ac. 19. 13. 16.

17 Mat. 17. 16. 6. 30. 8. 26. 14. 31. 16. 8. 13. 58. Jn. 20. 27. 10. 32. 5. Ps. 78. 8. He. 3. 19. 4. 2.

18 Mar. 10. 14. Mat. 11. 28. Pr. 8. 17. ch. 18. 27. He. 7. 25. Ge. 18. 14. Je. 32. 17. 27.

19 Mar. 9. 20. 1. 26. 27. See ver. 39. Ge. 2. 15. 1 Pe. 5. 8. Re. 12. 12.

20 This miracle is more fully detailed by Mark (ch. 9. 14-29). Matthew also gives some important additions, ch. xvii. — P.

21 ch. 4. 36. 5. 9. 26. 16. 8. 45. Ps. 139. 14. Ec. 8. 6.

22 Mat. 17. 22. 23. 16. 21. 20. 18. 19. 26. 20. 21. 38. 39. ch. 18. 31. 24. 26. 10. ver. 22. Jn. 2. 19. 13. 14. 10. 18. 12. 32. 33. 19. 11. Ac. 2. 23. 4. 27. 28. ch. xxii. xxiii. 25. 24. 24.

23 ch. 5. 50. 18. 34. Is. 42. 19. 20. Jn. 12. 16. 10. 16-18. 12. 16. 12. 16. 14. 5. 8. 22. Mar. 9. 32.

24 ch. 22. 24-30. Mat. 18. 1-6. Mar. 9. 33-37.

25 See note on Mat. 18. 1. — C.

26 Ps. 130. 1-47. 9. Je. 17. 10. He. 4. 13. Jn. 21. 17. Re. 2. 23.

27 Mar. 10. 14. Ps. 34. 11. 45. 10. Pr. 17.

28 Mat. 18. 5. 10. 40-42. 25. 40. 45. ch. 10. 16. 10. 30. 30. 5. 24. 23. 12. 44. 13. 20. 14. 21. 1 Th. 4. 8.

29 Jesus now leaves Galilee not to return till after his resurrection. Luke details the incidents which occurred during the journey, most of which are peculiar to him, not being found in the other Gospels. Christ's route was not direct, and appears to have occupied a considerable time. We learn from Jn. 10. 22 that our Lord was at Jerusalem at the feast of dedication, which took place about the

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A. D. cir. 32.

iod was spent. Consequently the journey here referred to by Luke was made in December. — P.

5 See note on Mat. 18. 5. — C.

6 ch. 14. 11. Mat. 23. 11. 12. 27.

7 Mar. 9. 38-40. ch. 11. 19. Nu. 11. 27-29. Job 5. 2. Ec. 4. 4. Ga. 5. 26.

8 1 Co. 12. 1. ch. 9. 50. 2. 23. 10. 13. Mat. 12. 30. Phi. 1. 18. Nu. 11. 29.

9 Mar. 10. 19. Ac. 1. 2. Jn. 13. 1. 11. 13. 16. 5. 28. 14. 2. 3. He. 1. 3.

10 The time at which he should be received up into glory, Ac. 1. 2. 1 Th. 3. 10. — C.

11 Eze. 4. 3. Ac. 21. 13. Phi. 3. 14.

12 See note * in first column.

13 Mat. 10. 5. Jn. 4. 4. 42. Ezr. iv. v. Ne. iv. vi. 4. Jn. 4. 4. 9.

14 The Samaritans were offended with Jesus, whose going up to worship in the temple at Jerusalem, implied a despising or contumacious attitude of theirs upon Mount Gerizim. — C.

15 See ver. 28. Mar. 10. 37-37.

16 2 Ki. 1. 10. 12. 2 Sa. 21. 7. Ga. 4. 17. 18.

17 Pr. 9. 8. 27. 5. Mat. 10. 23.

18 Mat. 26. 35. Ro. 10. 2. Ja. 3. 14. 10.

19 Self-ignorance is one of the chief diseases of the human mind; and the knowledge, faith, and fellowship of Christ crucified, its only remedy, 1 Co. 2. 2. Ga. 2. 20. Phi. 3. 10. Zeal for truth, for the honour of Christ, and for the glory of God, is a noble and a necessary principle; but the zealous must be watchful over their spirit, lest they should be induced by it to offer their own fire upon God's altar. — C.

20 Jn. 3. 17. 18. 12. 47. Mat. 1. 21. 20. 28. 1 Th. 1. 15. ch. 19. 10. He. 7. 25.

21 Mat. 8. 19-22. 13. 20. 22. Jn. 6. 26. 1 Th. 6. 5. Ex. 19. 8. 24. 3.

22 See note on Mat. 8. 19. 20. — C.

23 Mat. 8. 20. 2 Co. 8. 9. Ps. 26. 9. 19. 22. 40. 17. 69. 29. Phi. 2. 7. 8. Mat. 11. 30.

24 The full force and pathos of this statement is lost if we overlook the import of the name *Son of man*. It is explained in Da. 7. 13. It represents our Lord as possessed of universal dominion—ruling supreme in the universe. He who was thus omnipotent, with a kingdom wide as creation, so humbled himself for us, that he was more destitute than birds or foxes. — P.

25 Mat. 4. 19. 21. 16. 24. 9. 9.

26 Mat. 8. 21. Hag. 1. 2. with 1 Ki. 19. 20.

27 Mat. 8. 22. ch. 15. 32. Ep. 2. 1. 1 Th. 5. 6. Le. 21. 30-32. Nu. 6. 6. 7.

28 2 Th. 1. 2. Mar. 16. 15. ver. 2. 1 Co. 15. 10.

29 1 Ki. 19. 20. Mat. 22. 5. ch. 14. 20. 26. Jn. 21. 16.

30 Phi. 3. 14. He. 10. 38. 2 Th. 1. 1. 15. He. 6. 8. 2 Pe. 2. 22. 1 Jn. 2. 19.

receive this child⁵ in my name, receiveth me; and whosoever shall receive me, receiveth him that sent me: ¹for he that is least among you all, the same shall be great.

49 ¶ And^a John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us.

50 And Jesus said unto him, ¹Forbid him not: for he that is not against us is for us.

51 ¶ And it came to pass, when the time was come that he should be ¹received up,⁶ he ²stedfastly set his face to go to Jerusalem,⁷

52 And sent messengers before his face: and they went, and entered into a village of the ¹Samaritans, to make ready for him.

53 And ¹they did not receive him, because his face was as though he would go to ²Jerusalem.

54 And when his disciples ¹James and John saw ²this, they said, Lord, wilt thou that ³we command fire to come down from heaven, and consume them, even as Elias did?

55 But he turned, ¹and rebuked them, and said, Ye know not ²what manner of spirit⁹ ye are of.

56 For^a the Son of man is not come to destroy men's lives, but to save ²them. And they went to another village.

57 ¶ And^a it came to pass, that, as they went in the way, a certain ¹man¹ said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air ¹have nests; ²but the Son of man hath not where to lay ³his head.²

59 And he said unto another, ¹Follow me. But he said, ²Lord, suffer me first to go and bury my father.

60 Jesus said unto him, ¹Let the dead bury their dead; ²but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee; but ¹let me first go bid them farewell which are at home at my house.

62 And Jesus said unto him, ²No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.

CHAPTER X.

1 Christ sendeth out the seventy disciples to work miracles, and to preach: 17 they return with joy; Christ sheweth them wherein to rejoice: 21 thanketh his Father for his grace: 23 magnifieth the happy estate of his church: 25 teacheth the lawyer how to attain eternal life, and to take every one for his neighbour that needeth his mercy: 41 reprehendeth Martha, and commendeth Mary her sister.



STREET SCENE IN TIBERIAS. [LUKE, ix:51.]—While we have no knowledge that our Savior was in Tiberias, we know that he often passed in sight of it, because He could not go from Nazareth to Capernaum, or from Jerusalem to Capernaum, without going by it. While there is no record of his entering it, we must think there are many things which He did of which we have no record, because St. John said if all the

things He did were recorded the world itself would not contain the books, so that we have but little doubt but what our Savior was often in the city of Tiberias. He loved the haunts of men, and wherever men assembled He was in the midst of them. This was the greatest city of the time on the Sea of Galilee, the home of the Roman governor, and the center of interest about the lake. The people here now are very poor.



PLOWING AT JEZREEL—THE RICHEST VALLEY IN PALESTINE. [LUKE, ix:52.]—
In going from Nazareth to Jerusalem, our Savior, if he followed the most direct route, would pass through the plains of Jezreel. This is a valley that runs across the whole of Palestine from near the Jordan to the Mediterranean Sea, and is not only the richest valley in the Holy Land, but perhaps one of the most fertile plains on the face of the earth. Notwithstanding it has been cultivated from the days of Abraham, yet without

ever being fertilized, it produces still the finest wheat. This plain belongs now to a Christian, who lives at Beyrout, and is interesting because of the memories and associations and traditions connected with it. It has been the great battlefield of the world, and the mountains Carmel, Tabor, Little Hermon and Gilboa are all within or in sight of this plain. It was upon the edge of this plain, at Jenin, that the messengers who went before our Savior, as referred to in verse 52 of the ninth chapter of St. Luke, were turned back.

2 Therefore said he unto them, 'The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.'

3 Go^a your ways: behold, I send you forth as lambs among wolves.

4 Carry^a neither purse, nor scrip, nor shoes: and salute no man by the way.³

5 And^a into whatsoever house ye enter, first say, Peace be to this house.

6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And^a in the same house⁵ remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

13 Woe^a unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

16 He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.

17 ¶ And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you power to tread

A.M. cir. 4096.
A.D. cir. 32.

Mat. 9:37, 38. Jn. 4:35. Luc. 10:1, 2. 11:1, 2. 12:1, 2. 13:1, 2. 14:1, 2. 15:1, 2. 16:1, 2. 17:1, 2. 18:1, 2. 19:1, 2. 20:1, 2. 21:1, 2. 22:1, 2. 23:1, 2. 24:1, 2. 25:1, 2. 26:1, 2. 27:1, 2. 28:1, 2. 29:1, 2. 30:1, 2. 31:1, 2. 32:1, 2. 33:1, 2. 34:1, 2. 35:1, 2. 36:1, 2. 37:1, 2. 38:1, 2. 39:1, 2. 40:1, 2. 41:1, 2. 42:1, 2. 43:1, 2. 44:1, 2. 45:1, 2. 46:1, 2. 47:1, 2. 48:1, 2. 49:1, 2. 50:1, 2. 51:1, 2. 52:1, 2. 53:1, 2. 54:1, 2. 55:1, 2. 56:1, 2. 57:1, 2. 58:1, 2. 59:1, 2. 60:1, 2. 61:1, 2. 62:1, 2. 63:1, 2. 64:1, 2. 65:1, 2. 66:1, 2. 67:1, 2. 68:1, 2. 69:1, 2. 70:1, 2. 71:1, 2. 72:1, 2. 73:1, 2. 74:1, 2. 75:1, 2. 76:1, 2. 77:1, 2. 78:1, 2. 79:1, 2. 80:1, 2. 81:1, 2. 82:1, 2. 83:1, 2. 84:1, 2. 85:1, 2. 86:1, 2. 87:1, 2. 88:1, 2. 89:1, 2. 90:1, 2. 91:1, 2. 92:1, 2. 93:1, 2. 94:1, 2. 95:1, 2. 96:1, 2. 97:1, 2. 98:1, 2. 99:1, 2. 100:1, 2.

¶ The discourse addressed to the seventy is in substance the same as that to the twelve, as the similarity of their errand would lead us to suppose it would be. But there is, as Stier has well remarked, this weighty difference. The discourse in Mat. x., in its three great divisions, speaks plainly of an office founded, and a ministry appointed, which was to involve a work, and embrace consequences, coextensive, both in space and duration, with the world. Here we have no such prospective view unfolded. The whole discourse is confined to the first division there, and relates entirely to present duties. (A. Ford).—P.

¶ Mat. 10:5-42. Mar. 6:7-13. Ch. 9:1-6. A.M. cir. 4096. A.D. cir. 32.

¶ Mat. 10:16; 7:15. Ac. 20:29, 30. Ca. 2:15. Eze. 2:3.

¶ Mat. 10:9, 10. Mar. 5:8. Ch. 9:3. Mat. 6:31. Phil. 4:2. 1 Th. 5:2. 2 Ki. 4:29. Ge. 24:33, 35. Pr. 4:25.

¶ This prohibition does not imply any renunciation of the courtesies of life, but merely those unbecomingly fulsome, and tedious ceremonies by which eastern manners often consume precious time to no purpose.—C.

¶ Mat. 10:11, 12. 1 Sa. 25:6. Ac. 13:46. Ps. 35:13. Is. 55:11, 12. Ca. 2:16. A. 15:9, 6.

¶ If the master of the house be a servant of the Prince of peace, your prayer for peace (of conscience and of intercourse) shall rest upon him and his family.—C.

¶ Mat. 10:10, 11. 1 Co. 10:27; 9:4-17. Ga. 6:9. 1 Ti. 5:18. Le. 19:13. De. 24:14, 15, 4.

¶ See note on ch. 9:4.—C.

¶ 1 Ti. 5:13. Phil. 4:8. Ep. 5:15. Ch. 9:4. Mar. 6:8.

¶ Ch. 9:1. Jn. 14:12.

¶ Mat. 3:2. 4:17. Tit. 2:11. Ro. 10:18. Is. 9:1, 2. 24:2. Da. 2:44.

¶ Mat. 10:14. Mar. 6:11. Ch. 9:5. Ac. 13:51; 18:6, 20, 22, 26, 28. Ne. 5:13. 3. Ac. 2:36; 3:26. Ro. 10:8. Tit. 2:11. ver. 9.

¶ Mar. 6:11. Mat. 10:15; 11:20-24. Jn. 15:22-24. He. 6:4-8; 10:26-31. 1 Th. 2:16.

¶ Mat. 11:20-24. Eze. 3:6, 7. with Is. xliii. Eze. xliii. xliii. 3.

¶ See note on Mat. 11:21.—C.

¶ 1 Ki. 21:27, 29. Jon. 3:10.

¶ Ch. 12:47. Am. 3:2. He. 6:4-8; 10:26-31. 2 Pe. 2:20-22.

20 Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

21 ¶ In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight.

22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

23 ¶ And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see:

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

25 ¶ And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31 And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.³

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn,

A.M. cir. 4096.
A.D. cir. 32.

¶ It is a natural tendency for man to glory in the exercise and exhibition of power, whether that power is inherent or conferred.

¶ The Apostles and disciples of our Lord sometimes showed a disposition to glory in their success. This arises from pride, and may result in neglect of the real work which God had committed to them.

¶ Against such feelings Christ here solemnly warns them.

¶ Ex. 35:32. Ps. 66:28. Is. 4:3. He. 12:23. Da. 12:1. Phil. 4:3. Re. 13:8. 20:12, 13.

¶ Ch. 15:9, 24, 32. Is. 62:5. 2 Cor. 13:17.

¶ Ps. 24:1. Is. 66:1.

¶ See Mat. 11:25; 13:11. Ps. 25:8, 9, 14. Is. 29:14; 33:44. 1 Cor. 1:30. 19:21, 26; 2:6, 7. 2 Co. 3:14, 15.

¶ Thou hast hid these things. Not as being jealous of their wisdom and prudence—or arbitrary, though sovereign in his discoveries and gifts, but these things were hid from those who professed themselves wise, became fools, who loved darkness rather than light, and who did not like to retain God in their knowledge, and therefore God gave them over to a reprobate mind. Ro. 1:22, 28.—C.

¶ Mat. 11:27; 28:18. Ps. 8:8. He. 2:8. Jn. 1:18; 3:35; 27:44. 46:10, 15; 13:3. 8:9, 17, 19. 1 Co. 13:27. Ep. 4:21, 22. Phil. 2:9-11.

¶ Many ancient copies add these words: And turning to his disciples, he said.

¶ Mat. 13:16, 17; 17:16; 17:17. Ch. 2:30. Jn. 20:29. 1 Pe. 1:10.

¶ Mat. 10:16; 22:35. Mar. 10:17; 12:28. Ac. 10:30, 31. Ga. 3:18.

¶ Is. 8:20. Jn. 5:39. Ga. 4:21.

¶ De. 6:5; 10:12; 30:6. Ps. 25:6. Mat. 22:37, 39. Mar. 12:30, 31. 1 Th. 5:5. 1 Co. xiii. Le. 10:18. Ro. 13:9. Ga. 5:14. Ja. 2:8. 1 Jn. 3:18.

¶ Le. 18:5. Eze. 20:11, 21. Mat. 19:17. Ga. 3:12. Ro. 10:5; 3:19, 20. Ne. 9:29.

¶ Ch. 16:15; 18:9-11. Job 32:2. Ro. 4:10; 3:13. Ga. 3:11. Ja. 2:24. Mat. 5:44, 4.

¶ Jericho is situated about nineteen miles east of Jerusalem. The road between them was anciently called 'the bloody way,' and is still, from the nature of the passes, the most dangerous in all Palestine.—C.

¶ Ge. 3:1-6. Jn. 8:44. Ec. 7:29. Ro. 3:23.

¶ Ps. 38:11, 14, 24. A.C. 4:12. Is. 53:3, 24. Re. 3:3. 19:20; 8:3; 9:3, 12; 10:3. Ga. 3:21, 22; 4:24. He. 10:1, 27; 19:9.

¶ 2 Not less than 12,000 priests and Levites resided at Jericho, who, being required in their courses to attend the temple, would frequently pass that way—which renders it more than probable that our Lord spoke not a parable, but related a reality.—C.

¶ Ps. 109:25. Pr. 27:10. 8 The priest and Levite passed on the other side—most



INN OF THE GOOD SAMARITAN. [Luke, x:24.]—About half-way between Jerusalem and Jericho there stands to-day an inn that is said to occupy the site of the ancient inn where the good Samaritan carried the man who had fallen and been beaten among the thieves. This is the place where travelers take dinner on their way from Jerusalem to Jericho. This region of country still abounds with thieves, thus making it necessary for every one who passes

this way to go under guard. This guard is furnished travelers by the sheik of the country, whose headquarters is at the Apostle's Fountain, about four miles east of Jerusalem. Our Savior seized upon the event of the man falling among thieves and being shunned by the priests and Levites, but ministered to by the good Samaritan, to teach the world charity, and to treat every one as his neighbor

he took out two pence,⁴ and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

38 ¶ Now it came to pass, as they went, that he entered into a certain village;⁵ and a certain woman, named Martha, received him into her house.⁶

39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

40 But Martha was cumbered⁷ about much serving, and came to him and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art careful⁸ and troubled⁹ about many things:

42 But one thing is needful:¹ and Mary hath chosen that good part, which shall not be taken away from her.

CHAPTER XI.

¹ Christ teacheth to pray, and that instantly: 11 assuring that God so will give us good things. 14 He, casting out a dumb devil, rebuketh the blasphemy of the Pharisees: 28 and sheweth who are blessed: 29 preacheth to the people, 37 and reprehendeth the outward show of holiness in the Pharisees, scribes, and lawyers.

AND it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.¹

2 And he said unto them, When ye pray, say, Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day² our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

A.M. cir. 4036.
A.D. cir. 32.

4 Fifteen pence sterling. Mat. 20.2.
1 Co. 12.28; 4.1, 2.
Ep. 4.11.
2 Ch. 14.14. Pr. 19.17.
2 Co. 3.5. 1 Co. 15.58.
2 Ti. 4.7, 8.
6 Pr. 14.21. Ho. 6.6.
Mt. 6.8. He. 2.10. 10.2.
Co. 8.9. Mat. 20.28. 17.3.
23 Ep. 5.2. Re. 1.5.6.
c Mat. 5.42-48. Ro. 12.17-21.
3 Bethany, Jn. 11.17.
12.1-3.

4 Jn. 11.1-45; 12.1-3.
Mat. 20.6, 7.
5 The village here referred to was undoubtedly Bethany, and Martha and Mary were the sisters of Lazarus. The time when this incident occurred cannot be definitely fixed.

6 Ch. 8.35. Ac. 22.3.
De. 13.1. Pr. 8.34. 1 Co. 7.31. &c.
7 Mat. 8.15; 34. Ex. 18.18. Ps. 80.21.

7 Cumbered, 'disturbed, drawn different ways.'—C.

8 Ch. 21.34; 8.14.
Mar. 4.29. Mat. 6.20-34. Phil. 4.6. 1 Pe. 5.7.

9 Careful, 'Anxiously careful.'—C.
9 Troubled, 'Disturbed, hurried.'—C.

1 Ch. 18.22. Ps. 27.4.
73.25; 142.5. Ec. 12.13.
Mar. 8.36. 1 Co. 13.3.
Jn. 3.3.5. 2 Co. 5.17. 13.6.
6.15; 6 Mat. 15.16.

1 Theophylact, Basil, and Dr. A. Clarke understand by 'one thing' 'one dash.' But this statement does not accord with our Saviour's method of feeding the multitudes with both bread and fish. By the 'one thing' therefore, must be understood the knowledge of Jesus—the salvation of the soul.—C.

2 Ps. 105.6. Is. 45.17.
55.3. Jn. 17.3. Ps. 73.24-26; 142.5. 1 Jn. 5.12.

3 Gr. give.

4 Is. 49.15. He. 12.10.
Mat. 7.11.

5 Ver. 2. Is. 63.10; 66.

6 Pr. 1.23. Is. 44.3. 4. Ez. 30.27. Joel. 2.28.

7 Instead of 'the Holy Spirit,' Matthew (ch. 7.11) says 'good things.' Our Lord, therefore, had made mention of both, but Matthew, in addressing Jews, accustomed to the temporal promises of Moses, turns their attention to the 'good things' (see Mar. 10.30).

8 Luke, who wrote for the Gentiles, turns their attention to that 'Holy Spirit,' by whom their conversion had been wrought, and their gifts derived.—C.

9 Mat. 9.37-34; 12.22-30.
4 Mar. 9.34; 10.25; 12.24. Mar. 3.22-30. Jn. 7.20.8. 28; 29; 30.

10 Mar. 12.28; 16.1. Mar. 8.12. ver. 29. 1 Co. 1.22. He. 3.9, 19.

11 Mat. 9.4; 12.25. Mar. 3.24. Jn. 2.25. Re. 2.2.

12 A proof is here afforded of the fact that our Lord repeated substantially the

same lessons and doctrines to his disciples at different periods of his public life. Both time and circumstance show that Luke is not here recording the same discourse found in Matt. vi. The form of prayer itself proves it. Though in substance identical, the language is abridged.

13 Ch. 15.1-8.
3 Or, out of his mouth.

4 Not necessarily in the same bed, but in bed in the same sleeping apartment, where, according to eastern custom, they lay round the walls upon carpets or mattresses. Campbell renders 'with me,' 'as well as myself,' which, no doubt, the Greek will bear; but if the children were in a different apartment, the friend could scarcely plead the danger of awakening them.—C.

5 Gr. impudence.

6 Gr. Or. Lord's argument is this—if a friend will yield to importunity what he will not yield to mere human friendship, how much more will God yield to importunate prayer, what he is already prepared to grant from heavenly love.—C.

7 Mat. 7.7-11; 21.22; 17.21. Ge. 22.29. Ps. 118.5; 123.2. Is. 45.11; 62.1. 7. Mar. 11.24. Jn. 14.13; 15.7; 16.23, 24. 2. Co. 12.8. He. 4.16; 1.1.

5.6; 10-18. 1 Jn. 3.22; 14.15. Ps. 31.15, 17.

8 Mat. 7.9, 10. Is. 49.1.

9 Gr. give.

10 Is. 49.15. He. 12.10.
Mat. 7.11.

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15 Mat. 9.37-34; 12.22-30.
4 Mar. 9.34; 10.25; 12.24. Mar. 3.22-30. Jn. 7.20.8. 28; 29; 30.

16 Mar. 12.28; 16.1. Mar. 8.12. ver. 29. 1 Co. 1.22. He. 3.9, 19.

17 Mat. 9.4; 12.25. Mar. 3.24. Jn. 2.25. Re. 2.2.

18 Gr. Beelzebub, as ver. 15, 19, &c.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey³ is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed;⁴ I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity⁵ he will rise and give him as much as he needeth.

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?⁸

14 ¶ And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

15 But some of them said, He casteth out devils through Beelzebub the chief of the devils.

16 And others, tempting him, sought of him a sign from heaven.

17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth.

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.⁹

none but ourselves can deprive us of it; and Jesus will encourage our solicitous care about it, and seek our eternal possession of it.

CHAPTER XI. Ver. 2-4. The prayer here is an abridged form of that contained in the sermon on the mount, Mat. 6.9-12, but was delivered on a very different occasion. This was revealed to one applicant for instruction, the former as an example, in the course of the sermon, Mat. 5.3, 9, equally addressed to all. C.

Ver. 5. Midnight.

scorpions' are here to be understood, not the animals so named, but satanic agents, more poisonous to the soul than they to the body. That the promise of exemption from the power of serpents may, however, be also literally understood, is manifest from Mar. 16.18; Ac. 28.3, 5. C.

Ver. 33. Samaritan. The object of our Lord in selecting a Samaritan was to show how a people whom the Jews hated and despised were capable of kind and generous actions, that thereby he might soften down national prejudices, and prepare the way for the union of all nations under one King. C.

Ver. 37. Go and do likewise. That is, neighbour includes not merely our friends by the ties of nature or grace—two points the lawyer never questioned.

—Happy is it to be instrumental in advancing the kingdom of Christ, and depressing that of Satan. But more so to be enrolled in heaven, as the loving people of God and heirs of his glory. How exhilarating are the views of that divine grace which, by the almighty influence of the Holy Ghost, God bestows on all the world the saving blessings and distinguished honours of the new kingdom! But it is absurd for men to seek righteousness and life by a law which they can never obey.

19 And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace:

22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He that is not with me is against me: and he that gathereth not with me scattereth.

24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.²

25 And when he cometh, he findeth it swept and garnished.

26 Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.

27 ¶ And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea, rather blessed are they that hear the word of God, and keep it.

29 ¶ And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

32 The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

33 Not man, when he hath lighted a candle,

A.M. cir. 4036.
A.D. cir. 32.

y ch.9.49. Mar.9.38.
z ch.19.22.2 Sa.1.16.
Job 15.0.

a Mat. 12.28. Ex. 8.
10. Da. 2.44. 4.347.14.
22. ch.1.15. 13. He. 12.
28.

1 This seems to be an allusion to Ex. 8. 19. when the magicians acknowledged themselves overcome by the finger of God. Our Lord, being a prophet like unto Moses, asserts his working by the same divine power.—C

2 Ps. 118. 22. Ep. 6.12.
2. 2. Is. 42. 24. Mat.
12.29. Mar. 12.27.

c Is. 9. 0. 0. 1. c. 12.
He. 7.25. Mat. 8.18.

d Ge. 3. 15. Is. 53. 12.
49.24. 26. 61. 1. 4. Col. 2.
15. 1. 3. 8.

e Mat. 12. 30. Re. 3.
15.10. with ch.9.50.

f Mat. 12.43-45. Ac.
8.13. Job. 1.7. 2. 1. Pe.
2. 8. Is. 35. 1. ch. 4.5.6.
Ep. 2.2.

2 See note on Mat.
12.43.—C.

A Ps. 81.11.12. Ga. 5.
19.21. Eu. 0.1-3. Tit. 3.
3.2. Pe. 2.12-19.

2 Ps. 81. 12. Is. 60. 3.4.
He. 0. 1. 7. 10. 20. 4. 1.
Pe. 2.20-22. Jn. 5. 14.

7 ch. 1.28. 30.48. with
23.29.

8 Mat. 7.21.12.49. ch.
8.21. Ps. 119.12.4. Ro.2.
13. 1. 1. 22-25.

3 That the title of *blessed*, prophetically assumed by the Virgin Mary, cannot furnish any evidence of a title to worship, is manifest from the statement of our Lord, that all who hear the word of God are upon that sole account blessed rather than she, on account of being his mother.—C.

4 Mat. 12.38. 42. Mar.
8.11.12.

5 Is. 57. 3. Mat. 16.4.
23. 33. Mar. 8. 38. Jn. 4.
48.2.18.

4 This is an evil generation, because, instead of hearing the word of God, and keeping it in memory or in practice, they seek a sign which they do not need, and which, if it were shown to their utmost wish, they would still disregard. Note, This implication is founded on the principle that he who from prejudice or love of sin rejects sufficient argument addressed to the understanding, would continue to reject evidence addressed to the senses. He that will not believe the Bible to be the word of God will assuredly deny a miracle to be the work of God. Of this the Jews gave sufficient example when they ascribed our Lord's miracles to Satan, and paid for a falsehood to support his resurrection.—C.

5 Jonah 1. 17. 2. 1. 10.
in. iv. Is. 8.18. ch.2. 34.9.
22.44.

6 1 Ki. 10. 1. 2. 2. Ch.9.
1. Mat. 12.42.

7 ch. 3.22. 0.35. Is.9.
6.42. 1.49. 3. Jn. 1.14.29.
Mat. 12.5.42. Col. 2. 1.9.

8 Jonah 3.5-10. Je. 3.
11. Eze. 3. 0. 7. 10. 51.
Ro. 2.27. 9.

5 Jn. 1.14. 16. 31. 10.
30. Ro. 9. 5. Tit. 2.13.
Ac. 1.2.

A.M. cir. 4036.
A.D. cir. 32.

u See Mat. 5.15.
v Mat. 6. 22. 23. Ro.
12.8.1 Co. 10. 31. Ps. 119.
56.10.

9 The light, rather, 'the candle of the body is the eye,' which, though dark of itself, as a candle is, yet, being lighted up by the sun, directs every movement of the body.—C.

x Pr. 28.22. Mar. 7. 22.
Ps. 81.12. Is. 66.4. 2 Th.
2.10-12.

y Is. 6.9.10. 5. 20. 29.
14. 15. 44. 18. 42. 19.20.
Je. 5.21. Mat. 13. 14. ch.
18.11. Ro. 1. 22. 1 Co. 1.
19-21.

z Ps. 116. 105. Pr. 6.
23. Is. 8. 0. 2 Co. 4. 6.
Job 17. 0. 2. Pe. 3. 18.
Jn. 5. 20. 1 Pe. 2. 9. Ac.
16.18. Mat. 5. 16. Phi. 2.
15.16. Ep. 5. 8.

3 T. T. difficulty of comprehending how the 'whole body' can be 'full of light,' lies in the figurative translation, and not in the original, which simply signifies *bright, enlightened*.—C.

4 Is when, &c. Rather, 'as when a candle shines upon you, with its brightness.'—C.

5 Pr. 4.18. 0.27.
6 ch. 30. 14. 1. 7.34.
1 Co. 9. 10.20.

7 Mat. 13. 1. 2. Mar.
7.1-5.

8 Mat. 23. 3. 25. 7.15.
Mar. 7.4. Tit. 1. 15. 16.
2 Ti. 3.5.

9 Ps. 14. 1-5. 92. 5.6.
94.8. He. 12.29.

10 The word 'fools' being ordinarily a term of reproach, may seem ill fitted for an instructive address. The sting of apparent insult may, however, be easily removed, by translating it more literally, 'thoughtless, unwise.'—Note, Those who attempt to measure the language of our Lord by any standard of worldly refinement, may readily pass sentence upon him for unnecessary severity; but who is called to refinement is generally wanting in truth, the place of which it supplies by suppression, falsehood, and flattery—simply seeking to render the speaker agreeable, but having no regard for making the listener better. Our Lord spake truth, not from love, and spake for eternity, therefore the world hated, persecuted, and crucified him.—C.

11 Ge. 1.2. 2.7. Nu. 16.
22. Zec. 12.1. He. 12.9.
1 Th. 5.23.

12 But rather give alms of such things as are within (the cup or platter, instead of your scrupulosity (ver. 30) about cleansing 'the outside'—C.

1 ch. 12.33.16.9. Mar.
5.42. Da. 4.27. Is. 58.7.
61.8. ch.19.8.2 Co. 8.12.
1 Ti. 4.4. Tit. 1.5. 15. 16.
13 10. Liberty to the poor is a better way to sanctify your earthly enjoyment.

2 Or, as you are able.

A Mat. 23. 23. 24. 27.
9.13. 12. 1. 1 Sa. 15. 22.
Ho. 6.6. Pr. 23.3. Mt. 6.
3 Ga. 5. 22-24.

1 ch. 20.40.14.7. Mat.
23.6.7. Mar. 12. 48. 39.
Jn. 9. 16. 16.18. 29.23.
Hab. 2.4.

J Mat. 23.27. 28. Ac.
23.4. Ho. 5. 12.8. Ps. 12.
25. 0.15.0. Tit. 1.5.

2 Mat. 23.4. Is. 10. 11.

putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness.

35 Take heed, therefore, that the light which is in thee be not darkness.

36 If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

37 ¶ And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38 And when the Pharisee saw it, he marvelled that he had not first washed before dinner.

39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

40 Ye fools, did not he that made that which is without make that which is within also?

41 But rather give alms of such things as ye have; and, behold, all things are clean unto you.

42 But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.

45 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

46 And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed

48 Truly ye bear witness that ye allow³ the deeds of your fathers; for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute:

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation:

51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.⁵

53 And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things:

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

CHAPTER XII.

1 Christ preacheth to his disciples to avoid hypocrisy, and fearfulness in publishing his doctrine: 13 warneth the people to beware of covetousness, by the parable of the rich man who set up greater barns. 22 We must not be over-careful of earthly things, 31 but seek the kingdom of God, 33 give alms, 36 be ready at a knock to open to our Lord whensoever he cometh. 41 Christ's ministers are to see to their charge, 49 and look for persecution. 54 The people must take this time of grace, 58 because it is a fearful thing to die without reconciliation.

IN the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the house-tops.⁴

4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

A.M. cit. 40.30.
A.D. cit. 32n Eze. 18.10. Ps. 64.8.
Jos. 24. 22. ch. 19. 22.
Job 15. 5.6.In the parallel
accusation, Mat. 23.
30, the scribes and
Pharisees are repre-
sented as *disproving*
the deeds of their
fathers:—here the
lawyers are re-
presented as *disproving*
them. The Pharisees,
however, were
hypocritical in their
disapprobation of the
murder of the prop-
hets, for they medi-
tated how they might
destroy our Lord; and
the lawyers were
guilty of allowing
the evil deeds of their
fathers, because they
continued to teach
and enforce their
wicked traditional
principles.—C.o Ac. 7. 51. 52. 1 Th. 2.
15. 2 Ch. 30. 10. Mat. 21.
35. 36. Ja. 5. 10. He. 11.
35-38.p Pr. 1. 20. 8. 1. 12. 9. 1.
1 Co. 1. 24. Col. 2. 3.q Mat. 10. 15. 1 Co.
12. 28. Ep. 4. 11.r Mat. 22. 6. Jn. 16. 2.
2 Co. 11. 24. 25. ch. 21. 16.
17. Ac. 19. 25.s Mat. 23. 35. 36. 1 Th.
2. 15. 16. Ec. 20. 5. Je. 51.
56. Mi. 6. 16. Re. 18. 24.t Ge. 5. 6. Ps. 9. 12.
2 Mat. 23. 35. Ge. 4. 8.
He. 11. 4. 1 Jn. 3. 12. 2
Ch. 24. 20-22. Zec. 1. 1.

u Je. 2. 20. 29.

v Mat. 23. 13. Mat. 2.
7. Eze. 22. 25. 2 Ti. 3. 6.w Tit. 1. 11. ch. 19. 39.
They, by false
glosses, kept people
ignorant of the Scrip-
ture, and did all they
could to hinder
others, as well as
themselves, from be-
lieving the gospel.

x Or, forbad.

y Mat. 23. 2-29. 12.
38. 16. 17. 19. 32. 18. ver.
16.z 1 Co. 13. 5.
y Mat. 22. 15. Mat. 12.
13. Je. 18. 18; 20. 10. Ps.
37. 34. 56. 5.6.

CHAP. XII.

a Ge. 49. 10. ch. 5. 1.
15. 17. 19. 21.b An innumerable
multitude, 'Myriads,'
tens of thousands.—C.c Mat. 16. 6-12. Mar.
8. 15-21. 1 Co. 5. 7. 8.d See note on Mat.
13. 33.—C.e Mar. 4. 22. Mat. 10.
26. Job 12. 22. ch. 8. 17.f Ec. 12. 14. 1 Co. 4. 5. 2
Co. 5. 10. Ro. 14. 12. Re.
20. 11. 12.g See note on Mat.
10. 26.—C.h See note on Mat.
10. 27.—C.i Jn. 13. 14. 15. 9. 14. 15.
Ep. 5. 20.j Mat. 10. 28-33. 18. 8.
12. 51. 7-13. 14. 10. 14. Je.
1. 8. 17. 1 Pe. 3. 14. Re.
14. 7. Ec. 12. 13. Pr. 1. 7;
23. 17.k Ps. 9. 17. Mat. 25.
47. Re. 1. 18. 18. 51. 13.

l See Mat. 10. 28.

m Ac. 15. 18. Ps. 113. 5.
50. 10. 11. 145. 15. 16; 147.
9.n In many countries
fruits constitute the
principal produce of
the land and food of
the people; and it is
well known that the
grape, the fig, and
the olive, may, with
proper care, be pre-
served in a whole-
some state for several
years. In dry coun-
tries also, as was the
case of Egypt in the
days of Joseph, vari-
ous kinds of grain
also may be easily
preserved for many
years.—as, indeed, it
may be preserved in
any country, though
in moist climates the
preservation is more
difficult.—C.o See note on Mat.
6. 25.—C.p Job 2. 4. 6. 1. 12. Pr.
13. 8. 6. 26.A.M. cit. 40.36.
A.D. cit. 32.q 1 Sa. 14. 47. 2 Sa. 14.
17. 1 Ki. 1. 52. Ac. 27. 34.
ch. 21. 18. 1 Pe. 5. 7.r Mat. 10. 31; 6. 26. 1
Co. 9. 25. 3. 15. 43. 1-
3. 41. 10. 10. 17. 13.s Mat. 10. 32. Ro. 10.
9. 10. 2 Ti. 12. 12. Ps. 119.
46. Ac. 4. 19. Re. 2. 10. 3.t 1 Sa. 2. 30. 1 Co. 15. 55.
n Mat. 10. 33. Mar. 8.
18. ch. 9. 26. Ac. 3. 13. 14.
Re. 3. 8. 1 Jn. 23. Mat.
7. 23. 25. 12. 31.o Mat. 12. 31. 32. Mar.
9. 28. 29. 1 Ti. 1. 13. 15.
He. 7. 25. 1 Jn. 1. 9. Eze.
33. 11. ch. 23. 34. Ac. 5.
31. with 1 Jn. 5. 16. He.
6. 4-8; 10. 26-31. 1 Sa. 2.
25.p See note on Mat.
12. 32.—C.q Mat. 10. 19. Mar.
13. 11. ch. 21. 14. 15. Ac.
14. 22. 25.r Mat. 6. 34. Phil. 4. 6.
1 Pe. 5. 7.s Ac. 6. 10. xxvi. Ps.
46. 1. Ge. 22. 14. Ex. 4. 12.
15. 2 Sa. 23. 2. 15. 43. 1. 2;
41. 10. 48. 17. Je. 1. 7. ch.
21. 11.t The brief dis-
courses recorded in
this and the previous
chapter are nearly all
found in Matthew;
but not always in the
same connection, or
in precisely the same
words. This illus-
trates the statement
made, that our
Lord repeated
his lessons more than
once. When teaching
his disciples it was
necessary he should
do so.—C.u Eze. 33. 31. Ps. 17.
f Phil. 3. 19. Jn. 6. 26. 1
Ti. 6. 5. 9. 10.v Ex. 2. 14. Jn. 18. 36.
w ch. 21. 34. 8. 14. 1 Co.
5. 11. Col. 3. 5. 1 Ti. 6. 7.
11. 17-19. He. 13. 5. Ep.
5. 3. 1 Th. 2. 5. Hab. 2. 9.
Ps. 119. 36. 37. Pr. 28. 16.x Covetousness. The
desire of having.—
Note. It was a se-
vere censure upon
Christians when 'en-
ough' was defined
to signify 'a little
more. Truly, the
contented man is the
only rich man. But
who is contented?
None but he who has
been taught of God,'
who has known
Christ Jesus in the
fellowship of his suf-
ferings, who has
laid up for himself
treasures in heaven,
has set his affections
on things above, and
whose life is hid
with Christ in God.'
—C.y Mat. 6. 25. Job 2. 4.
Ec. 4. 5. 10. 12. 13. 17.
19. 6. 2. Pr. 17. 1; 15. 16.
17. 16. 16. Ps. 37. 10.z Job 12. 6. Mat. 5. 45.
Ac. 14. 17. Job 21. 7-12.
Ps. 73. 3-12.a Ps. 17. 14. Phil. 3. 19.
Ja. 3. 15. 4. 15. 16.b See note * in first
column.c Ps. 49. 18. Job 14. 1.
Pr. 27. 1.d Ec. 11. 9. 18. 22. 12.
13. 1 Co. 15. 32. Ja. 5. 5.e Da. 4. 31. 1 Th. 5. 3.
Job 21. 13.f Thou fool!—to be
so busy thinking
about the body, and
never sparing a
thought for the soul!
—C.g Or, do they re-
quire thy soul.h Job 20. 23; 27. 8.
Ps. 39. 6; 52. 7. Ja. 4. 14.i Je. 17. 11. Ps. 49. 7. 10. 17.
d Mat. 6. 20. ver. 33.
Hab. 2. 9. Ho. 10. 1. 1.
Ti. 6. 17. 18. Ja. 2. 5.k Mat. 6. 25-34. Ps. 55.
22. 1 Co. 15. 12. Phil. 4. 6. 1.
Pe. 5. 7. 1 Ti. 6. 8. He. 13.
5.l See note on Mat.
6. 25.—C.m Job 2. 4. 6. 1. 12. Pr.
13. 8. 6. 26.

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

9 But he that denieth me before men shall be denied before the angels of God.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

11 And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12 For the Holy Ghost shall teach you in the same hour what ye ought to say.⁶

13 ¶ And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge or a divider over you?

15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

20 But God said unto him, Thou fool! this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?

21 So is he that layeth up treasure for himself, and is not rich toward God.

22 ¶ And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body is more than raiment.

sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

25 And¹ which of you with taking thought can add to his stature³ one cubit?⁴

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies, how they grow; they toil not, they spin not: and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven, how much more will he clothe you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.⁵

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 But rather seek ye the kingdom of God; and all these things shall be added unto you.⁶

32 Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.

33 ¶ Sell^a that ye have, and give alms: provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

35 ¶ Let^b your loins be girded about, and your lights burning;

36 And ye yourselves like unto men⁷ that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately.

37 Blessed are those servants, whom the lord, when he cometh, shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch,⁸ or come in the third watch, and find them so, blessed are those servants.

39 And this know, that if the Goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye therefore ready also: for the Son

A.M. cir. 4036.
A.D. cir. 32.

1 Mat. 6.27. Ps. 75.6.
Ec. 9.11.

2 Or, age.

3 See note on Mat. 6.27.—C.

4 1 Ki. ix. x. 2 Ch. i. viii. ix.

5 Ps. 129. 6. 102. 4. Is. 40. 6. 7. 1 Pe. 1. 24.

6 Is. 50. 10. Mat. 14. 31. Mar. 9. 24.

7 1 Th. 5. 6. Mat. 6. 25. 31. Phil. 4. 6. 1 Pe. 5. 7. Ps. 55. 22.

8 Or, live not in careful suspense.

9 Ps. 4. 6. 17. 14. Phil. 3. 19. Ro. 8. 5. Mat. 5. 46. 47. 16. 32.

10 2 Ch. 16. 9. Ps. 23. 1. Phil. 4. 19.

11 Mat. 6. 33. Jn. 6. 27. 1 Ti. 4. 8. 1 Ki. 3. 11-13. Ps. 34. 9. 101. 37. 8. 19. 25. 99. 84. 11. ch. 10. 42. 1 Co. 3. 22. Is. 33. 16. Ro. 8. 31. 32.

12 And all these things shall be added unto you. Query.

How far may a believer assuredly com-

clude that God will 'add to him' such

temporal blessings as are here promised?

Just so far as, according to ver. 30, he really

'has need'; but by no means so far as 'the

lust of the flesh, the lust of the eye, and the

pride of life' might desire. These the be-

liever must altogether resign, forfeit, and

sacrifice, if he would lay hold on eternal life.—C.

13 Is. 35. 4. 41. 10. 14. 43. 12. Re. 1. 17.

14 Mat. 7. 14. 20. 16. 22. 14. Is. 40. 11. Jn. 10. 27. 28. Eze. 34. 31.

15 Mat. 7. 11. 25. 34. Ep. 1. 3. 7. 16. 3. 19. Jn. 18. 30. Ja. 2. 5. Re. 1. 6. 22. 5. He. 12. 28. 2 Pe. 1. 11. Ro. 6. 23. Mat. 11. 25. 26.

16 Mat. 19. 21. Ac. 2. 45. 14. 34. 2 Co. 8. 2. ch. 16. 9.

17 Mat. 6. 19-21. ch. 16. 9. 18. 22. 1 Ti. 6. 17-19.

18 Mat. 6. 21. Col. 3. 1-3. Phil. 3. 20. 2 Co. 4. 18.

19 Ep. 6. 14. 1 Pe. 1. 13. Mat. 5. 16. 25. 1. 13. Pr. 4. 18. 21. 18.

20 Ge. 49. 18. Ps. 62. 1. 5. 130. 5. 6. 123. 2.

21 Like unto men's servants.—C.

22 Mat. 22. 1-13. 25. 1-12.

23 Mat. 24. 42-45. Ca. 5. 2. Re. 3. 20. Ps. 24. 7. 9.

24 Mat. 24. 46-51. Re. 16. 15. La. 3. 25. 30. 2 Ti. 4. 7. 8.

25 The second watch—according to the Roman computation, now introduced, ex-

tended from nine in the evening till twelve

[Lu. 12. 38]; the third lasted from twelve till

three; the fourth from three till six

[Mat. 14. 25]. All these watches are distinctly

enumerated, Mar. 13. 5, under the names

of 'even, midnight, cock-crowing, and

morning'.—C.

26 Mat. 24. 43. 1 Th. 5. 2. 3. Re. 16. 15. 3. 2 Pe. 3. 10.

27 Mat. 24. 42. 44. 25. 10. 13. Ro. 13. 11. 1 Co. 16. 13. 1 Th. 5. 1. 1 Pe. 5. 8. Mar. 13. 33-37. ch. 21. 34-36. 2 Pe. 3. 12. Re. 16. 15. 21. 219. 7.

28 Mar. 13. 37. 14. 34. 38.

29 Mat. 24. 45. 25. 21. 23. ch. 19. 17. 19. 1 Co. 4. 2. Jn. 21. 15-17. Ac. 20. 28. Ga. 6. 10. Ep. 4. 11-13. He. 3. 5. 13. 17. 2 Ti. 2. 2.

30 Allusion is doubtless made to the promise of the Baptist

A.M. cir. 4036.
A.D. cir. 32.

1 Re. 16. 15. 2 Ti. 4. 7. 8. ver. 37.

2 See ver. 42; ch. 19. 17. 19. 22. 29. 30. 1 Pe. 5. 4. Da. 12. 2. 3.

3 Mat. 24. 48. 2 Pe. 2. 3. 4. Eze. 12. 22-28.

4 Mat. 2. 6. Is. 65. 5. 3 Jn. 9. 10. 2 Co. 11. 29. Ga. 4. 17. 18. Phil. 3. 18. 19.

5 The original 'boys and girls,' is

much more expres-

sive than 'men-ser-

vants and maid-ser-

vants;' for it inti-

mates not only un-

faithfulness, not, and

servity, but that un-

manly cruelty which

assails the weak and

unprotected, while it

dares not measure its

self with the strong.

—C.

6 Mat. 24. 42. 44. 50. 51. 1 Th. 5. 2. 3. Re. 16. 15. Jn. 5. 28. 29.

7 Ps. 37. 50. 14. 14.

8 Or, cut him off.

9 Job. 20. 29. Ps. 11. 6. Mat. 7. 22. 23. 8. 11. 12. 13. 42. 50.

10 Mat. 11. 21-24. ch. 12. 1. Jn. 9. 15. 22. 23. Ac. 17. 30. Ja. 4. 17. Nu. 15. 30. De. 25. 2. Le. 5. 17. 1 Ti. 1. 13. 20.

11 He could a man who 'knew not his

Lord's will,' be guilty,

and liable to any

stripes. 1 Simply be-

cause there was a

fault in being igno-

rant at all, where

there was opportu-

nity of learning. Know-

ledge is, no doubt, an

aggravation of sin;

but ignorance itself is

a sin, in a land of

gospel light.—C.

12 Ver. 51-53. Mat. 10. 34-36. 16. 24. 25. 27. 4. 9. 10.

13 The fire of truth, that will test every

doctrine, and separ-

ate the false from the

true; that will test

every man's princi-

ples, and distinguish

sincerely from hypo-

crisy—the fire of re-

proof and condemna-

tion, that will either

harden the heart of

men, because dis-

turbed in their sins,

or, by utterly con-

suming every false

hope, will drive them

to me for salvation.—C.

14 And what will I, but that it be (speedily) kindled?—C.

15 See note * in first column.

16 Mat. 20. 22; 26. 12. 21. 22. 23. 20. 18. 19. 28. 21. 39. xxvi. xxvii. Jn. xviii. xix. ch. xxii. xxiii.

17 Or, Persecuted, Ps. 40. 8. Jn. 18. 11. Ac. 21. 13. He desired, and delighted, to suffer unto death, for our redemption.

18 Straitened. Literally, 'hemmed in' by enemies, anxieties, and sorrows, even unto death.—C.

19 Mat. 10. 34-36. 21. Mi. 7. 5. 6. Je. 9. 4. Ac. 13. 44. 45. 28. 24. Ps. 41. 9. 55. 14. 14. Jn. 13. 18. 15. 18. 19. 19. 2. 2 Co. 10. 15. 16. Ac. iv. xxv. Jn. 9. 16. 10. 19.

20 Mat. 16. 2. Job 36. 27-33. 1 Ki. 18. 44.

21 When ye see the cloud rise out of the west. The Mediterranean lay on the west of Judea, and when a well-known form of cloud arose in the previously bright sky, it furnished a certain indication of approaching rain.—C.

22 Job 37. 17.

23 The south wind, blowing over the hot countries, Egypt, Ethiopia, and Arabia, would naturally

make ruler over his household, to give them their portion of meat in due season?

43 Blessed¹ is that servant, whom his lord, when he cometh, shall find so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants⁹ and maidens, and to eat and drink, and to be drunken;

46 The^a lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder,¹ and will appoint him his portion with the unbelievers.

47 And^a that servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

48 But he that knew not,² and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

49 ¶ I am come to send fire³ on the earth; and what will I, if it be already kindled?⁵

50 But I have a baptism to be baptized with; and how am I straitened⁷ till it be accomplished!

51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

54 ¶ And he said also to the people, "When ye see a cloud rise out of the west,⁸ straightway ye say, There cometh a shower; and so it is.

55 And when ye see the south wind⁹ blow, ye say, There will be heat; and it cometh to pass.

56 Ye hypocrites! ye can discern the face of the sky, and of the earth: but how is it that ye do not discern this even?

57 Yeet and why even of yourselves judge

diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.¹

59 I tell thee, ^bthou shalt not depart thence, till thou hast paid the very last ²mite.³

CHAPTER XIII.

¹ Christ preacheth repentance upon the punishment of the Galileans, and others. ⁶ The fruitless fig-tree may not stand. ¹¹ He healeth the crooked woman: ¹⁸ sheweth the powerful working of the word in the hearts of his chosen, by the parable of the grain of mustard-seed, and of leaven: ²³ exhorteth to enter in at the strait gate, ³¹ reproveth Herod, and lamenteth over Jerusalem.

THERE were present at that season some that told him of the ^aGalileans, whose blood Pilate had mingled with their sacrifices.¹

2 And Jesus answering said unto them, ^aSuppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3 I tell you, Nay: but ^aexcept ye repent, ye shall all likewise perish.²

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners³ above all men that dwelt in Jerusalem?

5 I tell you, ^aNay: but except ye repent, ye shall all likewise perish.

6 ¶ He spake also this parable: A certain man had ^aa fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, ^aBehold, these three years I come seeking fruit on this fig-tree, and find none: ^acut it down; why cumbereth it the ground?

8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

9 And if it bear fruit, *well*: and if not, then after^a that thou shalt cut it down.

A. M. cir. 4036.

A. D. cir. 32.

1 See note on Mat. 5:26.—C.
2 Mat. 5:26. Pr. 25:8. with Mat. 23:41, 42. 2 Th. 1:9.
3 Not quite the tenth part of a farthing, Mat. 12:42.
4 See note on Mar. 12:42.—C.

CHAP. XIII.

a Ac. 5:37.

b L. 1, 2, 20.

c These Galileans

are by some supposed

to have been the

followers of Judas of

Galilee (Ac. 5:37), who

endeavoured to ex-

cite the Jews against

the Romans, and to

prevent the payment

of tribute to Caesar.

To this supposition,

however, the chrono-

logical objections

seem insuperable.

But that the Gali-

leans were a most un-

governable and sedi-

tious people, and that

they excited several

insurrections, Jose-

phus testifies; and to

some well-known in-

stance of their crime

and their punishment

our Lord here al-

ludes.—C.

d Job 5:6, 7. Ac. 28:4.

e Mat. 1:1.

f ver. 5. Jn. 3:5. ch.

19. 27. 42-44. 21. 24.

Mat. 1:10, 12; 12:45; 21.

44; 44:22; 23:35-39.

xxiv. Mar. xiii. Ac. 1.

20. Re. 2:21, 22. De. 28.

52, 58.

g Ye shall all like-

wise perish. This is

not a general asser-

tion that all impen-

itent sinners would

perish, but that his

Jewish auditors

would perish in the

same manner—that

is, at the time of the

sacrifice, and by the

Roman sword, which

literally came to pass,

as Josephus testifies;

for Jerusalem was

taken at the time of

the passover, and

many thousands

slaughtered in and

about the temple.—C.

h Or, debtors, Mat.

6:12; 18:24. ch. 7:41; 11.

4.

i Ex. 4:8. Is. 28:10, 13.

Mi. 6:9. Eze. 18:30; 7:3.

4.

j Is. 5:1-4. Ps. 80:8-

13. Je. 2:21. Mat. 21:19.

20, 33-41. Eze. xv. Jn.

15:16. Ga. 5:22. Phil. 4.

17.

k Ro. 2:4, 5. 2 Pe. 3:9.

Ho. 10:1, 2. Is. 5:4-7.

Eze. xv. Jn. 15:2, 5.

l Ex. 32:10.

m Ps. 70:23. Ex. 32.

11. Je. 18:20. Joel. 1:7.

He. 7:25. ch. 22:34.

n Jn. 1:5. He. 6:8. Je.

18:21; 15:1, 7. Ps. 21:8.

-12060 22-28.

A. M. cir. 4036.

A. D. cir. 32.

l ch. 4:15, 16, 44.
m ver. 16. Mat. 15:22;
17:15. ch. 14:2. Jn. 5:5-6.
Ps. 5:2, 3.
n A spirit of infir-

mity evidently means
(see ver. 10) an evil
spirit, which, having
taken possession of
the woman, produced
that distortion by
which she had been
so long bowed to-
gether.—C.

o Is. 65:1. Mat. 11:28.

p Joel 3:10. Ps. 107.

20. Ro. 4:17. ch. 20:24.

7:14; 6:10; 8:54; 18:42.

q ch. 5:13; 6:19; 8:44.

Mar. 7:33; 8:25; 16:18.

Ac. 2:17.

r Nu. 23:19. Ps. 33:29.

ch. 18:43; 7:15, 16. Ps.

103:1-5; 116:12; 115:1, 3.

s Mat. 9:18. Ac. 13.

15.

t Ro. 10:2. Ga. 4:17.

u Mat. 12:10. Mar. 3.

2. Jn. 5:16.

v Ex. 20:9; 23:12. Le.

23:3. Eze. 20:

12. ch. 6:7, 13, 14.

x ch. 12:1. Pr. 11:9.

Mat. 7:5; 23:13-28. Is.

29:13.

y Mat. 12:10, 11. ch.

14:3-5. Jn. 7:23. De. 22.

4.

z ch. 19:3; 8. Ge. 17.

7.

a Jn. 8:44. Ep. 2:2.

Mar. 9:17, 18, 21, 22, 26.

b Whom Satan

hath bound. New-

come and others have

attributed this and

similar expressions

to Ac. 10:38, 1 Co. 5:5.

c Co. 12:7. 1 Ti. 1:20 to

the popular lan-

guage of the Jews,

by which diseases

and infirmities were

attributed to Satan

or the devil. Now if

by popular lan-

guage he meant lan-

guage derived from

the Old Testament,

the popular book of

the Jews, there can

be no objection to the

statement; but if by

popular language

is meant the lan-

guage of vulgar ig-

norance, prejudice,

or superstition, then

is the statement to be

altogether repudiat-

ed. It is the glory of

the Jews that, in this

case, their popular

language was the

language of truth,

immediately derived

from the revelation

of God. Till this hour,

and till the last en-

emy shall be destroy-

ed, Satan has the

power of death (He.

2:14), and conse-

quently, as in the

case of Job and his

family (Job 1:12; 19:2,

6, 7), in some sense of

reality, the power

overall that produces

it.

o Is. 49:24-26. Mar.

2:27; 3:4. Mat. 12:11, 12.

10 ¶ And^a he was teaching in one of the synagogues on the sabbath.

11 And, behold, there was a woman which had a ^a"spirit of infirmity" eighteen years, and was bowed together, and could in no wise lift up *herself*.

12 And when Jesus saw her, ^ahe called *her* to him, and ^asaid unto her, Woman, thou art loosed from thine infirmity.

13 And he ^alaid *his* hands on her: ^aand immediately she was made straight, and glorified God.

14 And ^athe ruler of the synagogue answered ^awith indignation, ^abecause that Jesus had healed ^aon the sabbath-day, and said unto the people, ^aThere are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath-day.

15 The Lord then answered him, and said, ^aThou hypocrite! ^adoth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?

16 And ought not this woman, being ^aa daughter of Abraham, whom ^a"Satan hath bound," ^alo, these eighteen years, ^abe loosed from this bond on the sabbath-day?

17 And when he had said these things, ^aall his adversaries were ashamed: ^aand all the people rejoiced for all the glorious things that were done by him.

18 ¶ Then said he, Unto what is the ^akingdom of God like? ^aand whereunto shall I resemble it?

19 It is like a grain of mustard-seed,⁶ which a man took and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

c ch. 14:6. Is. 45:24. 1 Pe. 3:16. Ps. 40:14.
d ch. 7:16. Mat. 9:33. Ex. 15:11. Ps. 111:3. Is. 4:2.
e Ac. 1:3. ch. 17:20, 21.
f Mat. 13:31. 32. Mar. 4:30-32. Job 8:7. Is. 60:22; 29:4.
g xlv. h v. Eze. 47:1-12. Da. 2:44. Zec. 2:11; 8:20-23; xiv. Ac. 1-xix. Ps. 80-81. Pr. 4:18. Job 17:9-41.
6 See note on Mat. 13:31.—C.

houseless exile (all which things were literally true of this Herod), is, most probably, the scriptural interpretation of the message of our Lord—a message at once descriptive of the past, and prophetic of the future. C.

REFLECTIONS.—With great care should we guard against uncharitable censures of those whom God hath sorely afflicted, remembering that his strokes on them are warnings to us, and that nothing short of evangelical repentance can prevent our eternal ruin. Severe censures of others but prepare ourselves for unmixed wrath from God. He takes the most exact notice of every season and means of grace we enjoy, and of our unprofitableness under the same. The opportunities of his mercy and patience are often unexpectedly lengthened out through the mediation of his Son and the prayers of his ministers. And if he spare, ministers ought to be diligent. The most unfruitful sinners

heavenly Father whose kind providence extends to the meanest creature, and has prepared for us an everlasting kingdom. Surely this is worthy to be sought for as our principal treasure, and prepared for as our inexpressible happiness. Why should we set our hearts on worldly portions, which only procure envy and contention; or which, by their abundant increase, precipitate their owners into everlasting perdition? And it is base and shameful when ministers neglect their infinitely important work, and perplex their minds, or waste their time, in civil affairs. Yea, the more light men sin against, the greater will be their punishment. Alas that, while Jesus Christ died to reconcile men to God, and to one another, men's lusts, passions, and prejudices should make his conciliating gospel an occasion of strife and confusion! But if we be persecuted for a prudent and disinterested adherence to truth, he will enable us to defend our conduct. How perversely men are not contented with the

that of the Galileans and the Jews crushed by the tower of Siloam, most sudden and dreadful, chiefly occasioned by their attendance on their ceremonial services, and near to the temple.—The parable of the fig-tree imports, that notwithstanding their long-continued barrenness of good tempers and works, yet, by means of the intercession of Christ and his ministers, they should, for about forty years, enjoy a gospel dispensation, and afterwards be fearfully destroyed on account of their unfruitfulness and wickedness.

Ver. 24. And shall not be able. The reasons of this inability are:—(1) They 'seek' when they ought to 'strive.' (2) They seek at the wrong time—not when the Master (Christ) was sitting in intercession, but when he had risen up to judgment, He. 7:25; 10:12, 13. (3) They 'seek' in the wrong place for they 'stand without,' Jn. 15:2, 6—that is, not in Christ's faith, name, and righteousness. (4) They seek upon the wrong plea—not that they had submitted to him and trusted in him, Ep. 1:12; He. 5:9—but merely that they had followed him in eating and drinking

20 ¶ And again he said, Whereunto shall I liken the kingdom of God?

21 It^a is like leaven,⁷ which a woman took and hid in three measures of meal, till the whole was leavened.

22 And^d he went through the cities and villages, teaching, and journeying towards Jerusalem.⁸

23 ¶ Then said one unto him, Lord, are there few⁹ that be saved? And he said unto them,

24 'Strive' to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

25 When^o once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But^t he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.

28 There^r shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

29 And^d they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

30 And, behold, there are last which shall be first, and there are first which shall be last.

31 ¶ The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected.

33 Nevertheless, I must walk to-day, and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

34 O^b Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

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A.D. cir. 32.

^a Mat. 13. 33. Ro. 1. 14, 15. 1 Co. 9. 22, 23. 72. 19-19. 119. 11. 1 Th. 5. 23.
^b See note on Mat. 13. 33.—C.
^c See Mat. 13. 33.
^d Mat. 9. 35. ch. 4. 4, 5. 44. Ac. 10. 38. Mar. 6. 6.
^e It has already been stated that our Lord's last journey from Galilee to Jerusalem was made in the month of December preceding his crucifixion. Christ's route was not direct. He appears to have visited many places, probably paying a farewell visit to each town and village in which he had previously taught. He repeated in substance many of his former discourses and parables.—P.
^f Mat. 20. 16; 22. 14; 19. 27, 14.
^g As to the number of the saved, whether few or many, our Lord, because it was a question of mere curiosity, gives no reply. To say that they were many might have encouraged a false hope; to say that they were few might have begotten despondency or despair. But at once he reveals the fearful truth that many are lost—a revelation calculated to awaken salutary fear, and warn thoughtless sinners to 'flee from the wrath to come'.
^h While he turns away the mind of the questioner from profane speculation about others, and fixes his attention upon the salvation of his own soul.—C.
ⁱ Mat. 7. 13, 14; 11. 12. 1 Jo. 3. 5. 2 Co. 6. 1, 2. He. 2. 3.
^j Gr. *Strive as in agony*.
^k Jo. 8. 21; 34. 13-33. Ro. 9. 31; 12. 2, 3.
^l Is. 55. 6. Mat. 25. 10. 12; 21-23. ch. 6. 46. Ps. 32. 6.
^m Is. 58. 2. He. 4. 5. 2. 1-3. Tit. 1. 16.
ⁿ Mat. 7. 22, 23; 25. 12. 41. Ps. 1. 6; 68. 8; 101. 8. Ho. 1. 12. Hab. 1. 13. with 1 Co. 8. 2. Gal. 4. 9. 2. Ti. 2. 19.
^o Mat. 8. 11, 12; 13. 42; 22. 13; 24. 51. ch. 16. 23. Re. 2. 8; 12. 15.
^p Re. 7. 9, 10. Ge. 28. 14. Ps. 22. 27-31; 100. 15. 2-4. 11. 10; 136. 4. 1. 40. 6; 119. 11. 11, 12. Ac. x. 14; 22. 21; 26. 17-23; 28. 16. Ep. 3. 25. Col. 1. 6, 23. Mar. 13. 27.
^q Mat. 19. 30; 20. 16; 3. 10; 8. 11, 12.
^r Ne. 6. 10. Am. 7. 13.
^s Ca. 2. 15. Eze. 13. 4. Mi. 3. 1-3. 2 Co. 3. 3.
^t Ps. 93. 4. Jo. 10. 32.
^u He. 2. 10; 5. 8. Jo. 17. 4; 19. 30.
^v Ps. 11. 15. Jo. 9. 4; 5. 17.
^w Mat. 20. 18. Ac. 2. 23. 27; 28.
^x Ne. 9. 26. Mat. 23. 37-39. ch. 19. 42; 21. 35; 22. 6. 2 Ch. 36. 15, 16; 24. 21. 22. Ac. 7. 59.
^y De. 4. 29; 32. 29. Ps. 8. 10; 50. 7. with De. 32. 11, 12. Ps. 117. 89; 1. 4.
^z Ps. 60. 26. Is. 1. 7. Mi. 3. 12. Ps. 81. 11. Ho. 11. 2. 7. Pr. 1. 24, 25. Ac. 3. 14, 15.

* The Pharisees, who ascribed certain of our Lord's miraculous cures to Beelzebub, would doubtless

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be disposed to attribute the cure of nervous diseases, such as palsy, to the mere force of imagination. He, therefore, here heals a disease upon which imagination could have no possible influence—thus frustrating, in mercy, every plea of incredulity.—C.
^a ch. 21. 5, 6, 24; 10. 44. Le. 20. 31, 32. Ps. 69. 25. Da. 9. 27. Mi. 3. 12. Is. 1. 7; 5. 0.
^b Pr. 1. 26-30. Jo. 8. 21, 24; 7. 34. Ho. 3. 4, 5.
^c ch. 19. 58. Jo. 12. 13. Ps. 118. 26. Mat. 21. 9.

CHAP. XIV.

^a ch. 7. 34, 36; 11. 37. 1 Co. 9. 19, 20.
^b Jo. 3. 1.
^c ch. 11. 15, 54. Mar. 3. 2. Ps. 37. 32; 15. 29, 30, 21. Je. 20. 10, 11.
^d 'Were maliciously watching him,' as the original signifies.—C.
^e See note * in first column.
^f ch. 11. 39. 46. Mat. 23. 4.
^g Mat. 12. 10. ch. 13. 14. Mar. 2. 24; 3. 4.
^h Mat. 21. 25-27; 22. 22, 34, 40.
ⁱ Ex. 23. 5. De. 22. 4. ch. 13. 15. Mat. 12. 11, 12.
^j ch. 13. 17. Ac. 6. 10. Mat. 22. 46.
^k Mat. 23. 6. ch. 20. 46; 11. 43. Mar. 12. 38. 3 Jo. 9.
^l Chief rooms. Rather, 'chief places,' or 'couches.' As the Jews reclined at their meals, the chief place was his who lay down at the head of the couch on his left arm, so that all others lay below his feet.—C.
^m Sit not, &c. Rather, 'recline not on the chief place of the couch.'—C.
ⁿ Pr. 25. 6, 7. Pe. 5. 5. Pr. 15. 33; 18. 4, 6.
^o Sit down, &c.; 'recline.'—C.
^p Worship, 'respect.'—C.
^q Mat. 23. 12. Ja. 4. 6. 10. 1. Pe. 5. 5. ch. 18. 14; 51. 1. Sa. 15. 17; Job 22. 29. Ps. 18. 27. Pr. 15. 33; 18. 12; 29. 23. ver. 10.
^r Pr. 22. 16.
^s That our Lord does not mean to forbid hospitality among equals, is manifest from the case of Matthew (ch. 9. 29), and of the marriage in Cana (Jo. 2. 2). His object is merely to inculcate that the claims of charity to the poor are to take decided precedence of the exercise of hospitality to the rich; and that, if there are no means for both, hospitality, even to friends, must be laid aside, that charity to the poor may be more amply exercised. Note, The difficulty in expounding the commandment depends, in a great degree, on the translation. The word translated 'call' (ver. 12) signifies to 'call, hail, or summon, with a loud voice—that is, ostentatiously;—whereas the word translated 'call' (ver. 13) signifies merely to 'invite (as in Jo. 10. 4) with gentleness or affection.'—C.

35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

CHAPTER XIV.

2 Christ healeth the dropsy on the sabbath: 7 teacheth humility: 12 to feast the poor: 15 under the parable of the great supper, sheweth how worldly-minded men, who contemn the word of God, shall be shut out of heaven. 25 Those who will be his disciples, to bear their cross must make their accounts beforehand, lest with shame they revolt from him afterward, 34 and become altogether unprofitable, like salt that hath lost its savour.

AND it came to pass, as he went into the house of one of the chief Pharisees, to eat bread on the sabbath-day, that they watched him.¹

2 And, behold, there was a certain man before him, which had the dropsy.²

3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day?

4 And they held their peace. And he took him, and healed him, and let him go;

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day?

6 And they could not answer him again to these things.

7 ¶ And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms,³ saying unto them,

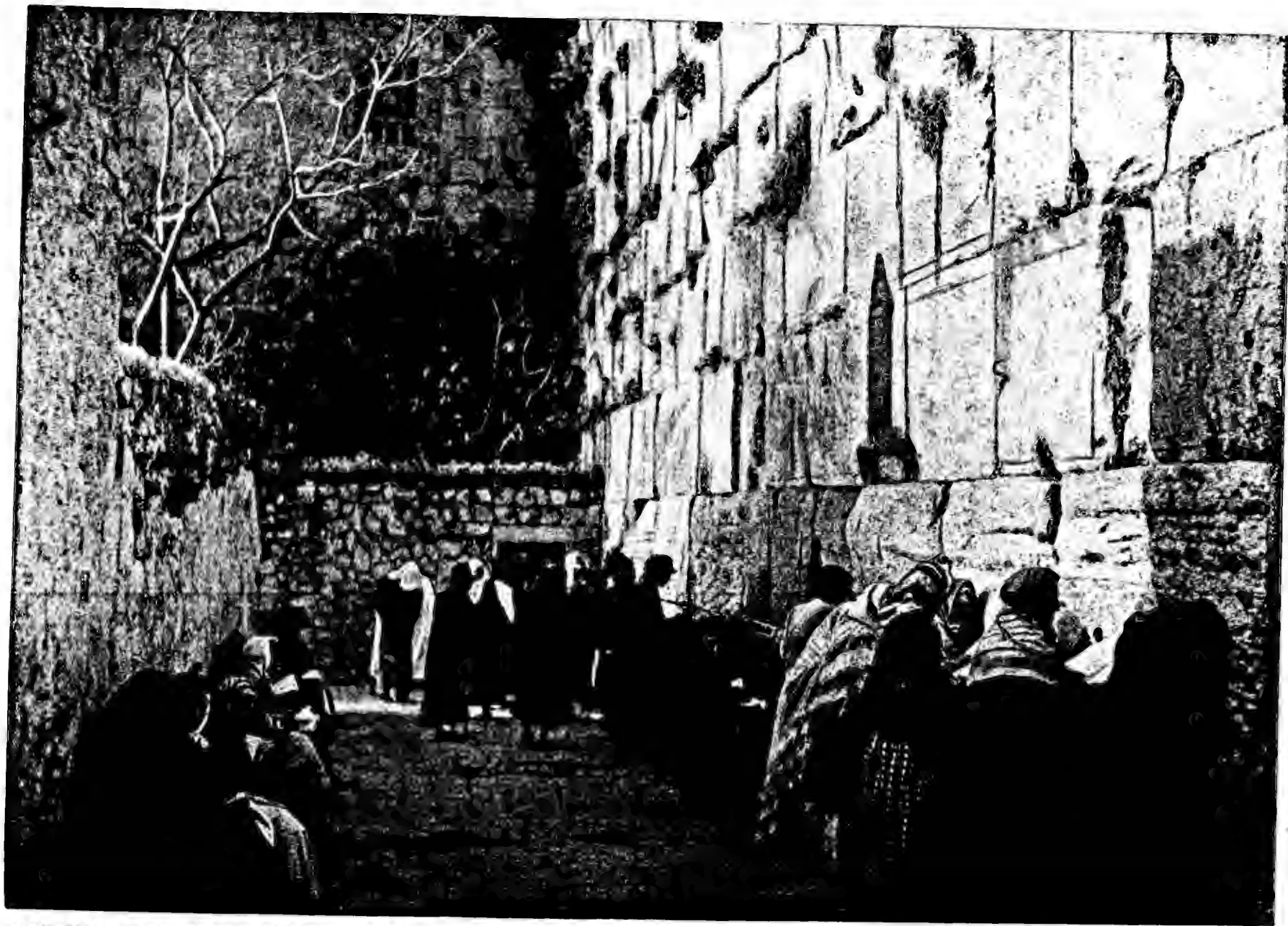
8 When thou art bidden of any man to a wedding, sit not⁴ down in the highest room; lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But^k when thou art bidden, go and sit down⁵ in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship⁶ in the presence of them that sit at meat with thee.

11 For^l whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 ¶ Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours;⁷ lest



JEWISH WAILING PLACE. [Luke, xiii:35.]—Every Friday afternoon the Jews gather at this place, turn their faces to these big stones in the wall—which are supposed to be part of the very building material that entered into the structure of Solomon's temple—and bewail their fate. This is just outside of the wall that encloses the Mosque of Omar. Travelers passing this way during the hours devoted by the Jews to wailing are solicited to make contributions, which they

usually do. One cannot help but observe in Jerusalem to-day the devotion of the Jews to their city. All the years of change and war and bloodshed and fire and persecution have not been able to destroy the affection which this ancient people of God have for their Holy City. They have been scattered over all the world, but continue to love Jerusalem, the city of the Great King.

they also bid thee again, and a recompense be made thee.

13 But when thou makest a feast, ^ocall the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: ²for thou shalt be recompensed at the resurrection of the just.

15 ¶ And when one of them that sat at meat with him heard these things, he said unto him, Blessed ^ais he that shall eat bread in the kingdom of God.⁸

16 Then⁷ said he unto him, A certain man made a great supper, and bade many:

17 And⁷ sent his servant at supper-time to say to them that were bidden, Come; for all things are now ready.

18 And ⁷they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, ⁷I have married a wife, and therefore I cannot come.

21 So that servant came, and showed his lord these things. Then the master of the house, ⁷being angry, said to his servant, ⁷Go out quickly into the streets and lanes of the city, and bring in hither the ⁷poor, and the maimed, and the ⁷halt, and the blind.

22 And the servant said, Lord, ⁷it is done as thou hast commanded, ⁷and yet there is room.

23 And the lord said unto the servant, ⁷Go out into the highways and hedges, and ⁷compel them to come in,⁹ that my house may be filled.

24 For I say unto you, That ⁷none of those men which were bidden shall taste of my supper.

25 ¶ And there went great multitudes with him: and he turned, and said unto them,

such consideration and principles as will dispose us to endure everything for his sake. Dreadful and eternal shame shall cover those professors who are at last found empty and graceless. How valuable are the doctrines and graces of our Redeemer, when lodged in the heart and practised in the life! and what a preserving, purifying, and savoury blessing they render us to all around! But very pernicious are all errors; and unprofitable and hurtful now, and miserable hereafter, are loose, carnal, corrupt, careless, and erroneous ministers and professors of the true religion. O my soul, consider these things, and take heed that I never draw back unto perdition! And if I think I stand, let me take heed lest I fall.

CHAPTER XV.—The scope of all these parables

A.M. cir. 4036.
A.D. cir. 32.

^a Ne. 8.10, 12. Job 31.
17. Pr. 9.9, 28.

^o Pr. 19.17. Mat. 25.
30. Ju. 5.29. Ac. 24.15.

Da. 12.3, 5.
² Re. 19.9. ch. 13.29.

Jn. 6.34.

⁸ Inasmuch as our

Lord gives this man

no direct reply, it

seems most probable

he was, like the apos-

toles themselves at

this date, fully con-

vinced that JESUS

was the Messiah, but

still expecting mere-

ly a temporal king-

dom, in which ban-

queting would con-

stitute a principal

source of happiness.

From these gross

ideas, our Lord seeks

to lead him, by show-

ing him, that, where-

as all men would

willingly partake of

a temporal feast his

is a kingdom whose

spiritual banquets

are contended, and

whose tables nothing

but divine compul-

sion can fill.—C.

⁷ Mat. 22. 2-10. Is.

25.6, 7. Mar. 10.15. Re.

19.9. Is. 55.1-7.

⁸ Mat. in. x. Mar. i.

iii. ch. i. ix. x. Ac. i.

ix. Pr. 1. 20-24; 9. 1-5.

Ca. 5. 15. 5. 1-2.

⁹ Mat. 22. 3.5.6. Jn. i.

11.3.40. Mat. 13.20. ch.

8.14. 21. 34. Is. 50.9-12.

28.9-13.5.5.6. 1. Ti. 6.9.

20. 2 Ti. 4.10. Phil. 3.19.

Ps. 17.14.

¹⁰ ver. 26.1 Co. 7.33.

⁷ Mat. 22. 7.8. 21. 41.

43.8. 11.12. Ps. 2.12. See

ver. 24.

⁸ Mat. 28.18. 19.11.5.

28. Mar. 10.15. 10. Ac.

13.40.47. 28. Re. 22.

17. Is. 42.6. 7.45. 22. with

Jn. 7.48. 49. Zec. 11. 7.

11. Ja. 2.5.

⁹ 1 Sa. 2.8. Ps. 113.7.

8.

⁸ Ps. 38. 7. Is. 33. 23.

35.6.

^a Ac. i. ix.

^b Ps. 103.6. 130.7.

^c Mat. 22.9.10. 28.18.

10.20. 13. Mar. 16.15.16.

Ep. 2.17-22. 3.6-8. Ro.

16.18. Col. 1.23. Ac. x.

20.

^d Pr. 1.20-23. 9.4.5. 2

Co. 5.20. 10.3-5. Col. 1.

23.28. 29. 2 Ti. 4. 2. Ps.

110. 2.

^e See Mat. 21.41. 43.

8.11. 12. 23. 38.39. 22.8.

Pr. 1.24. He. 12.25.

⁹ Compel them to

come in. This com-

mand will not sanc-

tion any physical

compulsion to pro-

fess what men do not

believe. The feast to

which the guests are

compelled to come in

is the true feast of

the kingdom of

God (ver. 15), and

that kingdom is

neither meat nor

drink, but righteous-

ness, and peace, and

joy in the Holy

Ghost, Ro. 14.17; and

the compulsion is that

of truth, exhorta-

tion, reproof, instri-

tion, long-suffering,

et c.

A.M. cir. 4036.
A.D. cir. 32.

meekness, gentle-

ness, perseverance,

and prayer—the com-

pulsion of rational

evidence, and of love

unfailing.—C.

⁸ Mat. 10.37; 16. 25;

19.29. De. 33.9. 13.6. Jn.

21.17. Ps. 73. 25.26; 142.

15. Ac. 20. 24. Re. 12.

21.

¹ The meaning of

the word translated

'hate' in this pas-

sage will be seen, by

comparing it with

Mat. 6.24.10.37, to sig-

nify merely 'less to

love' the one object

than the other. That

is, if a man would

come to and follow

Jesus, and if he do

not 'less love father,

mother, &c., 'he can-

not be his disciple.

—C.

⁴ Mar. 8.34. Mat. 10.

38.16. 24.11. 29. ch. 9.23.

21.1.

² Pr. 24. 27. 1 Ki. 5.

15. 1 Pe. 2. 5. Jude 20.

These parables teach

us that we must re-

solve to lose all, and

suffer all for Christ,

when we set out in

religion.

² Ga. 3.4. He. 6.4-8.

11.10.26.27, with 2 Pe.

1.4-12; 3.12. Col. 2.6,7.

³ Pr. 20.18. Men had

better never profess

to serve Christ, than

apostatize from him,

2 Pe. 2.20-22. Re. 3.15.

16.

⁷ Mat. 5.25. ch. 12. 58.

He. 12.14.

⁸ Mat. 16. 24. 25; 19.

27-29. ver. 26.27. Phil. 3.

7-9. Ps. 73.25.26.

⁴ Col. 4.6. Mat. 5. 13.

Mar. 9. 49. 50. ver. 28.

20, with Ga. 5.6; 6.15.

He. 10.26. 38.6-8. Tit.

1.16. Is. 66. 2.24; 1.11.

15. Christ's doctrines,

graces, and minis-

ters are useful for re-

forming and preserv-

ing; but if once pro-

fessors and ministers

turn to erroneous and

carnal, they are most

useless, contemptible,

and ripe for per-

dition.

⁵ See note on Mat.

5.13.—C.

⁷ Jn. 15.6.

⁸ ch. 3.4. 4.8. 8. Mat.

11.15. 13.9. Re. 2.7.11.

17.29; 3.6.13.22.

CHAP. XV.

^a Mat. 14. 21. 5.29-32;

7.29. Mat. 21.31. 32.9.

10.13. Mar. 2.15.16.

Eze. 18.23.1 Ti. 1.15.

¹ All the publicans

and sinners. The 11.

is, all who were in

that place, Mat. 9.10.

^b Mat. 9. 11; 20. 15.

ch. 5.30; 19.7. Ac. 11.3.

1 Co. 5.9-11. ch. 19.7.10.

Gal. 2.12.

^c Mat. 18. 12. 13. Je.

50.6. Eze. 34.6.8.16.23.

Is. 53.6.10-12. Jn. 10.11.

16. 1 Pe. 2.5. Ps. 112.

176. Is. 63.1.4.27.12.13.

45. 22. 24. Eze. 34. 16.

Phil. 1.6. 1 Ti. 1.13-16.

ch. 9.10.

26 If⁹ any man come to me, and hate¹ not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 And^h whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For which of you,² intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish it?

29 Lest haply, after he hath laid the founda- tion, and is not able to finish it, all that behold it begin to mock him,

30 Saying, 'This man began to build, and was not able to finish.

31 Or what king, going to make war against another king, sitteth³ not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he ⁷sendeth an ambassador, and desireth conditions of peace.

33 So likewise, ⁷whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

34 ¶ ⁷'Salt⁵ is good: but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; ⁷but men cast it out. ⁷He that hath ears to hear, let him hear.

CHAPTER XV.

3 The parable of the lost sheep: 8 of the piece of silver: 11 and of the prodigal son.

THEN drew near unto him ⁷all the publicans and sinners¹ for to hear him.

2 And the Pharisees and scribes ⁷murmured, saying, This man receiveth sinners, and eateth with them.

3 ¶ And he spake this parable unto them, saying,

4 What^c man of you, having an hundred

particularly the scribes and Pharisees, who took such offence at God's calling the Gentiles into his gospel church, and honouring them above themselves, who had long been his peculiar people, that they obstinately refused to embrace the gospel, and unite with them in one church. He may also represent all self-righteous professors, and even peevish believers, who take offence at God's vouchsafing his singular favours to persons converted from notorious wickedness.

Ver. 30. *This thy son.* Unkind man! He is 'thy father's son!' but is he not 'thy brother?'—*Thy living!* No! ungenerous accuser of thy erring brother! whatever he has wasted was his own, freely, but legally, conveyed to him by his father, ver. 12. —*Note.* How great the need of watchfulness! The world has its snares, but, alas! so has the closet. The one leads to forget-

and the same was accused unto him that he had^b wasted his goods.

2 And he called him, and said unto him, How^c is it that I hear this of thee? ^agive an account of thy stewardship; for thou mayest be no longer steward.¹

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: ^aI cannot dig; to beg I am ashamed.

4 I^d am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors ^aunto him, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred measures² of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred measures³ of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done ^awisely: ^afor the children of this world are in their generation wiser than ^athe children of light.

9 And I say unto you, ^aMake to yourselves friends of the mammon⁴ of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.⁵

10 He⁶ that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous mammon,⁶ who will commit to your trust the ^atrue riches?

12 And if ye have not been faithful in ^athat which is another man's,⁷ who shall give you that ^awhich is your own?

13 No^a servant can serve two masters: for either he will hate the one, and love the other: or else he will hold to the one, and despise the other. ^aYe cannot serve God and mammon.

14 ¶ And the Pharisees also, ^awho were covetous, heard all these things: and they ^aderided him.

15 And he said unto them, Ye are they which

A.M. cir. 4036.
A.D. cir. 32.

De. 32.14, 15. Eze. 16.15-21. Ho. 2.8, 9. ch. 15.13, 30. Ja. 4.3.

Ge. 3.11, 4.10; 8.20. Is. 1.2.

1 Co. 12.42. 1 Co. 4.2. 1 Ti. 4.14. Ec. 11.9, 12.14. Mat. 12.30. Ro. 14.12. 2 Co. 5.10. 1 Pe. 4.5. 10. Ro. 20.12.

1 That is, unless the account be found satisfactory, and the accusation false.—C.

2 Tit. 1.12. 18.55. 10.2 Th. 3.11.

3 Je. 4.22. Ja. 3.15. Is. 29.15.

4 A bath contained a little more than three pecks and three pints English. See Eze. 45.10-14.

5 A cor contained ten baths, or eight bushels.

6 Pr. 6.6-8. 1 Ti. 6.19. See ver. 4.

7 Ps. 17.14. Phi. 3.19. 1 Jn. 3.13. Ep. 5.8. 1 Th. 5.5, 8. Jn. 12.36.

8 Ec. 11.1. Da. 4.27. Pr. 19.17. Mat. 6.19; 10.21. ch. 14.14; 14.41; 19.8. Ac. 10.4. 1 Ti. 6.17-19. Mat. 25.34-40.

9 Or, riches, Mat. 6.24.

10 The main point and lesson of this difficult parable is, the wisdom of worldly men in their own sphere, an example and incentive to Christians in their sphere. It is the far-seeing wisdom of the steward which is alone commended.

The right or wrong of the act is not taken into account at all, but merely the object he had in view, and the end he accomplished. There is no commending of dishonesty; but there is a lesson taught from an example of worldly prudence. The special lesson seems to be this:—We are all stewards of God, to whom belongs our worldly goods. These worldly goods are called 'mammon of unrighteousness,' because the source of so much sin. We are to make ourselves friends by a right use of our means:—charity to the deserving poor, support of the people and work of the Lord, so that when we die those godly people whom we assisted on earth, and have gone before us to heaven, may receive and welcome us into their everlasting habitations.—P.

11 Mat. 25.21, 23. ch. 19.17.

12 Or, riches.

13 Mat. 6.20, 33. ch. 12.33. 18.22. Ps. 18.18.

14 Ep. 3.8. 1 Pe. 1.4. Phi. 3.7-14. Re. 3.18.

15 Job. 1.21. Eze. 16.15-21. Ho. 2.8, 9. Ps. 115.16. Eze. 46.17. Mat. 25.14-30. ch. 19.12-26.

16 ch. 10.42. Eze. 46.16. 18.55. 1 Co. 1.30. 1 Pe. 1.4.

17 Jos. 24.15. Mat. 6.24. Ro. 8.5-8. Phi. 3.18.

18 ch. 9.50; 11.23. 1 Ti. 1.6.2. Ti. 3.5.

19 Jos. 24.14. Mat. 4.10. Jn. 4.4. 1 Jn. 2.15, 16. Tit. 2.12.

20 Mat. 23.14; 13.22. Eze. 33.31. ch. 20.47.

21 Ps. 22.60; 9.19. 20.1.

22 Another man's.—Rather, another's.—that is, what is really God's, and yours only

A.M. cir. 4036.
A.D. cir. 32.

in trust for him.—Which is your own.

1 Co. 5.12. Ep. 1.11.—C.

2 Mat. 6.2. ch. 18.11, 12; 10.29, 30.

3 Ps. 7.9. Je. 17.10. Re. 2.23. Jn. 21.17.

4 Pr. 10.1. Mat. 3.15. 1 Sa. 16.7. Mat. 2.13.

5 Mal. 4.4. ch. 1.16, 76. Jn. 1.17. Mat. 11.12, 13.

6 Mar. 1.14, 15. 35, 45. Mat. 11. ch. 11. The gospel—dispensation

both been published, and both Jews and Gentiles have seemed earnestly desirous of its blessing.

7 Mat. 5.18. 1 Pe. 1.25. Is. 40.8; 51.6. Ps. 102.26, 27. Jos. 23.14. 1 Sa. 3.19; 19.10. 2 Co. 9.6.

8 See note on Mat. 5.18.—C.

9 Mat. 5.32; 19.9. 1 Co. 7.12, 13. 12.31.

10 See note on Mat. 19.3, 8.—C.

11 Job 21.7-15. Ps. 17.14; 7.39. 119.70. Ja. 5. Job 15.27.

12 Mat. 11.5. Ja. 2.5. 1 Co. 1.26, 27. Pr. 1.7.

13 Job 2.7, 8. Ps. 73.14; 34.10.

14 Ps. 107.5; 142.4. 1 Co. 4.11. He. 11.37, 38.

15 Ro. 8.28. Ho. 2.8.

16 This is a most touching picture, and its painful truthfulness, often, alas! emphasized around us, makes it one of the most impressive of our Lord's parables.

The rich man—his taint, regal; every banquet.

The poor man—without a home, lying helpless at the gate, full of sores; his food, stray crumbs that had fallen from the table of others; his clothing, rags; his only companions and sympathizers, the street dogs. This is the early picture.

Contrast it with the heavenly. Lazarus carried to heaven by angels, laid full of peace and joy in Abraham's bosom.

The rich man buried—consumed by the rottenness and corruption of the sepulchre. His soul in torments and there in the agony of suffering, asking that the poor despised beggar might be set with a drop of water to cool his tongue.—P.

17 He. 1.14. Ps. 91.11, 12.

18 Mat. 8.11. ch. 13.28; 23.43. Ps. 73.24. Phi. 1.21, 23; i.e. at the heavenly feast of fellowship with God, along with and as a true child of Abraham.

19 Pr. 14.32.

20 Is. 14.18. Ge. 50.9, 10.

21 Re. 14.10, 11.

22 ch. 13.28. Mat. 8.11, 12.

23 ch. 3.7. Jn. 8.33. 39. Mat. 13.9.

24 Jn. 2.13. ch. 19.42-44. Re. 22.11. Je. 22.23.

25 Ec. 12.12. 18.33-34; 26. Mat. 9. 44-48. Re. 14.10, 11.

26 Job 2.6; 21.13. Ps. 37.35-37; 73.12-19. Is. 57.2, 20, 21. Re. 19.2. 13:20. 15:21. 8.6, 24.

27 Ps. 50.22. Jn. 3.36.

28 Th. 1.6.

29 Eze. 28.24.

30 Is. 8.20; 34.16. Mal. 4.4. Jn. 5.39, 45. Ac. 15.21; 17.11. 2 Ti. 3.15-17.

justify yourselves before men; but ^aGod knoweth your hearts: ^afor that which is highly esteemed among men is abomination in the sight of God.

16 The law and the prophets ^awere until ^aJohn: since that time the kingdom of God is preached, and every man presseth into it.

17 And^b it is easier for heaven and earth to pass, than one tittle⁹ of the law to fail.

18 Whosoever^c putteth away his wife,¹ and marrieth another, committeth adultery: and whosoever marrieth her that is put away from ^aher husband committeth adultery.

19 ¶ There^a was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And^b there was a certain beggar named Lazarus, which was laid at his gate, ^afull of sores,

21 And^d desiring to be fed with the crumbs which fell from the rich man's table: moreover ^athe dogs came and licked his sores.²

22 And it came to pass, that the beggar died, and ^awas carried by the angels into Abraham's ³bosom: ^athe rich man also died, and ^awas buried;

23 And^j in hell he lift up his eyes, being in torments, and ^aseeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, 'Father Abraham, ^ahave mercy on me, and send Lazarus, that ^ahe may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime ^areceivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a ^agreat gulf fixed: so that they which would pass from hence to you cannot; ^aneither can they pass to us, that ^awould come from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, ^a'They have Moses and the prophets; let them hear them.

able entrance into, and station in, heaven with him; and that rich men, who wallow in sensual pleasures here, shall, in the other world, fall into the most aggravated miseries; and that, however damned men may wish to prevent their partners in guilt and

Testament, 1 Ki. 7.26. According to Godwin, the bath held four gallons and a half. Some think nine gallons and three quarts.—Take thy bill, &c. Hence it would appear that at least one evidence of an account was, not as in modern times, the name of the debtor attached to the bill, but the account itself being in his

habitations,' ver. 9, the conclusion seems probable that it should be translated 'mammon of deceitfulness,' or 'deceitful riches' (see Mat. 13.22), either because they are often deceitfully acquired, deceitfully expended, or that they deceitfully 'make to

10 So likewise ye, when ye shall have done
all those things which are commanded you,

17 Mat. 18. 6-g; 19. 5, 29.
 18 1 Co. 11. 17; 15. 12.
 19 2 Th. 2. 11, 12.
 20 4 Mar. 4-48.
 21 *See note on Mat. 18. 6-g*.
 22 *See note on Mat. 18. 6-g*.
 23 the sinful propensities of man, and the temptations of the world, the flesh, and the devil.—C.
 24 Mar. 9. 42; Mat. 18. 6-g; 14-45; 24. 2; 1 Th. 5. 22.
 25 *See note on Mat. 18. 6-g*.
 26 1 Co. 15. 17; 15-17.
 27 1 Th. 5. 17; 1 Pe. 10. 27.
 28 1 J. 5. 14-19; Pr. 9. 8.
 29 *See note on Mat. 18. 17*.
 30 *See note on Mat. 18. 17*.
 31 *See note on Mat. 18. 17*.
 32 1 Co. 12. 32; Col. 3. 12, 13.
 33 12. 31, 32.
 34 Mar. 9. 2; H. 11. 2.
 35 *See note on Mat. 18. 17*; 20; 21. 2.
 36 1 Co. 12. 31; 13. 11, 23.
 37 1 Co. 12. 31.
 38 The 'scymene' is, according to the Shari'ah, a portion of the ground, in consequence of the largeness of its roots.
 39 1 Co. 12. 31; 13. 11; 2 Cor. 12. 31.
 40 *See note on Mat. 18. 17*.
 41 *See note on Mat. 18. 17*.
 42 *See note on Mat. 18. 17*.
 43 *See note on Mat. 18. 17*.
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 168 *See note on Mat. 18. 17*.
 169 *See note on Mat.*

[illegible]

25 But ¹first must he suffer many things,
and be rejected of this generation.²

Ver. 27, 28. The anxiety of this man is not for the salvation of his brethren; but as he had initiated and educated them in his own luxury and debauchery, he dreads the increase of misery

version to, and walking with, Christ; and how dreadful for the other to remember in what an absurd manner he lost his soul for the sake of sensual or carnal trifles! And terrible companions will they make in hell who had been partners in sin upon earth. With great diligence should we now earnestly search, believe, and practise God's Word; for, if it be neglected, no other means of salvation will ever be afforded us.

26 And^a as it was in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

28 Likewise⁹ also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29 But^a the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed *them* all.

30 Even^a thus shall it be in the day when the Son of man is revealed.

31 In^j that day, he which shall be upon the house-top,⁴ and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32 Remember^k Lot's wife.⁵

33 Whosoever^l shall seek to save⁶ his life shall lose it; and whosoever shall lose his life shall preserve it.

34 Iⁿ tell you, in that ^anight there shall be two^p men in one bed;⁷ the one shall be taken, and the other shall be left.

A. M. cir. 4036
A. D. cir. 32.

^a Mat. 24. 37-41. Ge. vii. Job 22. 16. 1 Pe. 3. 19. 20. 2 Pe. 2. 5. 13. 6. 17. 7. Phil. 2. 1. ch. 18. 8. 1 Th. 5. 2. 3. 13. 30. 1. 14. 2. Ge. 13. 13. 18. 20. Eze. 16. 49. 50. Ge. 19. 4-14. 15. 22. 12. 13. Phil. 2. 21. Ja. 3. 4. 5. 5. A. Ge. 19. 23. 24. De. 29. 23. Job 18. 15. 15. 13. 16. Je. 50. 40. Ho. 11. 8. Am. 4. 11. Zep. 2. 9. 2 Pe. 2. 6. Jude 7.

¹ ver. 21. Mat. 26. 64. 24. 30. 25. 31. Re. 11. 10. 13. 10. 11. 12. 1 Th. 5. 2. 3. ch. 18. 8. 2 Th. 1. 7. 7. Mat. 24. 16. 17. 18. Mar. 13. 14. 16. Job. 24. Mar. 6. 25. 15. 45. 5.

⁵ The full credence and testimony which our Lord here gives to the historic truthfulness of one of the most remarkable incidents recorded in the Pentateuch, is worthy of special attention in these days. Whatever philosophers may say, there can be no doubt that Christ believed the Mosaic narrative. The Gospels and the Pentateuch must therefore stand or fall together.—P.

⁶ See note on Mat. 10. 39.—C.

⁷ Mat. 24. 40. 41. 14. 15. Am. 8. 9. 10. 15. 5. 20. 22. 13. 9. 10. 1. Co. 4. 7. 1 Th. 4. 17. Ps. 20. 8. Job. 22. 20. Ps. 26. 9. 28. 1. 7. ^l *Unwashed*. Rather, 'upon one couch,' at

A. M. cir. 4036
A. D. cir. 32.

supper, in the night, thinking only of their hunger, their food, and their satisfaction, and never dreaming of the judgment just ready to burst upon them.—C.

⁸ See note on Mat. 24. 41.—C.

⁹ This verse is wanting in many Greek copies.

¹⁰ Mat. 24. 28. Job 39. 20. 30. Da. 9. 26. 27. Am. 9. 1-4. 1 Th. 2. 16. ch. 19. 43.

¹¹ The Romish armies shall hunt out and destroy the corrupt Jews wherever they are.

¹² Body. Not necessarily dead, but merely fallen, either in a state of exhaustion or death.—C.

CHAP. XVIII.
A. D. cir. 33.

^a 1 Th. 5. 17. 1 Th. 11. 5. 8. 21. 36. Ps. 65. 21. 102. 17. Ro. 12. 12. Ep. 6. 18. Phil. 4. 6. Col. 4. 2. Ge. 32. 26.

¹ That men ought always to pray. That is, perseveringly, and in opposition to doubt about the use or final success of prayer or intercession, arising from selfishness, vanity, or despondency.—C.

² 1 Sa. 2. 12. Job 21. 14. Ps. 83. 3. 4. De. 27. 19. 15. 1. 17. 23.

³ *Avenge me*. 'Do me justice on my adversary.'—C.

35 Two women⁸ shall be grinding together; the one shall be taken, and the other left.

36 Two men shall be in the field; the one shall be taken, and the other left.⁹

37 And they answered and said unto him, 'Where, Lord? And he said unto them, ¹Where-soever the body² is, thither will the eagles be gathered together

CHAPTER XVIII.

1 The parable of the unjust judge and the importunate widow. 9 Of the Pharisee and the publican. 15 Children brought to Christ. 18 A ruler that would follow Christ, but is hindered by his riches. 28 The reward of them that leave all for his sake. 31 He foresheweth his death, 35 and restoreth a blind man to sight.

AND he spake a parable unto them to this end, That men ought ^aalways to pray,¹ and not to faint;

2 Saying, There was in a city a judge,^b which feared not God, neither regarded man:

3 And there was a widow in that city; and she came unto him, saying, Avenge me² of mine adversary.

4 And he would not for a while: but afterward he said within himself, Though I fear not God,³ nor regard man;

5 Yet ^abecause this widow troubleth me, I

increase. (3) That the least amount of living faith is, from its nature, an increasing faith, and is, at all times, equal to whatever work the believer has to do, or whatever trial he has to endure. C.

Ver. 19. *Thy faith hath made thee whole*. Had not faith then made the nine whole? It appears questionable whether the nine really believed, or whether they superstitiously sought a cure: yet the Lord cleansed them all—even as he fed all Israel in the wilderness, though few of them regarded the work of his hands. What advantage, then, had the tenth that the nine had not? All were healed in body—he, through faith, was healed in body and spirit. C.

Ver. 22. *One of the days of the Son of man*. Days of such quiet, peace, and opportunity as ye now enjoy, of instructing the ignorant in the knowledge of Jesus; days of his power to cast out devils and do other wonderful works, such as ye have so often witnessed; and, finally, days of his power to destroy all the works of the devil, all which things being sorely afflicted in the world ye shall earnestly desire for your own and the world's deliverance, but shall not see. By which delay he will try your faith and that of his whole church, till the 'set time' shall come, when he 'will take to himself his mighty power and reign.' C.

Ver. 32. She was killed by the sulphureous vapour, and lost by a single look backward!—*Note*. If those who are commanded to flee, and who are, moreover, angel-led, be so endangered, what is the danger of those 'who have put their hand to the plough,' if they should 'look back?' C.

Ver. 37. *Eagles*—generally taken to represent the Roman armies, whose standards were eagles. But the origin of the emblem seems rather to be Eze. 17. 3, 7, where Babylon and Egypt are both represented as eagles, unto whose nests came the Roman empire, and whose armorial bearing and device, as it were, they possess, together with their persecuting and enslaving spirit. C.

REFLECTIONS.—Alas! that so many offences and injuries should be found among professed Christians! Many are grieved, stumbled, and eternally ruined by means of them. And tremendous woes must fall on their heads whose corrupt principles or practices occasion such things. How prone are most to offend God, and cause their neighbour to stumble out of his way! Yet most offenders are very averse to repent, and, if offended, to forgive injuries. Yea, it is impossible to perform self-denying duties without strong faith; and great is the need that Jesus should be daily increasing it. With great humility ought we to perform every commanded duty, and with great gratitude to receive

from the calamities of others before them. But if men will not heartily part with the world as their portion, they must perish with it.—In great wisdom and mercy the spread of God's anger among the obstinate Jews was made a mean of spreading the gospel among and of saving the Gentiles. Fearfully he resents the injuries done to his faithful servants, and pities and rewards them that suffer for his sake. Yea, marvelously he distinguishes them in his protections here and his eternal glories hereafter.

CHAPTER XVIII. Ver. 35. Luke and Mark mention but one blind man; Matthew (ch. 20. 30) describes two. This variety, however, presents no contradiction. Matthew records the fact of two blind men having been cured; Luke, writing at a time when it is most probable only one of them survived, mentions but that one; and Mark (ch. 10. 46) mentions one by name as authentic and living evidence of the miracle he narrates. The apparent contradiction lies in the assertion of Matthew (ch. 20. 29) that the miracle took place 'as they (Jesus and his disciples) departed from Jericho,' and of Mark (ch. 10. 46), that it occurred 'as he (Jesus) went out of Jericho,' while Luke assigns it to the time 'when he (Jesus) was come nigh unto Jericho.' The attempt to reconcile these contradictions by changing the translation 'when he was come nigh' to 'when he was nigh' seems utterly unsupported by any sufficient authority. The reconciliation must therefore be sought for from another source, and that source is opened in a modern example. London, as a general geographical name, includes Westminster, Southwark, &c. &c. One historian accordingly, in speaking of a public occurrence, affirms it took place 'as some one departed from London,' though, in another geographical sense, he really departed from Westminster. Another, relating the same event, affirms it occurred as the party described 'was come nigh to London,' meaning thereby, not London inclusive of Westminster, &c., but London as specially commencing at Temple-bar. Now, is there any contradiction here? None whatever. Why then are the Scriptures condemned where a secular historian is acquitted? Besides, Jericho consisted of an old and a new town, as Josephus records. Our Lord therefore may have performed his miracle as he 'departed' from Jericho, the one town, and as he 'was come nigh' to Jericho, the other. C.

REFLECTIONS.—The fervent and importunate prayer of faith is always effectual at last. A gracious answer cannot be delayed beyond the best time. And all the injuries done to the saints shall be fearfully resented, though God often patiently delays his justice till

Men may go inconceivable lengths in apparent holiness, and yet their hearts remain unrenewed and attached to the world. Awful is the state when God's law does not convince men that they need a better righteousness than their own to justify them! and when love to Christ cannot wean their hearts from the world. Earthly enjoyments indeed often entangle and ensnare men to their everlasting ruin. And there is need of almighty power to deliver us from a carnal mind, and to make us content to forego all for Christ. But everything suffered for his sake, from principles of faith and love, will be gain at last. And nothing is too much to suffer for him, who suffered so much for us. Yet, alas! how slow of heart are men to conceive aright of his sufferings and glory! It is a great mercy to be awakened to prayer by curiosity or any means. Jesus is ready to take notice of, and grant relief under, all our troubles. And a deep sense of sin and earnest desires of mercy will quickly issue in grateful praise and holy obedience.

CHAPTER XIX. Ver. 3. *And he sought to see Jesus who he was*. Rather, 'what kind of person he was.' It is a fact that we scarce can hear or think of any remarkable person without forming in our minds an imaginary likeness of him, or desiring to know his bodily appearance. On this point the Scriptures afford not the least shadow of information. Of stature, of complexion, of expression, of voice, of manner, they breathe not a word, either for the painter or historian. His moral portrait they draw at full length, but of his bodily appearance believers shall know nothing till 'they see him as he is,' and themselves be 'fashioned into the image of his glorious body.' Yet as the desire of Zaccheus to see 'what kind of person Jesus was' on earth brought salvation to his house, so the desire to 'see him as he is' in heaven still continues to bring salvation to the souls of believers and their children, Phil. 3. 21; 1 Jn. 3. 2. C.

Ver. 23. *At my coming*. The object of the parable was to correct the fond imagination of the immediate restoration of the kingdom of David in Jerusalem (see ver. 11); wherefore our Lord represents its restoration by a candidate for a kingdom—not taking immediate possession, but going into a 'far country,' and followed by the opposition of his citizens; then finally returning after a successful solicitation, and adjudging—not to servants sustained and stimulated by his presence, but to servants tried and confirmed during his absence—their several requests.



THE DEAD SEA—WHERE ONCE STOOD THE CITIES OF SODOM AND GOMORRAH. [Luke, xii:29].—"But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all." The part of the Dead Sea upon which we look, which is the northern inlet of it, is supposed to occupy the place upon which once stood the celebrated cities of Sodom and Gomorrah. Part of the sites of these cities is under the sea and part on the shore.

The mountains we see in the distance are the mountains of Judea. We are looking toward the west. To the east of us are the mountains of Moab. Sodom and Gomorrah once stood between the mountains of Judea and the mountains of Moab. The photograph you see was taken just a little after sunrise. The weather here was very hot even as early as that.

will avenge her, lest by her continual coming she weary me.

6 And the Lord said, 'Hear what the unjust judge saith.

7 And² shall not God avenge his own elect, which cry day and night unto him, 'though he bear long with them?'⁵

8 I tell you that¹ he will avenge them speedily. Nevertheless, when⁶ the Son of man cometh, shall he find faith on the earth?'⁷

9 ¶ And he spake this parable unto certain which¹ trusted in themselves that they were righteous,⁸ and despised others:

10 Two men went up into the temple to pray; the¹ one a Pharisee,⁹ and the other a publican.

11 The¹ Pharisee stood¹ and prayed thus with himself: God, I thank thee that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican:

12 I fast² twice in the week, I give tithes of all that I possess.

13 And³ the publican, 'standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful⁴ to me a sinner.

14 I tell you, this man went down to his house 'justified⁵ rather than the other: 'for every one that exalteth⁶ himself shall be abased, and he that humbleth himself shall be exalted.

15 ¶ And⁷ they brought unto him also infants,⁸ that he would touch them: but when *his* disciples saw *it*, 'they rebuked them.

16 But⁹ Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

17 Verily¹⁰ I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

18 ¶ And¹¹ a certain ruler asked him, saying, Good Master,¹² what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? 'none *is* good, save one, *that is*, God.

20 Thou¹³ knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said, 'All these have I kept from my youth up.

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A.D. cir. 33.

2 Mat. 7.11. ch. 11. 13, 10.8.

2 ch. 11.8. Ps. 6.18. 13.12. 12.10. 9. In 12.1.

2 Th. 1.6. 7. Re. 6.10.11.

2 Ha. 2.3. He. 10. 35. 37.

See note 7 in second column.

5 The argument in this parable is, as Alford has well observed, *a fortiori*—

'If such be the power of earnest entreaty, that it can win right even from a man sunk in selfishness and fearing neither God nor men, how much more will the right be done by the just and holy God in answer to the continued prayers of his elect.'

—P.

2 Pe. 3.8.9. Ps. 46.5.

He. 10.37. Re. 18.8.

6 Mat. 24.12. 2 Ti. 3.1. 4.3. 1 Ti. 4.1. 2 Th. 2.3.

3 When Christ comes to destroy the Jews and judge the world, he will find little real religion among them.

7 See note 7 below.

1 ch. 10.29. 16.15. Ph. 3.4. 6. Ro. 9.31. 32. 10.2.

15 65.5.

3 *Or, as being righteous.*

7 Mat. 21.31. 32. ch. 7.29. 37. 15. 1.2.

9 See note on Mat. 3.7.—C.

2 Mat. 6.2. 5.16. 23.14. 10.14. 18.1. 11.15. 58.2. 65.5. Re. 3.17. 7. Sa. 15.13. Mat. 23.23. Phi. 3.4. 6. Ga. 1.14. Ro. 10.2.3.

1 Standing by himself, prayed.—*Campbell*.

2 The Jews fasted on the second and fifth days of the week, answering to Monday and Thursday.—C.

3 *Or, But.*

5 Ezr. 9.5. 15. Je. 31.18. 19.3. 13.25. Eze. 10.63. ch. 23.48. Ac. 2.37. 1 Ti. 2.15. Ps. 40.12. Job 40.4. Ro. 7.24.

4 *God be merciful.* Rather, 'be propitious to me through sacrifice'—accept an atonement for my sin.—C.

8 Ro. 3.20. Ga. 2.16.

5 *Justified.* Because he had humbled himself in repentance, having his faith fixed, first upon the ceremonial sacrifices, and through them upon Messiah, whose body and death they were appointed to typify.—C.

6 Mat. 23.12. ch. 11.11. 52. Job 22.29. Pr. 3.34. 15.33. 18.12. 29.23. Ja. 4.4. 6.10.1. Pe. 5.5.6.

7 Mat. 19. 13. 15. Mar. 10. 13. 16. Ge. 48.14. 15. 1 Sa. 1.24. Je. 49.11.

8 *Infants.* Little children in the strictest sense of the word—whence is drawn the conclusion, most comforting to Christian parents, that their infants, in life or in death, form a part of Christ's kingdom.—C.

9 Mat. 15. 23. 16. 22. 20.31.

10 He. 2.17. 15. 65. 1.2. Ps. 34. 11. 45. 10.11. Pr. 8.17. 14. 123.26.

11 Mat. 18. 3.4. Mar. 10. 15. Jo. 3.3.5. 1 Pe. 2.21. 14. 2 Co. 5.17. Ga. 6. 15. 1 Co. 14. 20. Ps. 131.2.

12 Mat. 19. 16-29. Mar. 10. 17-26. ch. 10. 25-29. Ju. 6. 8. Ac. 2. 37. Ro. 9. 31. 32. 10. 2.3.

13 See note on Mat. 19.17.—C.

14 1 Sa. 2.2. Ex. 34. 6. 7. Ps. 119. 68. Ja. 1. 17.

15 ch. 10. 26-28. Ex. 20. 12-17. Ro. 13. 9. Ga. 4. 21. 15. 12. 15. 14. Col. 3. 20.

8 De. 5. 16-21. Cal. 3. 20.

A.M. cir. 4037.
A.D. cir. 33.

And faith in 'the land of Israel' (as the word translated 'earth' in such circumstances generally signifies). A question fully illustrated by the fact, that comparatively few of the Jews believed, even when our Lord had risen from the dead, and these few were scattered abroad by the persecutions of Herod and the Pharisees (Ac. 5. 8. 11. 2. 12), so that when the Lord came to 'avenge his elect,' whose voice and whose blood cried to him day and night, there were but few believers in the land of Judea, and his apostles had been directed by the Spirit and providence of God to 'turn to the Gentiles.—C.

2 ch. 8. 7. 14. 21. 34. Ju. 18. 23. 24. Ps. 17. 14. Phi. 3. 19. 2 Co. 7. 10.

3 See ver. 23. Job 31. 24. Ps. 62. 10. Pr. 11. 28. 1. Co. 1. 26. 27. 1 Ti. 6. 9. 10. Ja. 2. 5. 4.4. Mat. 19. 23-29. Mat. 10. 22-27.

4 ch. 13. 23. 1. 34.

5 Job 10. 13. 42. 2. Je. 31. 17. Ge. 18. 14. Zec. 8. ch. 1. 37.

6 Mat. 19. 27-29. Mar. 10. 28-31. ch. 5. 11. Phi. 3. 7-9. De. 33. 9.

7 ch. 14. 26. 27. 23. 24. Phi. 3. 7-14. Ps. 10. 11. 1. Co. 15. 58. 1 Ti. 4. 7. 8. Ro. 6. 23. Re. 2. 10. 17. 13. 21.

8 Mat. 20. 17-19. Mar. 10. 32-34. Ps. 22. 1-21. 69. 1-21. Is. 53. 2-10. ch. 9. 22-44. 12. 37. 12. 50. xxii-xxiv Mat. xxvi-xxviii Mar. xiv. xv. xvii. In xviii-xx.

9 To him gave all the prophets witness. Take as a specimen, (1) The rage of the heathen and of the Jewish rulers against him, Ps. 2. 1, 2.

(2) His condemnation and crucifixion, Ps. 22.

16. Mi. 5. 1. Is. 53. 5. (3) His death, Ps. 22. 15.

5. 5. 32. (4) His resurrection, Ps. 16. 10.

Ho. 6. 2. (5) His ascension, Ps. 16. 11; 68. 18.

—C.

1 Ac. 3. 13.

2 Ps. xxii. lxxix. Is. 50. 6. Illi. Da. 9. 24-26. Mi. 5. 1. Zec. 12. 13.

3 ch. 9. 45. 24. 25. Mar. 9. 32. Ju. 16. 17. 19. 12. 16.

4 Having formed the opinion that Messiah must be a temporal conqueror, and possess a temporal kingdom, they could not reconcile with this opinion the revelation of his death.

The prophetic truths that our Lord uttered concerning his sufferings and death were, therefore, as little 'understood' as if he had spoken in an unknown tongue.—C.

5 Mat. 20. 29-34. Mar. 10. 46-52. Mat. 9. 27. 12. 22. 11. 5. Mi. 8. 29-25. Ju. 9. 1-7. 39. Is. 59. 10.

7 ch. 1. 26. 27. 2. 4. 39. 51. 14. 16. 1. 45. Mat. 2. 23.

8 Ps. 62. 12. Is. 9. 6. 7. 11. 1. Je. 23. 5. 6. Eze. 34. 23. Ro. 1. 3. 4. 2. 1 Ti. 2. 8.

Re. 2. 16. Mat. 1. 13. 9. 27. 12. 23. 15. 22.

9 ver. 15. ch. 11. 52. 19. 39.

10 Ps. 141. 1. Mat. 15. 22-28. ch. 11. 8. Ge. 32. 26. Ps. 22. 2. Mat. 7. 7. ver. 1.

11 *Though he bear long with them.* That is, though he bear long with their cries, tears, and anxieties, before answering.

23 And when he heard this, he 'was very sorrowful: for he was very rich.

24 ¶ And when Jesus saw that he was very sorrowful, he said, 'How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard *it* said, 'Who then can be saved?

27 And he said, 'The things which are impossible with men are possible with God.

28 ¶ Then¹ Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, 'Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

31 ¶ Then² he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.³

32 For⁴ he shall be delivered unto the Gentiles, 'and shall be mocked, and spitefully entreated, and spitted on:

33 And they shall scourge *him*, and put him to death: and the third day he shall rise again.

34 And⁵ they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

35 ¶ And⁶ it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side, begging:

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that 'Jesus of Nazareth passeth by.

38 And he cried, saying, 'Jesus, *thou* son of David, have mercy on me.

39 And they which went before 'rebuked him, that he should hold his peace: but 'he cried so much the more, *Thou* son of David, have mercy on me.

40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

41 Saying, 'What wilt thou that I shall do



THE PLAIN OF JERICHO—OVER WHICH MOSES LOOKED FROM NEBO INTO THE PROMISED LAND. [Luke, xix:1.]—"And Jesus entered and passed through Jericho. And, behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich." The view we behold was taken at the foot of the Judean hills and furnishes us the opportunity of looking over the

whole plain of the Jordan between the mountains of Judea and the mountains of Moab, which we see rising in the distance. At the foot of the mountains in the far distance flows the River Jordan. The little village to the left of the picture is Jericho, and the plain lying before us is perhaps the most historic portion of the world. Over this plain Moses looked from Nebo into the promised land.

43 And¹ immediately he received his sight, and followed him, "glorifying God: and all the people, when they saw *it*, gave praise unto God.

CHAPTER XIX.

¹ Christ visiteth Zaccheus the publican. 11 The ten pieces of money. 28 Christ rideth into Jerusalem with triumph: 41 weepeth over it: 45 driveth the buyers and sellers out of the temple: 47 teaching daily in it. The rulers would have destroyed him, but for fear of the people.

AND Jesus entered and passed through Jericho.

2 And, behold, *there* was a man named Zaccheus, ¹which was the chief among the publicans, and he was rich.¹

3 And he sought to see Jesus, who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a² sycamore-tree to see him: for he was to pass that way.

5 And when Jesus came to the place, he looked³ up, and saw him, and said unto him, Zaccheus, ⁴make haste, and come down; for today I must abide at thy house.

6 And⁴ he made haste, and came down, and received him joyfully.

7 And when they saw *it*, ⁵they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And⁶ Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have taken anything from any man by false accusation, I restore *him* fourfold.²

9 And Jesus said unto him, This day is ⁶salvation come to this house, forso much as he also is⁷ a son of Abraham.³

10 For⁸ the Son of man is come to seek and to save that which was lost.

11 ¶ And as they heard these things, he added and spake a parable,⁴ because he was nigh to Jerusalem, and because ⁷they thought that the kingdom of God should immediately appear.

12 He⁹ said therefore, A certain nobleman went into ⁸a far country, ⁹to receive for himself a kingdom,⁵ and ¹⁰to return.

13 And he called his ten servants, and ¹¹delivered them ten pounds,⁶ and said unto them, Occupy till I come.

14 But his citizens⁷ hated him, and sent a message after him, saying, We will not have

A.M. cir. 4037.
A.D. cir. 33.

1 Ps. 30.2. Mat. 9.22.
17.15.11.5. Ps. 103.1-3.
116.12.115.1. ciii-cviii.
cxli-cxviii. cxviii.
cxviii. cxli. cl. ch. 1.
46-55.64-79.
K ch. 5. 26. Ac. 4.21.
11.18. Ga. 1.24.

CHAP. XIX.

A Jos. 2. 1. 6. 1. 26. 1.
Ki. 10. 34. 2. Ki. 18. 21.
1 Co. 1. 22. ch. 13. 24.
25. with 2 Ch. 17. 5. 6.

1 Zaccheus was either an administrator or farmer of the revenues of Jericho. Then as now such an office affords tempting opportunities for extortion and fraud. Perhaps Zaccheus had made his fortune in early days by corrupt practices; but in later times had changed, and was now penitent and earnest. His anxious inquiring spirit had drawn his attention to Jesus, and impressed him with the idea that he might be the promised Messiah. Hence his anxiety to see him.

2 Ch. 23. 9. 7.
1 Ki. 10. 27. Am. 7. 14. Is. 10.
Eze. 16. 6. 8. Jn. 1. 48.
Ps. 130. 1. 3.
Ec. 9. 10. Pr. 27. 1.
Mat. 11. 28. 2 Co. 6. 1. 2.
18. 55. 1-7.

3 Ep. 3. 20. Jn. 4. 41. 10.
16. 14. 23. Re. 3. 20. 1. Ti.
1. 15. ver. 10.
1 Ps. 119. 59. 60. Ga. 1.
15. 16. 1. Ti. 1. 13-17.

4 Mat. 9. 11. ch. 5. 30.
7. 35. 15. 2. Job 5. 2. Ec.
4. 4.
5 Mat. 3. 8. 21. 31. 32.
ch. 7. 29. 30. 18. 13. 14. 1.
Co. 10. 11. 1. Ti. 1. 16. 2.
Co. 7. 11. ch. 12. 33. 16. 9.
18. 22. 14. Ps. 41. 1. E. K.
20. 10. 22. 1. 2. Sa. 12. 6.

6 This was the utmost the Jewish law required, even in cases of fraudulent concealment and conviction, unless where an ox had been killed or sold, in which case five times the value was to be paid on account of the labour being lost to the owner, Ex. 22. 1.—C.

7 ch. 2. 30. Ps. 98. 3. Is. 45. 17. 22. 49. 6. 1. Ti. 1. 15. ver. 10.
8 ch. 13. 16. Ro. 4. 11. 22. 16. 9. 8. Ga. 6. 16. 3. 7. 26.

9 See note * below
10 Mat. 18. 11. 21. 20. 28. 10. 6. 15. 24. 9. 13. 1. Ti. 1. 15. Eze. 34. 16. Ro. 5. 6. 15. 6. 1. Ho. 13. 9. He. 7. 25. Ac. 13. 47.

11 This parable is very similar to that of the talents (Mat. 24. 14-30); but will be found to differ from it in several important particulars.—C.

12 ch. 17. 30. Ac. 1. 6. 2. Th. 2. 3. 3.
13 Mar. 13. 34. 15. 9. 6. 7. 32. 13.
14 Mar. 16. 19. ch. 24. 51. Ac. 3. 21. ch. 20. 4.

15 Mat. 28. 18. Phi. 2. 9. 11. Ep. 1. 20-23.
16 See note * in second column.
17 Ac. 1. 1. 11. 31. He. 9. 28. Re. 1. 7.

18 Ro. 12. 6-8. Ep. 4. 11-13. 1 Co. 12. 11. 28. 29. Mat. 21. 33. 2 Co. 3. 5. 5. A mina contains 50 shekels, or 2.5 lbs.

19 Jn. 1. 1. 11. 15. 18. 1. Sa. 8. 7. Mat. 22. 5. 6. The Jews obstinately refused the offers of his grace.
20 2 Co. 5. 10. 1 Co. 3. 12-15. 4. 5. Ro. 14. 12. Ec. 12. 14. ch. 16. 2.

21 He also is a son of Abraham. These words seem to be intended as a reproof to the Jews.

A.M. cir. 4037.
A.D. cir. 33.

1 Ps. 30.2. Mat. 9.22.
17.15.11.5. Ps. 103.1-3.
116.12.115.1. ciii-cviii.
cxli-cxviii. cxviii.
cxviii. cxli. cl. ch. 1.
46-55.64-79.
K ch. 5. 26. Ac. 4.21.
11.18. Ga. 1.24.

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Mat. 11. 28. 2 Co. 6. 1. 2.
18. 55. 1-7.

3 Ep. 3. 20. Jn. 4. 41. 10.
16. 14. 23. Re. 3. 20. 1. Ti.
1. 15. ver. 10.
1 Ps. 119. 59. 60. Ga. 1.
15. 16. 1. Ti. 1. 13-17.

4 Mat. 9. 11. ch. 5. 30.
7. 35. 15. 2. Job 5. 2. Ec.
4. 4.
5 Mat. 3. 8. 21. 31. 32.
ch. 7. 29. 30. 18. 13. 14. 1.
Co. 10. 11. 1. Ti. 1. 16. 2.
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13 Mar. 13. 34. 15. 9. 6. 7. 32. 13.
14 Mar. 16. 19. ch. 24. 51. Ac. 3. 21. ch. 20. 4.

15 Mat. 28. 18. Phi. 2. 9. 11. Ep. 1. 20-23.
16 See note * in second column.
17 Ac. 1. 1. 11. 31. He. 9. 28. Re. 1. 7.

18 Ro. 12. 6-8. Ep. 4. 11-13. 1 Co. 12. 11. 28. 29. Mat. 21. 33. 2 Co. 3. 5. 5. A mina contains 50 shekels, or 2.5 lbs.

19 Jn. 1. 1. 11. 15. 18. 1. Sa. 8. 7. Mat. 22. 5. 6. The Jews obstinately refused the offers of his grace.
20 2 Co. 5. 10. 1 Co. 3. 12-15. 4. 5. Ro. 14. 12. Ec. 12. 14. ch. 16. 2.

21 He also is a son of Abraham. These words seem to be intended as a reproof to the Jews.

A.M. cir. 4037.
A.D. cir. 33.

1 Ps. 30.2. Mat. 9.22.
17.15.11.5. Ps. 103.1-3.
116.12.115.1. ciii-cviii.
cxli-cxviii. cxviii.
cxviii. cxli. cl. ch. 1.
46-55.64-79.
K ch. 5. 26. Ac. 4.21.
11.18. Ga. 1.24.

CHAP. XIX.

A Jos. 2. 1. 6. 1. 26. 1.
Ki. 10. 34. 2. Ki. 18. 21.
1 Co. 1. 22. ch. 13. 24.
25. with 2 Ch. 17. 5. 6.

1 Zaccheus was either an administrator or farmer of the revenues of Jericho. Then as now such an office affords tempting opportunities for extortion and fraud. Perhaps Zaccheus had made his fortune in early days by corrupt practices; but in later times had changed, and was now penitent and earnest. His anxious inquiring spirit had drawn his attention to Jesus, and impressed him with the idea that he might be the promised Messiah. Hence his anxiety to see him.

2 Ch. 23. 9. 7.
1 Ki. 10. 27. Am. 7. 14. Is. 10.
Eze. 16. 6. 8. Jn. 1. 48.
Ps. 130. 1. 3.
Ec. 9. 10. Pr. 27. 1.
Mat. 11. 28. 2 Co. 6. 1. 2.
18. 55. 1-7.

3 Ep. 3. 20. Jn. 4. 41. 10.
16. 14. 23. Re. 3. 20. 1. Ti.
1. 15. ver. 10.
1 Ps. 119. 59. 60. Ga. 1.
15. 16. 1. Ti. 1. 13-17.

4 Mat. 9. 11. ch. 5. 30.
7. 35. 15. 2. Job 5. 2. Ec.
4. 4.
5 Mat. 3. 8. 21. 31. 32.
ch. 7. 29. 30. 18. 13. 14. 1.
Co. 10. 11. 1. Ti. 1. 16. 2.
Co. 7. 11. ch. 12. 33. 16. 9.
18. 22. 14. Ps. 41. 1. E. K.
20. 10. 22. 1. 2. Sa. 12. 6.

6 This was the utmost the Jewish law required, even in cases of fraudulent concealment and conviction, unless where an ox had been killed or sold, in which case five times the value was to be paid on account of the labour being lost to the owner, Ex. 22. 1.—C.

7 ch. 2. 30. Ps. 98. 3. Is. 45. 17. 22. 49. 6. 1. Ti. 1. 15. ver. 10.
8 ch. 13. 16. Ro. 4. 11. 22. 16. 9. 8. Ga. 6. 16. 3. 7. 26.

9 See note * below
10 Mat. 18. 11. 21. 20. 28. 10. 6. 15. 24. 9. 13. 1. Ti. 1. 15. Eze. 34. 16. Ro. 5. 6. 15. 6. 1. Ho. 13. 9. He. 7. 25. Ac. 13. 47.

11 This parable is very similar to that of the talents (Mat. 24. 14-30); but will be found to differ from it in several important particulars.—C.

12 ch. 17. 30. Ac. 1. 6. 2. Th. 2. 3. 3.
13 Mar. 13. 34. 15. 9. 6. 7. 32. 13.
14 Mar. 16. 19. ch. 24. 51. Ac. 3. 21. ch. 20. 4.

15 Mat. 28. 18. Phi. 2. 9. 11. Ep. 1. 20-23.
16 See note * in second column.
17 Ac. 1. 1. 11. 31. He. 9. 28. Re. 1. 7.

18 Ro. 12. 6-8. Ep. 4. 11-13. 1 Co. 12. 11. 28. 29. Mat. 21. 33. 2 Co. 3. 5. 5. A mina contains 50 shekels, or 2.5 lbs.

19 Jn. 1. 1. 11. 15. 18. 1. Sa. 8. 7. Mat. 22. 5. 6. The Jews obstinately refused the offers of his grace.
20 2 Co. 5. 10. 1 Co. 3. 12-15. 4. 5. Ro. 14. 12. Ec. 12. 14. ch. 16. 2.

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17.15.11.5. Ps. 103.1-3.
116.12.115.1. ciii-cviii.
cxli-cxviii. cxviii.
cxviii. cxli. cl. ch. 1.
46-55.64-79.
K ch. 5. 26. Ac. 4.21.
11.18. Ga. 1.24.

CHAP. XIX.

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Ps. 130. 1. 3.
Ec. 9. 10. Pr. 27. 1.
Mat. 11. 28. 2 Co. 6. 1. 2.
18. 55. 1-7.

3 Ep. 3. 20. Jn. 4. 41. 10.
16. 14. 23. Re. 3. 20. 1. Ti.
1. 15. ver. 10.
1 Ps. 119. 59. 60. Ga. 1.
15. 16. 1. Ti. 1. 13-17.

4 Mat. 9. 11. ch. 5. 30.
7. 35. 15. 2. Job 5. 2. Ec.
4. 4.
5 Mat. 3. 8. 21. 31. 32.
ch. 7. 29. 30. 18. 13. 14. 1.
Co. 10. 11. 1. Ti. 1. 16. 2.
Co. 7. 11. ch. 12. 33. 16. 9.
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CHAP. XIX.

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1 Co. 1. 22. ch. 13. 24.
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Mat. 11. 28. 2 Co. 6. 1. 2.
18. 55. 1-7.

3 Ep. 3. 20. Jn. 4. 41. 10.
16. 14. 23. Re. 3. 20. 1. Ti.
1. 15. ver. 10.
1 Ps. 119. 59. 60. Ga. 1.
15. 16. 1. Ti. 1. 13-17.

4 Mat. 9. 11. ch. 5. 30.
7. 35. 15. 2. Job 5. 2. Ec.
4. 4.
5 Mat. 3. 8. 21. 31. 32.
ch. 7. 29. 30. 18. 13. 14. 1.
Co. 10. 11. 1. Ti. 1. 16. 2.
Co. 7. 11. ch. 12. 33. 16. 9.
18. 22. 14. Ps. 41. 1. E. K.
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8 ch. 13. 16. Ro. 4. 11. 22. 16. 9. 8. Ga. 6. 16. 3. 7. 26.

9 See note * below
10 Mat. 18. 11. 21. 20. 28. 10. 6. 15. 24. 9. 13. 1. Ti. 1. 15. Eze. 34. 16. Ro. 5. 6. 15. 6. 1. Ho. 13. 9. He. 7. 25. Ac. 13. 47.

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13 Mar. 13. 34. 15. 9. 6. 7. 32. 13.
14 Mar. 16. 19. ch. 24. 51. Ac. 3. 21. ch. 20. 4.

15 Mat. 28. 18. Phi. 2. 9. 11. Ep. 1. 20-23.
16 See note * in second column.
17 Ac. 1. 1. 11. 31. He. 9. 28. Re. 1. 7.

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A.M. cir. 4037.
A.D. cir. 33.



MOUNT OF OLIVES, FROM JERICHO ROAD. [LUKE, xix:37.] Our Savior always had to pass over the Mount of Olives in going from Jerusalem to Bethany. While coming down this mountain the whole multitude of the disciples met Christ and began to rejoice and praise God with a loud voice for all the mighty works that they had seen, saying, "Blessed be the king that cometh in the name of the Lord. Peace

in heaven and glory in the highest." The supreme interest of the road from Jericho is that it was trod by our blessed Lord when He came up to Jerusalem for the last time, passing the Mount of Olives, at the base of which he was to bow in anguish, and from whose eastern slope He was to ascend to heaven. There is infinite fascination for tempted mortals about this lonely mount to-day.

CHAPTER XX.

1 Christ avoucheth his authority by a question of John's baptism. 9 The parable of the vineyard. 19 Of giving tribute to Caesar. 27 He confuteth the Sadducees concerning the resurrection. 41 How Christ is the son of David. 45 He warneth his disciples to beware of the scribes.

AND it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him, with the elders,

2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

7 And they answered, that they could not tell whence it was.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 Then began he to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season, he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard; but the husbandmen beat him, and sent him away empty.

11 And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty.

12 And again he sent a third: and they wounded him also, and cast him out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him, when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works that they had seen;

38 Saying, Blessed be the King that cometh in the name of the Lord; peace in heaven, and glory in the highest.

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you, that, if these should hold their peace, the stones would immediately cry out.

41 And when he was come near, he beheld the city, and wept over it,

42 Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

45 And he went into the temple, and began to cast out them that sold therein, and them that bought;

46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

47 And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him,

48 And could not find what they might do: for all the people were very attentive to hear him.

A.M. cir. 4037.
A.D. cir. 33.

2 Co. 8.9. Zec. 9.9.
2 Ki. 9.13. Mat. 21.
7.12.13.

3 Mat. 21.5.7. Jn. 12.
14.15. Zec. 9.9.

4 1 Ki. 17.2. Ki. 23.
13. Zec. 14.4. Mar. 13.31.
14.26. Ac. 1.11.12.

5 Ps. 81.2.118.22-26.
ch. 7. 16. 17. 15. 18. 48.
Jn. 12.13.

6 Ps. 118.26. 72. 17-
19. Zec. 9.9. ch. 2.10-14.
13.35. Ro. 5.1. Col. 1.20.

7 1. 10. 2. 14. 3.21. 1.
Th. 1.17. Re. 5.9-13.

8 Is. 26.11. Ac. 4.2.
13.45. Job 5.2. Ec. 4.4.
Mat. 23.13. Ja. 4.5.

9 Hab. 2.11. Mat. 3.
9.27. 19.24.51.54.

10 Ps. 119.136. Je. 9.1.
17.17. 16. Ho. 11.8.
Mat. 5.5. Jn. 11.35.

11 The spot on which this incident occurred will easily be recognized by any one who travels from Bethany to Jerusalem by the caravan road. The road winds round the southern brow of Olivet. On reaching the summit Jerusalem in its full extent and beauty bursts suddenly upon the view. Moriah, with its temple, was in the foreground, just beyond the narrow deep glen of the Kidron. Zion rose higher still, beyond Moriah, and was crowned with the palace of Herod. It was on reaching this spot the multitudes who accompanied the Saviour raised the triumphant shout. Jesus advanced, descending diagonally till he reached a point directly facing the temple, and there he doubtless uttered this pathetic prophecy.—P.

12 De. 4.29.32.39. La. 1.9. Is. 26.11.

13 Ps. 32.6. 95.7.8. Is. 55.6. He. 3.7. 13.15. ch. 3.9.21.30.31.

14 ch. 2.11.14. He. 2.1. 3.14.1. Ac. 13.26.46.

15 Co. 4.3.4. Ro. 11.7-12.25. Is. 6.9.10.29.10. 14.42.19.44.18.

16 By thine own preference of darkness to light.—C.

17 Ps. 37.13. De. 28.47-52. Is. 29.2.3. Je. 6.3.6. ch. 31.34. 35.21.20-24. Mat. 23.37.28.24.2.15.

18 Mar. 13.2. 1 Ki. 9.7.8. Mi. 3.12. Ps. 21.8.12. Da. 9.27. Ps. 1.12. 32. 1 Th. 2.15. 16. La. 1.8. 1 Pe. 2.12.4. 17.18.

19 All this was fulfilled when Titus and his Roman army besieged and destroyed Jerusalem.

20 See note on Mat. 24.2.—C.

21 The time of thy visitation. The time foretold by Daniel (ch. 9.24), when the seventy weeks should be accomplished, and Messiah cut off; and which, had they not been blinded by prejudice, they must have recognized by its distinguishing signs.—C.

22 Mat. 21.12.13. Mar. 11.15-17. Jn. 2.13-17. with De. 14.25.26.

23 Is. 56.7.60.7. Ps. 93.5. Ec. 43.12. with Je. 7.11. Ho. 12.7. Mar. 11.17.

24 Mat. 21.14.15.45. 46. Mar. 11.18.12. 12.14. 1. Jn. 7.19.8.37.18.20.

25 Or, hanged on him, Ne. 8.3. Ac. 16.14.

A.M. cir. 4037.
A.D. cir. 33.

CHAP. XX.

2 Mat. 21.23-34. Mar. 11.27-33.

1 As he taught the people, and preached the gospel, in modern times there have arisen professed ministers of the gospel, who undervalue the ordinance of preaching, and place the efficacy of religion chiefly in baptism, the Lord's Supper, or fasting and prayer. Without once undervaluing any of these ordinances of God, let the teaching and preaching of the Lord furnish a rebuke to all such imaginations, which implicitly undervalue what Jesus practised, as the chief means of convincing and converting sinners, and of building up believers, through faith, unto salvation.—C.

2 Ch. xxiv. Ex. 19.7. Nu. 11.16. Ro. 4.4. 1 Sa. 15.30.

3 Ex. 2.14. Ac. 7.27. 7-10. Mat. 7.29.

4 Mat. 10.16.17. Ep. 5.15. Job 5.12.13.

5 ch. 3.1-20; 7.20.30. Mar. 1.1.1. Mat. iii. Jn. 1.6-36; 5.33-35. Pr. 15.28; 26.4.5.

6 Mar. 11.31. Mat. 21.25.31.32. ch. 7.20.30.

7 Mat. 21.26.46; 14.5. Mar. 11.32.12.12.

8 Mat. 14.5. Mar. 6.20. 5.35. 7.26-29.

9 Ro. 1.18. 21.22.28. 2 Co. 2.15.4.3.2 Th. 2.9.10.

10 Pr. 26.4. Job 5.13. 2 See note on Mat. 21.27.—C.

11 Mat. 21.33-46. Mar. 12.1. Is. 5.5. Ch. 11.12. Je. 2.21. Ps. 80.8. 14.1. Co. 3.6-9.

12 Nu. iii. viii. De. 1.15.16.18.17.9-15.

13 ch. 19.12. Ac. 1.11; 3.21. Ep. 6.20.21. 1 Pe. 3.22. Ps. 110.1.

14 2 Ki. 17.13.14.2 Ch. 36.15. 16. Ne. 9.29.30. Je. 44.4.5. Ho. 6.5.

15 Jn. 15.16. Ro. 7.4.

16 1 Ki. 22.24. 2 Ch. 16.10. 19.19.21. 36.16. Je. xx. xxvi. xxvii. xxxviii. 1 Th. 2.15. Ne. 9.26. He. 11.35-37. Mat. 23.31-37. Ac. 7.52.

17 1 S. 17.14. 9.6.7. 11.1. Je. 23.5.6. Ez. 26.29. Jn. 3.16. 1.14. Ro. 8.3. Ga. 4.4. He. 1.6. ch. i. iv. &c. Ps. 2.12.

18 Ro. 8.17. He. 1.2. Ps. 2.8.29.27.

19 Mat. ii. xxvi. xxvii. Mar. xiv. xv. ch. xxii. xxiii. Jn. v. vii. viii. x. xviii. xix. Ac. 2.23. 15.1. Co. 2.8. He. 13.12. 1 Th. 2.15. Ge. 37.18. Jn. 11.50.53.

20 See Mat. 21.41.43. 8.11.12. Ps. 21.8-12. 59.22-28. Pr. 1.24-32. Ro. 11.7-25. Ac. 13.46; 18.6. Mat. 16.15.16.

21 Ne. 9.35.37.

22 They said, God forbid. Because they (the people, ver. 11) recollected the case of Archelaus, most probably alluded to, ch. 9.27, and interpreting what was spiritual by what was temporal, they deprecated a judgment they could not deny to be deserved by the general unbelief of the nation and blind unfatuation of their rulers. See ver. 17.—C.

17 And he beheld them, and said, What is this then that is written, 'The stone which the builders rejected, the same is become the head of the corner?'

18 Whosoever^a shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

19 ¶ And^b the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 And^b they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, 'Master, we know that thou sayest and teachest rightly, neither acceptest thou the person^c of any, but teachest the way of God truly.'^d

22 Is^e it lawful for us to give tribute unto Cæsar, or no?

23 But^f he perceived their craftiness, and said unto them, Why tempt ye me?

24 Show me a penny. Whose image and superscription hath it? They answered and said, 'Cæsar's.'

25 And he said unto them, 'Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's.'

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

27 ¶ Then^g came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him,

28 Saying, Master, Moses^h wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also: and they left no children, and died.

A.M. CIF 40:17.
A.D. CIF 33.

7 Ps 118:22. Ac. 4:11.

Mar. 12:10. Mat. 21:42.

Is. 28:16. Mat. 18:18.

Ex. 2:14-22. 1 Pe. 2:3.

2 Th. 2:11. 1 Pe. 2:7.

2 Th. 2:11. 1 Pe. 2:7.

1 Pe. 2:7. Mat. 21:42.

Zec. 1:3. Ps. 2:9. 1 Th.

2:16. 2 Co. 3:14. 4:3. 4.

1 Th. 2:16. 2 Co. 3:14. 4:3. 4.

1 Th. 2:16. 2 Co. 3:14. 4:3. 4.

1 Th. 2:16. 2 Co. 3:14. 4:3. 4.

1 Th. 2:16. 2 Co. 3:14. 4:3. 4.

1 Th. 2:16. 2 Co. 3:14. 4:3. 4.

1 Th. 2:16. 2 Co. 3:14. 4:3. 4.

1 Th. 2:16. 2 Co. 3:14. 4:3. 4.

1 Th. 2:16. 2 Co. 3:14. 4:3. 4.

1 Th. 2:16. 2 Co. 3:14. 4:3. 4.

1 Th. 2:16. 2 Co. 3:14. 4:3. 4.

1 Th. 2:16. 2 Co. 3:14. 4:3. 4.

1 Th. 2:16. 2 Co. 3:14. 4:3. 4.

1 Th. 2:16. 2 Co. 3:14. 4:3. 4.

1 Th. 2:16. 2 Co. 3:14. 4:3. 4.

1 Th. 2:16. 2 Co. 3:14. 4:3. 4.

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1 Th. 2:16. 2 Co. 3:14. 4:3. 4.

A.M. CIF 40:17.
A.D. CIF 33.

but equally original

version of the same

text.

2 Ch. 17:27. 1 Co. vii.

1 Th. 4:3. 5. 14. He. 13.4.

7 ch. 21:46. 2 Th. 1:5

Re. 3:4. Ja. 2:5. 1 Co. 7.

29.

7 Re. 21:4. 1 Co. 17.

26. 52-57. 45. 49. 1 Ju. 3

2. Ro. 8:17. 23. Col. 3:4.

Ps. 17:15. 10. 10. 11. 2. 11.

2. 12.

7 See note * in first

column.

8 Ver. 35 and 36 are

not found in the other

Gospels, and contain

some things worthy

of special notice. The

children of this world

marry—they must do

so; it is one of those

great laws necessary

to the happiness and

to the very existence

of mankind. But after

the resurrection mar-

riage will be no

longer necessary,

either to secure the

continuance of the race:

for (1) there will be

no death; and (2) the

children of the resur-

rection will be the

companions of angels

and children of God.

They will be par-

takers of the divine

nature, being par-

takers of the divine

life and love—?

Ex. 3:2-6. Ge. 17:7.

28. 21. 32. 9. Le. 26. 12

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32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.

34 And Jesus answering said unto them, 'The children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither^a can they die any more:^b for they are equal unto the angels; and are the children of God, being the children of the resurrection.

37 Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For^c he is not a God of the dead, but of the living: for all live unto him.

39 Then certain of the scribes answering said, Master, thou hast well said.

40 And after that they durst not ask him any question at all.

41 ¶ And he said unto them, 'How say they that Christ is David's son?

42 And David himself saith in the book of Psalms, 'The LORD said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord; how is he then his son?'

45 ¶ Then^d in the audience of all the people he said unto his disciples,

46 Beware^e of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

47 Which^f devour widows' houses, and for a show make long prayers: the same shall receive greater damnation.

CHAPTER XXI.

1 Christ commendeth the poor widow. 5 He foretelleth the destruction of the temple, and of the city Jerusalem: 25 the signs also which shall be before the last day. 34 He exhorteth them to be watchful.

AND he looked up, and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow casting in thither two mites.¹

CHAP. XXI.

a Mar. 12. 41-44. 2

Ki. 10. 9. Mar. 7. 11.

1 See Mar. 12. 42; i. e.

a fifth part of a far-

thing.

a true sign to a rational being, without accurate prophetic description going before, or prophetic interpretation at the time of its appearance, without which every attention given to portents and omens is neither more nor less than superstition; and both these essentials are totally wanting in the cases related by Josephus. The really 'fearful sights' were the factious murders amongst the Jews themselves; and the 'great signs from heaven' were the Roman armies

8 And he said, Of a truth I say unto you, that^a this poor widow hath cast in more than they all.

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

5 ¶ And^c as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

6 As for these things which ye behold, the days will come, in the which^a there shall not be left one stone² upon another, that shall not be thrown down.

7 ¶ And they asked him, saying, Master, but^a when shall these things be? and what sign will there be^a when these things shall come to pass?

8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them.

9 But when ye shall hear of wars³ and commotions, be not terrified: for these things must first come to pass; but^a the end is not by and by.

10 Then^a said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

13 And it shall turn to you for a testimony.⁴

14 Settle^a it therefore in your hearts, not to meditate before what ye shall answer:

15 For^a I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.

17 And ye shall be hated of all men for my name's sake.

18 But^a there shall not an hair of your head perish.

19 In^a your patience possess ye your souls.⁵

20 And^a when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.⁶

A.M. cir. 4037.
A.D. cir. 33.A.M. cir. 4037.
A.D. cir. 33.

b2 Co. 8.2, 12.9, 6.7.

Pr. 11.24, 25.3, 9.

c Mat. 24.1-8. Mar.

13.1-8.

d Ch. 19.44. Mat. 23.

38. Je. 5.10, 26.18. Mic.

12.1 Ki. 9.7. Eze. 7.20.

22.

e See note on Mat.

24.2.-C.

f Mar. 13.3, 4. Mat.

24.3. Ch. 12.4, 6, 8. Jn.

21.21. Ps. 111.1.

g Je. 29.8. 1 Co. 6.9.

15. 3. 18. Ep. 5.6. Col.

2.8, 18. 2 Th. 2.3, 9, 10.

Gal. 6.7. 1 Jn. 3.7; 4.1.

Jn. 7.

h Je. 23.21, 25; 14.14.

Jn. 5.43. Mat. 24.5, 23.

24. Mar. 13.6, 21-23.

with Ac. 5.36, 37.

i Re. 1.3.

j Pr. 3.25, 26. Je. 4.19.

5.10, 11. Ps. 46.3, 27.1-3.

112.7. Is. 8.12; 51.12.

13.

k So violent were

the commotions that

soon followed, that

four Roman emper-

ors, Nero, Galba,

Otho, and Vitellius,

suffered violent

deaths within eight-

een months.—But

the end of the Jewish

polity is not yet.—C.

l Mat. 24.6, 14, 15. Je.

4.27; 10.18, 46. 28.

m Hag. 2.22. He. 12.

27. Da. 2.34, 35, 44. Zec.

14.13. Ac. 11.28. Joel 2.

30.

n Mat. 10.17-22; 24.9

-14. Mar. 13.9-13. Jn.

15. 20; 16.2. 1 Th. 2.15.

16. ch. 13.34; 19.14. Ac.

10.-xxvi. Re. 2.10. 1 Pe.

4.12, 14.

o Phi. 1.28. 2 Th. 1.6.

p These persecu-

tions will be so over-

ruled by Providence

as to enable you to

bear your testimony

for the truth as it

is in Jesus' before the

great of the world, to

whom you could not

otherwise find any

possible access.—C.

q Mat. 10.19. Mar.

12.11. ch. 12.12. Phi. 4.6.

r Ps. 5.7.

s De. 33.25. 1 Co. 10.

t Ex. 4.12. Is. 54.17.

u ch. 12.12. Je. 1.6, 9, 19.

v Ac. 2.4. 37; 4.1, 17, 37; 5.

13. 10.

w Mt. 7.5, 6. Je. 9.4.

x Mat. 10.21, 22. Jn. 21.

y 15.20. Ac. 7.59; 12.2; 26.

10. Re. 2.13, 6, 9; 12.11.

z Jn. 17.14. Col. 1.24.

aa 2 Ti. 1.12, 13; 4.7. Re.

2.3, 13, 10.

bb Mat. 10.30. Is. 41.

cc 10; 46.4. Ps. 122.3, 8. 1

dd Sa. 25.9. 2 Sa. 11.

ee Ro. 5.3. He. 6.11.

ff 12.10, 35, 36. Ja. 1.4; 5.8.

gg Ps. 27.14.

hh Rather, as Al-

ford renders it, 'By

your endurance (of

all these things) ye

shall acquire your

souls': this endur-

ance being God's ap-

pointed way by which

your salvation is to

be put in your pos-

session.' Comp. Ro. 5.

3-5. Mat. 5.11, 12. 2 Co.

12.10.—P.

q Mat. 24.15-28. Mar.

13.14-23. ch. 19.43. Da.

9-27.

r This was the sign

to those who were

outside the city—

those who were in

Judea. When the

Roman army would

invest Jerusalem, cut-

ting off all means of

escape, then those

who saw were warn-

ed to effect their

escape. See note on

Mat. 24.16.—P.

x Ge. 19.15, 16. Job 2.

y Mat. 6.25. Pr. 22.3.

z The fulfilment of

the prophetic curse

has been literal: the

fulfilment of the pro-

phetic promise must

also, according to all

the canons of inter-

pretation, be literal.

There is to be an end

the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For^a these be the days of vengeance, that all things which are written may be fulfilled.

23 But^a woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.⁸

25 ¶ And^a there shall be signs⁹ in the sun, and in the moon, and in the stars; and upon the earth¹ distress of nations, with perplexity; the sea and the waves roaring;²

26 Men's^c hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

27 And^a then shall they see the Son of man coming in a cloud³ with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

29 And he spake to them a parable; Be- hold the fig-tree, and all the trees;

30 When they now shoot forth, ye see and know of your ownselves that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, This generation shall not pass away till all be fulfilled.⁴

33 Heaven^j and earth shall pass away: but my words shall not pass away.

34 ¶ And^a take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness,⁵ and cares of this life, and so that day come upon you unawares.

35 For^a as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch^a ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

37 And^a in the day-time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives.

38 And all the people

CHAPTER XXII.

1 The Jews conspire against Christ. 3 Satan prepareth Judas to betray him. 7 The apostles prepare the passover. 19 Christ instituteth his last supper. 21 covetously foretelleth of the traitor, 24 checketh the ambitious strife of his disciples, 31 assurareth Peter his faith should not fail: 34 and yet he should deny him thrice. 39 He prayeth in the mount, and sweateth blood, 47 is betrayed with a kiss: 50 he healeth Malchus' ear, 54 he is thrice denied of Peter, 63 shamefully abused, 66 and confesseth himself to be the Son of God.

NOW the^a feast of unleavened bread drew nigh, which is called the passover.

2 And the chief priests and scribes sought how they might kill him;¹ for^b they feared the people.

3 ¶ Then^c entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and ^acommuned with the chief priests and captains,² how he might betray him unto them.

5 And they were glad, and ^acovenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them ^ain the absence of the multitude.⁴

7 ¶ Then^e came the day of unleavened bread, when the passover must be killed.⁵

8 And ^ahe sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?

12 And he shall show you a large upper room furnished: there make ready.

13 And they went, and ^afound as he had said⁶ unto them: and they made ready the passover.

14 And^a when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, With desire I have desired⁷ to eat this passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof, until it be fulfilled⁸ in the kingdom of God.

17 And he took the cup, and ^agave thanks, and said, Take this, and divide it among yourselves.

A.M. cir. 4037.
A.D. cir. 33.

CHAP. XXII.

a Mat. 26. 1-5. Mar. 14. 1-2. Jn. 11. 55-57. Ex. 12. 15. Ps. 2. 1-5. 22. 12. ch. 19. 47. 48; 20. 19. Ac. 4. 27.

b I say they might kill him. That is by what subtle methods they might turn the tide of popular opinion against him, so that they might with safety proceed to his destruction.—C.

c See ch. 20. 6, 21.

d Mat. 26. 14-16. Mar. 14. 10. 11. Ps. 41. 9; 55. 12-14. Jn. 6. 70, 71, 13, 2, 18, 21. 30.

e Mat. 26. 15. Pr. 1. 16; 4. 16. Ro. 3. 10-18. Mt. 7. 5, 6. Je. 9. 4.

f Captains—of the temple—commanding the divisions of the priests and Levites.—C.

g Zec. 11. 12, 13. Ex. 21. 32. Mar. 14. 11. 1 Ti. 6. 10.

h Or, without tumult.

i At the time of the passover, as appears from Josephus, the number of persons in and around Jerusalem amounted to 2,500,000—amongst whom any popular commotion—and such occurrences were frequent—must have been an object of great dread to the rulers. So wonderfully does God control wicked and lawless men, by men as wicked and lawless as themselves; and their passions, which have thus been restrained, he can again, as a judgment against their wickedness, let loose at his will, and render wicked rulers and wicked people mutual executioners of justice upon their several or common crimes.—C.

j Mat. 26. 17-19. Mar. 14. 12-16. Jn. 18. 28. Ex. 12. 5-8; 13. 3. Le. 23. 5. Nu. 9. 3-8. 16, 17. De. 16. 1-4.

k Or, sacrificed.

l Mar. 14. 13. Mat. 26. 17, 18.

m Is. 41. 22; 42. 9; 44. 8; 45. 21; 46. 10. Jn. 16. 4. Ac. 15. 18.

n Mat. 25; 21. 32, 3. 8. 10. 26. 18. Jn. 20. 16; 11. 8, 28. Ac. 10. 36. Col. 1. 15-18; 2. 10.

o Ps. 33. 9. Nu. 23. 19.

p Our Lord gave them this specimen of his knowledge of things to them unknown, to prepare their minds for believing the following revelation of his death and kingdom.

q 1 Sa. 15. 22. Ex. 23. 21. Jn. 14. 15; 15. 14.

r Mat. 26. 20-25. Mar. 14. 17-21. Ex. 12. 6. Le. 23. 5. De. 16. 1.

s Or, I have heartily desired, ch. 12. 50.

t ch. 14. 15; ver. 18. 1 Co. 5. 7, 8. Ac. 1. 3. Mat. 3. 2; 4. 17. Da. 2. 44. Re. 11. 15; 19. 7, 9.

u Until the typical ends of the passover lamb shall be fully realized in the death of the Lamb of God that taketh away the sin of the world.—C.

v De. 8. 10. Ex. 23. 25. 1 Ti. 4. 5. ch. 9. 10. Mat. 26. 27; 15. 36.

w There is a difference between Luke and the other evangelists as to the exact time of the institution of the Lord's supper. Luke places it before our Lord pointed out the traitor.

x Trials from the calumnies of evil tongues—from the assaults made upon his person, and the plots contrived against his life.—C.

y ch. 12. 32. Mat. 25. 34. 1 Co. 2. 5. 1 Pe. 4. 1. Co. 1. 7. 2 Ti. 12. 12. Re. 3.

A.M. cir. 4037.
A.D. cir. 33.

CHAP. XXII.

narrative as if Judas had partaken of the Lord's supper (see ver. 21). The other evangelists, however, clearly represent Judas as being denounced by our Lord before the institution of the supper: and John (13. 30) distinctly states that on being pointed out as traitor he went immediately out. On a review and comparison of the whole narratives I have been led to the following conclusions as to the order of events:—1. Having taken their places at the paschal feast, the disciples contended for pre-eminence (ch. 22. 24-27). 2. As a practical reproof of such unworthy feelings Jesus washed the disciples' feet (Jn. 13. 1-20). 3. Jesus pointed out to the traitor, who immediately retired (Mat. 26. 21-25; Mar. 14. 18-21; Jn. 13. 21-31). 4. He foretells the denial of Peter (Mat. 26. 31-35; Mar. 14. 27-31; Jn. 13. 36-38). 5. He institutes the Lord's supper (Mat. 26. 26-29; Mar. 14. 22-25; ch. 22. 19, 20). Luke, as we have seen, does not follow the order of time; he often groups incidents which have some logical connection. In this place he was apparently led to detail the institution of the supper immediately after the first cup of wine in the paschal feast, and thus to reverse the order of events.—P.

q See Mar. 14. 25. Mat. 26. 29. ver. 16.

r Mat. 26. 26-28. Mar. 14. 22-24. 1 Co. 11. 23-29. 10. 16, 17, with Ro. 14. 6. 1 Ti. 4. 4-5.

s 1 Co. 11. 24-26.

t 1 Co. 2. 2. 1. 24. Mat. 26. 21. 1 Ti. 4. 5. 14.

u Mat. 26. 28. Ex. 24. 8. Zec. 9. 11. He. 9. 14-17. Ro. 5. 6-11, 15-21. 2 Co. 12. 20.

v i.e. signifies, Ge. 41. 26, 27. 1 Co. 10. 4. Ex. 12. 11, 12. ver. 19.

w See note * in first column.

x Mar. 14. 18-22. Mat. 26. 20-25. Jn. 13. 18. 21-30. Ps. 41. 9; 55. 13. Jn. 6. 71.

y ch. 24. 46. Ge. 3. 15. Ps. 22. 1-21; 69. 1-21. Is. 52. 14. 53. 2-10. 5. 6. Da. 9. 24. 26. Zec. 13. 7. Ac. 4. 27, 28; 2. 23. 1 Co. 15. 3.

z Ps. 55. 15-23; 109. 1-20. Mat. 27. 3-5. Ac. 1. 16-20. Is. 3. 11.

a Mat. 26. 22. Jn. 13. 21-25.

b Mat. 20. 24-28. Mar. 10. 41-45; 9. 34-37. ch. 9. 46, 48. 18. 18. 2. 4.

c Mat. 20. 26-27; 18. 3; 23. 8-12. ch. 14. 11; 18. 14. Jn. 13. 19-17. 1 Co. 9. 19-22. Ja. 4. 4. 10. 1. Pe. 3. 5. 3. Jn. 9. 10.

d As the younger.

e A listener and a learner, and a servant, rather than a teacher, a director, and commander.—C.

f ch. 17. 7-23. 32-37.

g Phi. 2. 7. 8. Jn. 13. 5. 13. 14. Phi. 2. 7. Mat. 20. 28. He. 5. 8. 2 Co. 8. 9.

h Mat. 19. 28, 29. He. 4. 15; 12. 18.

i Temptations.—Trials from the calumnies of evil tongues—from the assaults made upon his person, and the plots contrived against his life.—C.

j ch. 12. 32. Mat. 25. 34. 1 Co. 2. 5. 1 Pe. 4. 1. Co. 1. 7. 2 Ti. 12. 12. Re. 3.

k 18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

l 19 ¶ And^a he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me.

m 20 Likewise also the cup after supper, saying, This cup is^b the new testament in my blood, which is shed for you.¹

n 21 ¶ But,^c behold, the hand of him that betrayeth me is with me on the table.

o 22 And^d truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

p 23 And^e they began to inquire among themselves, which of them it was that should do this thing.

q 24 ¶ And^f there was also a strife among them, which of them should be accounted the greatest.

r 25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

s 26 But^g ye shall not be so: but he that is greatest among you, let him be as the^h younger; and he that is chief, as he that doth serve.

t 27 Forⁱ whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat?^j but I am among you as he that serveth.

u 28 Ye are they which have continued with me in my temptations.^k

v 29 And^l I appoint unto you a kingdom, as my Father hath appointed unto me;

w 30 That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.

x 31 ¶ And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:

y 32 But^m I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

z 33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

a 34 Andⁿ he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 ¶ And^a he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup is^b the new testament in my blood, which is shed for you.¹

21 ¶ But,^c behold, the hand of him that betrayeth me is with me on the table.

22 And^d truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

23 And^e they began to inquire among themselves, which of them it was that should do this thing.

24 ¶ And^f there was also a strife among them, which of them should be accounted the greatest.

25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26 But^g ye shall not be so: but he that is greatest among you, let him be as the^h younger; and he that is chief, as he that doth serve.

27 Forⁱ whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat?^j but I am among you as he that serveth.

28 Ye are they which have continued with me in my temptations.^k

29 And^l I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.

31 ¶ And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:

32 But^m I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34 Andⁿ he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

35 ¶ And^a he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now,⁴ he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written must yet be accomplished in me, °And he was reckoned among the transgressors: for the things concerning me have an end:

38 And they said, Lord, behold, here are two swords. And he said unto them, °It is enough.⁵

39 ¶ And^a he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

40 And^r when he was at the place,⁶ he said unto them, Pray that ye enter not into temptation.

41 And^a he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove⁷ this cup from me: nevertheless, not my will, but thine, be done.

43 And^t there appeared an angel unto him from heaven, strengthening him.

44 And^a being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.⁸

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, °Why sleep ye? rise and pray, lest ye enter into temptation.

47 ¶ And while he yet spake, °behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus °to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?⁹

50 ¶ And^a one of them smote a servant of the high-priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far.¹ And he touched his ear, and healed him.

52 Then^a Jesus said unto the chief priests,

A.M. cir. 4037.
A.D. cir. 33.

Mat. 10.9.10. ch.9.

35.0.4. Mar. 5.8.9.

4. Ac. 14.22. Jn. 16.33.

1 Co. 4.11-13. 2 Co. 11.35.

27. He. 10.34. 36; 11.36.

37.2. 1 Ti. 2.3. 4; 12. Ye

have need of prepara-

tion against the ap-

proaching dangers.

o Is 53. 12. Mar. 15.

27.28 ch. 23. 32. Mat. 27.

38. Jn. 19.18. He. 9.28. 2

Co. 5.21.

2 Jn. 18. 36.2 Co. 10.4.

6.4. 7. Ep. 6.10-18. 1 Pe.

5.9. See note * in

second column.

q Mat. 26. 36-46.

Mar. 14. 26. 32-42. Jn.

18.1. ver. 28.

r Mat. 26. 41; 6. 13.

Mar. 14. 38. ch. 11. 4.

Ep. 6. 18. 19. ver. 46. 1

Pe. 5.8.9.

s That is, as stated

by Matthew (26. 39)

and Mark (14. 32), in the

place or garden

called Gethsemane.

See note on Mat. 26

36.—P.

t Mat. 26. 36, 39, 42.

44. Mar. 14. 35-36. He. 5.

7. Jn. 18. 11; 5. 30; 6. 38.

12. 27. Ps. 40. 8.

u Gr. willing to re-

move.

v Ps. 91. 12. Mat. 4.

11; 26. 53. 1 Ti. 3. 16. He.

1. 14.

w Gal. 3. 1. He. 5. 7. Jonah.

2. 3. Mat. 20. 37. 38. Ps.

22. 1. 2. 14. 15; 69. 1. 2; 18.

5. 6. 11. 6. 3.

x The details in

ver. 43. 44. are only

found in this Gospel.

Here we

have

another and very re-

markable instance of

angelic ministration.

An angel strengthen-

ed our Lord—gave

him more physical

power, which, from

the details of the

agony in the succeed-

ing verse, he appears

to have required.

The earnest prayer,

and the bloody sweat,

show how terrible

must have been the

struggle, and how ex-

haustive on his phys-

ical frame.—P.

y Jonah 1. 6. Pr. 6. 9.

See ver. 40; ch. 21. 34.

36.

z Mat. 26. 47-57.

Mar. 14. 43-52. Jn. 18. 2.

11. Ac. 1. 10. Ps. 2. 1; 3. 1.

22. 16.

aa Eze. 33. 31. Ps. 12. 2;

55. 21. Isa. 20. 9.

ab As they had for-

merly mistaken his

meaning (ver. 36), so

they now adopt and

follow their own.

ac do not wait for the

authority and

answer they professed

so much to desire.—

C.

ad Jn. 18. 10. Mat. 26.

51. 52. Mar. 14. 47. 2 Co.

10. 4. Ro. 12. 19.

ae Mar. 14. 48. 49.

Mat. 26. 55. Jn. 18. 3. 20.

Ps. 22. 12. 16; 2. 12; 3. 1;

69. 19.

af Suffer ye thus far.

This appears to be

Lord's answer to the

question—'Shall we

smite'—which he

solves by saying—

'Suffer even to be-

trayed and violence

without retaliation,

and, after my exam-

ple, heal, instead

of wounding.' C.—

This passage may

be also interpreted

as follows. Our Lord

addresses the words

to the soldiers who

had seized and

bound him: 'Suffer,

A.M. cir. 4037.
A.D. cir. 33.

or permit me, thus

far, i.e. to touch and

heal the wounded

ear.—P.

ag ch. 21. 37, 38. Mat.

21. 14. 15. 45. 46. Jn. 7. 19;

8. 3.

ah Job 20. 5. Ac. 2. 23.

4. 27. 28. Ge. 3. 15. Jn. 12.

27. 14. 39. Ps. 22. 11-21;

69. 21. 15. 1.

ai Mat. 26. 57. Mar.

14. 33. Jn. 18. 12-14. Ac.

8. 32. Is 53. 7. La. 4. 20.

Ac. 2. 13.

aj Mat. 26. 58. 69-75.

Mar. 14. 54. 60-72. Jn.

18. 15-18. 25-27. with

ver. 31. 34. Pr. 6. 6. 13. 20.

Ps. 1. 12. 26. 4. 5. 18. 38.

ak There being sel-

dom any fire-place in

eastern houses, the

ordinary mode of pro-

viding heat in cold

weather, is a chafing-

dish of charcoal

placed in the middle

of the apartments

where company as-

semble.—C.

al Ge. 3. 13. 16. 2. Ec. 7.

26.

am See note on Mat.

26. 75.—P.

an ver. 33. 34. Col. 3. 9.

Zec. 8. 16. Ep. 4. 25.

at Mat. 26. 71. Mar. 14.

69. Jn. 18. 25.

au Mat. 26. 73. Mar. 14.

70. Jn. 18. 26.

av Jn. 1. 43. 44. ch. 13. 1.

Ju. 12. 6.

aw Mat. 26. 34. Mar. 14.

30. Jn. 13. 38. ver. 34.

ax Mat. 26. 75. Mar. 14.

72. Ps. 119. 59. 60. 130. 1.

41. 1. 1. 4. Ec. 7. 26. 15.

31. 18. Zec. 12. 10. 1 Co.

10. 12. 2 Co. 7. 10. 11. Is.

66. 2.

ay Mar. 14. 55-56. Mat.

26. 59-68. Jn. 18. 19-24.

az Mat. 26. 67. 68. Mar.

14. 65. 1 Pe. 2. 23. ch. 7.

10. 23. 11. Job 16. 10. Ps.

22. 6-21. 69. 1-21. Is. 50.

65. 2. 14. 11. Mi. 5. 1.

ba Mat. 27. 1. Mar. 15.

1. Is. 53. 3. Ps. 22. 12, 16.

21. 12. 13. 1. Ac. 4. 26-28.

bb Mat. 11. 4. 5; 16. 16;

26. 53. Mar. 14. 61. Jn. 1.

20. 49.

bc Is. 52. 13. Mat. 10. 16.

Ep. 5. 15. Job 5. 12. 13.

bd If I also ask you—

concerning the com-

mission, and tes-

timony of John (Mat.

21. 25), or how Mes-

siah could be both

David's son and Lord

(Mat. 22. 43), or which

of all the prophecies

has been left unful-

filled in my mighty

works—ye will pre-

tend ignorance, will

refuse to answer me,

and continue in your

unbelief.—C.

be Hereafter. Liter-

ally, 'From the now'

—from this very time.

—C.

bf Ps. 110. 1. Da. 7. 13.

14. Mar. 16. 19. Ac. 1. 11;

3. 21. He. 1. 3. 8. 1. ch. 21.

27. 1. Th. 4. 16. K. 1. 7. 13.

21. 20. 11. 12.

bg It is enough. Not

'they are enough'—

(which would have

approved of swords

in the literal and of-

fensive sense in which

the disciples un-

derstood our Lord's

but, 'it is enough'

that is, 'you have

said enough' to de-

monstrate your total

misapprehension of

my meaning, which,

in mercy to your

darkness of under-

standing and slow-

ness of apprehension,

I will take another

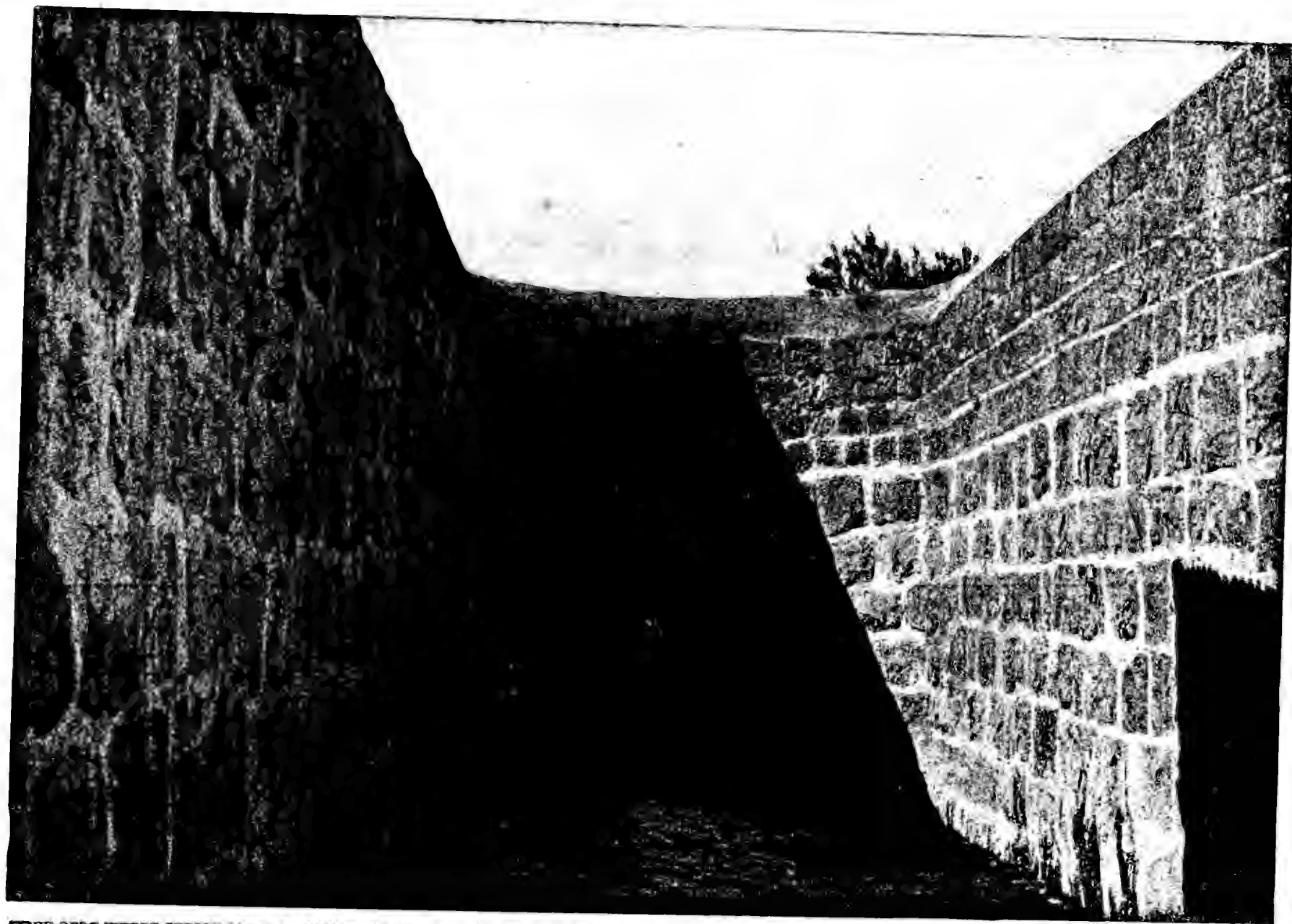
opportunity

means to rectify.—C.

and captains of the temple, and the elders, which were come to him, Be ye come out as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

54 ¶ Then^a took they him, and led him, and brought him into the high-priest's house. °And Peter followed afar off.



THE SPOT WHERE CHRIST PRAYED—GARDEN OF GETHSEMANE [LUKE, xxii:41].—
 The Garden of Gethsemane is enclosed by a wall. To the north of the Garden and outside of it there is a spot pointed out as the place where Christ uttered the last prayer. A lamp hangs here and burns all the day and all the night long. It is a sad and touching scene to stand in the presence of this place and to watch the reverent and

devoted saints stand and look upon it with sympathy and love. Many looking upon this scene do not pretend to conceal the tears which flow down their cheeks. This serves to bring before their imagination the agony and grief of the last hours of our Savior's life, when He uttered that last prayer for his disciples and for the world. Of Himself He never seemed to think; it was of those He came into the world to teach and redeem.

70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.⁶

71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

CHAPTER XXIII.

¹ Jesus is accused before Pilate, and sent to Herod. ⁸ Herod mocketh him. ¹² Herod and Pilate are made friends. ¹³ Barabbas is desired of the people, and is loosed by Pilate, and Jesus is given to be crucified. ²⁷ He telleth the women, that lament him, the destruction of Jerusalem: ³⁴ prayeth for his enemies. ³⁹ Is reviled by one of the malefactors, but confessed by the other. ⁴⁶ His death. ⁵⁰ His burial.

AND the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King.¹

3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him, and said, Thou sayest it.

4 Then said Pilate to the chief priests and to the people, I find no fault^a in this man.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod,³ who himself also was at Jerusalem at that time.

8 ¶ And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but he answered him nothing.

10 And the chief priests and scribes stood and vehemently accused him.

11 And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe,⁴ and sent him again to Pilate.

12 ¶ And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

13 ¶ And Pilate, when he had called together the chief priests and the rulers and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold I have found him guilty of nothing.

A.M. cir. 4037.
A.D. cir. 33.

⁶ Mar. 14.62-64. Mat. 26.64-66. Jn. 5.17; 10.30; 14. Ye truly say, that I am.

CHAP. XXIII.

^a ch. 22.66. Mat. 27. 2. 11-31. Mar. 15. 1-20. Jn. 18. 28-40; 19. 1-10. Ps. 2. 1-4. 22. 1-21; 3. 1; 59. 1-21. Ac. 2. 23; 4. 27; 28. 1 Th. 2. 15.

^b Zec. 11. 8. ^c ver. 5. 1 Ki. 18. 17. Jc. 38. 4. Ac. 16. 20, 21; 17. 6, 7; 24. 5. Jn. 18. 30; 19. 12, with Mat. 17. 25; 27; 22. 21. Mar. 12. 17. ch. 20. 25; 27. Ro. 13. 7.

¹ This was a deliberate falsehood. Our Lord's decision on the subject of allegiance to Cæsar was the very opposite of that here alleged. His kingdom, too, he had declared, was not of this world.

² Mar. 15. 2. Mat. 27. 11. Jn. 18. 33; 37. 1 Th. 6. 13.

³ Mat. 27. 18, 19, 24. Mar. 15. 10, 14. Jn. 18. 38; 19. 4, 6. He. 7. 26, 2. Co. 5. 21. 1 Pe. 2. 22, 24; 3. 18.

⁴ I find no fault. The Roman government now was too strong to be moved with jealousy our Lord's claim to be King of the Jews. Pilate, therefore, disregarded the imputed charge of rebellion against Cæsar. It is not improbable that Pilate was also moved by the sight of what he would consider fallen greatness. But, by whatever moved, his feelings were overruled by Providence to produce a judicial gentle testimony to the innocence of our Lord, and an abiding record of the injustice and cruelty of his persecutors.—C.

⁵ Ps. 37. 4. ⁶ Mar. 14. 12-25. Mar. 1. 14. Lu. 4. 16-44. Jn. 1. 43; 2. 1-11.

⁷ ch. 13. 1. Ac. 5. 37.

⁸ ch. 3. 19-7.9.

⁹ This was Herod Antipas, governor of Galilee, who had been headed John the Baptist, an Idumean by descent, but a Jew by proselytism, and who had now come, at the passover, to worship at Jerusalem.—C.

¹⁰ ch. 7. 9. Mat. 14. 1.

¹¹ Mar. 6. 14.

¹² Ki. 5. 11.

¹³ Is. 53. 7. Ps. 38. 13.

¹⁴ 15. 4. Mat. 7. 6; 10. 16.

¹⁵ Am. 5. 13. 1 Pe. 2. 23. Ps. 39. 1-9.

¹⁶ ver. 2, 5. Ge. 19. 9.

¹⁷ Ac. 12. 14; 18. 13; 24. 5.

¹⁸ Is. 49. 7; 53. 1. Ps. 22.

¹⁹ 60; 9. 20. Pr. 29. 12.

²⁰ Jn. 10. 5.

²¹ A gorgeous robe.

Rather, a white robe; for the word translated 'gorgeous' is applied by Polybius to the toga worn by such as were candidates for office at Rome, which is well known to have been always white. As a gift from Herod, it was intended to mock our Lord as a claimant of the kingdom; like the testimony of Pilate (ver. 4), it was converted by Providence into a second public attestation of our Lord's innocence.

—C.

²² Ac. 27. Ja. 4. 4. Ps. 83. 5, with ch. 12. 1.

²³ Mat. 27. 23. Mar. 15. 14. Jn. 18. 38; 19. 4.

²⁴ ver. 25.

²⁵ ver. 4. Da. 6. 4. Ac. 25. 16; 26. 31. Ps. 35. 7.

A.M. cir. 4037.
A.D. cir. 33.

has never given them cause of offence—what will they do to a nation who will provoke them by rebellion and every form of private and public criminality?—C.

² Nothing has been done to him by Herod as a preliminary punishment, showing that, in his estimation, he was 'worthy of death.'—C.

³ Or, by him.

⁴ Mat. 27. 20. Mar. 15. 15. Jn. 19. 1. Is. 53. 5.

⁵ Mat. 27. 15, with 26.

⁶ 5. Mar. 15. 6. Jn. 18. 39.

⁷ This release arose, not from any legal necessity, but merely from the custom of conceding an act of mercy to the popular will.—C.

⁸ Jn. 18. 40. Mar. 15. 11. Mat. 27. 20. Ac. 3. 14; 21. 40; 22. 22.

⁹ Mar. 15. 12. Mat. 27. 19, 20. Jn. 19. 12.

¹⁰ Jn. 10. 15. Mat. 27. 22, 23. Mar. 15. 14. Ac. 3. 15.

¹¹ See ver. 20.

¹² It is important to observe, that Pilate, for the third time, bears judicial Gentile witness to the innocence of our Lord; and the Jews are unable to reply with anything beyond popular clamour.—C.

¹³ ver. 5. 21. Ps. 22. 12, 16; 134. 14. 1.

¹⁴ Mat. 27. 24-26. Mar. 15. 15. Jn. 19. 16. Ex. 23. 2.

¹⁵ Or, assented.

¹⁶ Jn. 18. 40. Mar. 27. 16. Mar. 15. 7. Ac. 3. 14.

¹⁷ Pr. 17. 15. Is. 53. 29; 59. 14.

¹⁸ Mat. 27. 32. Mar. 15. 21. Jn. 19. 16, 17.

¹⁹ ver. 55; ch. 8. 22; 35.

²⁰ Mar. 2. 40. Mat. 27. 53.

²¹ That sex which first sinned, now adhered best to the Saviour from sin.

²² ch. 21. 23, 24. 19. 43.

²³ Mat. 24. 19. Mar. 13. 17, 19.

²⁴ The destruction of Jerusalem by the Romans occurred about forty years after this period, and doubtless many of those who now followed Jesus weeping perished in the terrible carnage which took place on the capture of the city.—P.

²⁵ Is. 5. 16. Ho. 10. 8.

²⁶ Re. 6. 16; 9. 6.

²⁷ Je. 25. 29. 1 Pe. 4. 17.

²⁸ Pr. 11. 31. Eze. 20. 47.

²⁹ 3. 4. Me. 3. 10; 12. 33.

³⁰ Jn. 15. 6. Jude 12. He. 8.

³¹ See note * in first column.

³² Is. 53. 12.

³³ Two others, malefactors. Rather, 'two others (who were) malefactors.'—C.

³⁴ Or, the place of a skull. He. 13. 12.

³⁵ Jn. 19. 17; 19. Mat. 27. 33. Mar. 15. 22, 27, 28.

³⁶ Is. 53. 12. Zec. 12. 10; 13.

³⁷ Ge. 50. 17. Mat. 5. 44. Ac. 7. 60. 1 Co. 4. 12; 2. 8. ver. 48. Ac. 2. 37; 38; 3. 17.

³⁸ Father, forgive them. This gracious prayer seems, first, to include the Roman soldiers, the chief agents in the crucifixion—then the thoughtless multitude, ignorantly acting under the undue public attestation of their rulers. Whether it included those rulers themselves, who, knowingly, and with malice, prepared, urged on the multitude that coerced Pilate, is not so evident. One thing, however,

and, lo, nothing worthy of death⁵ is done unto him.⁶

16 I^a will therefore chastise him, and release him.

17 (For^a of necessity⁷ he must release one unto them at the feast.)

18 And^b they cried out all at once, saying, Away with this man, and release unto us Barabbas:

19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pilate therefore, willing to release Jesus,^a spake again to them.

21 But^a they cried, saying, Crucify him, crucify him.

22 And^b he said unto them the third^a time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go.

23 And^c they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

24 And^d Pilate gave sentence^e that it should be as they required.

25 And he released unto them him^a that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

26 ¶ And^a as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

27 And there followed him a great company of people, and of women,¹ which also bewailed and lamented him.

28 But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.²

30 Then^t shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For^j if they do these things in a green tree, what shall be done in the dry?³

32 ¶ And^k there were also two others, malefactors,⁴ led with him to be put to death.

33 And when they were come to the place which is called Calvary,⁵ there they crucified him, and the malefactors, one on the right hand

35 ¶ And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ,^a the chosen of God.

36 And the soldiers⁷ also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the king of the Jews, save thyself.

38 And^a a superscription also was written over him, in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 ¶ And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40 But the other, answering, rebuked him, saying, Dost not thou fear God,^a seeing thou art in the same condemnation?

41 And^b we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.⁸

43 And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.⁹

44 ¶ And^a it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.²

45 And the sun was darkened, and the veil of the temple was rent in the midst.

46 ¶ And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

47 ¶ Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And^a all his acquaintance, and the women

A. M. cir. 4037.
A. D. cir. 33.

Mat. 27. 39-43.
Mar. 15. 20-22. Ps. 22. 6-8.
12-17; 35-37; 59-7-12.

Is. 42. 1-3.
The Roman soldiers 'mocked him,' out of contempt for the Jewish nation, and official loyalty to their emperor, whose sovereignty they thought was insulted by our Lord's claim upon the throne of David.

Ps. 60. 21. Mat. 27. 34. 48. Mar. 15. 23, 36. Jn. 19. 29.

Jn. 19. 19-22. Mat. 27. 37. Mar. 15. 26. with Ac. 4. 12. Jude 3. Mar. 16. 15. 15. 45. 22.

Ch. 12. 34-36. Mar. 15. 32. Mat. 27. 44. 2 Ch. 28. 25. Je. 5. 3.

Le. 19. 5. 11. Jos. 7. 19. Ps. 36. 1.

Je. 5. 3. Ps. 51. 4. Da. 9. 7. Je. 3. 19. Eze. 16. 63.

Ro. 10. 10. ch. 12. 8. 1 Pe. 1. 19. 2. Ca. 5. 10. 2 Ps. 106. 45. Ro. 10. 9. 10. Jn. 20. 28. Phi. 3. 9. ch. 18. 13, 38. 39. 2 Ti. 1. 18. 4. 8.

Jn. 18. 36; 17. 2. Ps. 110. 1. He. 1. 3. 8. 1; 10. 13.

See note below. Ro. 5. 20. 21. 2 Co. 5. 8. Phi. 1. 23.

2 Co. 5. 11. 2. 4. Re. 2. 7. 1. 6. heaven.

Am. 8. 9. Mat. 27. 45. 49. Mar. 15. 33-38.

Or, land. See note on Jn. 19. 14. -P.

Ex. 26. 31. 2. Ch. 2. 14. Mat. 27. 50-53. Mar. 15. 38. Ep. 2. 14-18. He. 6. 19. 10. 19. 2 Co. 3. 14. 16. Jn. 14. 16.

Mat. 27. 46, 50. Mar. 15. 34, 37. Jn. 19. 30.

Ps. 31. 8. 1 Pe. 2. 23. Ac. 7. 59. He. 9. 14. Phi. 2. 8.

Mat. 27. 54. Mar. 15. 39. ver. 34. Ac. 2. 37. ch. 18. 13.

Mat. 27. 55, 56. Mar. 15. 40, 41. ch. 8. 2. ver. 27. 55. Job 19. 13. Ps. 38. 11; 142. 4.

Matthew and Mark state that both the thieves reviled Jesus when on the cross, Mat. 27. 44. Mar. 15. 32. Luke says 'one of the malefactors' railed on him; but that the other rebuked the scoffer. Both narratives are doubtless correct. At first the two joined the crowd in their seemingly taunts; but one of them, when he saw the meekness of the sufferer, when he heard his words of love and pity, and when he witnessed the events which occurred, was convicted of Christ's divinity, was humbled by a sense of his own sin, and was constrained in penitence and faith to utter the prayer, 'Lord, remember me when thou comest in thy

A. M. cir. 4037.
A. D. cir. 33.

kingdom. The prayer was heard; and the thief on the cross was an example, but the only one found in Scripture, of a sinner saved in the hour of death. None need despair; and yet one should venture to delay the salvation of their souls - P.

Mat. 27. 50-51. Mar. 15. 42-47. Jn. 19. 38-42. 1 Co. 1. 26. Ps. 22. 23. Is. 53. 12. 1 Ti. 5. 22. Ep. 5. 11. 1 Pt. 1. 12. -C.

ch. 2. 25. 38. Mar. 15. 43. Is. 8. 17; 25. 9. Ge. 49. 28. Ps. 50. 5. La. 3. 25. 2 Ps. 112. 40; 27. 59. 60. Mar. 15. 40. Jn. 19. 38. 41. Is. 53. 9. with 2 Ki. 13. 21.

Mat. 27. 62. Mar. 15. 42.

The preparation, both for the sabbath and for the grand festival which was celebrated on the fifteenth day of the month, Le. 23. 7. -C.

The sabbath drew on. That is, it was approaching sunset, when the day commenced, according to the Jewish method of computation, Ge. 1. 5. -C.

ch. 8. 2; ver. 49. Mat. 27. 61. Mar. 15. 45. ch. 24. 10.

Jn. 19. 35. 2 Ch. 16. 14. Mar. 16. 7. ch. 24. 1.

Ex. 20. 8-10; 31. 12; 35. 2. Is. 56. 2, 4, 5, 13, 14. Je. 17. 24. 25. 5. See note on Mar. 16. 1. -P.

CHAP. XXIV.

Mat. 28. 1-8. Mar. 16. 1-8. Jn. 20. 1-10. ch. 23-56.

Mat. 27. 66; 28. 2. Mar. 15. 46; 16. 4. Jn. 20. 2.

Jn. 20. 2, 6, 7. Mar. 16. 5-7. Mat. 28. 5-7. Jn. 20. 20. Ge. 1. 5. 2 Ti. 1. 15. Jos. 5. 13. Ac. 10. Da. viii. x. Zec. i. vii.

Two men. Two angels in human form. -C.

Two angels are here mentioned; the English version says 'stood by them,' but the original merely signifies 'appeared to them,' without determining in what attitude. Mark mentions only one angel, who sat 'by the right side' of the tomb, ch. 16. 5.

Matthew also mentions one, who sat on the stone which he had rolled away from the door. The full account may be that they saw one angel outside who followed them in; they saw another inside on entering; and Luke, without stating the whole fact, mentions the two as 'appearing to them.' -P.

Or, him that liveth. Re. 1. 18. He. 7. 8. 1 Ti. 1. 17.

that followed him from Galilee, stood afar off, beholding these things.

50 ¶ And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just:

51 (The same had not consented to the counsel and deed of them;) he was of Arimathea, a city of the Jews: who also himself waited for the kingdom of God.

52 This man went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was the preparation,³ and the sabbath drew on.⁴

55 ¶ And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments; and rested the sabbath-day, according to the commandment.⁵

CHAPTER XXIV.

1 Christ's resurrection is declared by two angels to the women that come to the sepulchre. 9 These report it to others. 13 Christ himself appeareth to the two disciples that went to Emmaus: 36 afterwards he appeareth to the apostles, and reproveth their unbelief: 47 giveth them a charge: 49 promiseth the Holy Ghost: 51 and so ascendeth into heaven.

NOW upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

2 And they found the stone rolled away from the sepulchre.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments.²

5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen: remember

could work miracles, why did he not acknowledge him to be the Messiah? Because he attributed his admitted power of working miracles not to the power of God working in attestation of his divine commission, but to his knowledge of mere natural causes, and superior skill in some occult philosophy, such as the Egyptians and Persian magi were supposed to possess. Thus the Pharisees had also admitted his marvellous power, yet rejected his claims to be Messiah, because they attributed his miracles to Beelzebub. In all this, Herod and the Pharisees erred alike in looking merely at the miracles, and disregarding the prophecy by which they were preceded—which preceding prophecy is essential to the evidence of a divine commission, Re. 19. 10. C.

Ver. 33. Calvary. A little hill north-west of Jerusalem, in Hebrew called Golgotha, the place of a skull, from its resemblance, as is supposed, to a human skull. Calvary is derived from the Latin *calvaria*, bald. Some have described it as a public cemetery; but the Jews called it *Calvary*, from its being the place of execution.

REFLECTIONS.—Sinners often presumptuously charge their own faults upon Jesus and his faithful servants; and many cement their friendship by contempt of him. How strong is the power of prejudice against him! It undervalues and derides him, because he will not gratify curiosity or answer unreasonable demands; it forms the falsest accusations; it prefers every temporal interest, or even a base malefactor, lust, or devil, to him—indignant that he should reign or have any honour in the world. Yea, often they who seem convinced of his excellency, through importunity and carnal fear, or other similar temptations, violate all the bonds of

the darkened sun, the quaking earth, and the rent veil, concur to attest his Messiahship!

CHAPTER XXIV. Ver. 26. 'Ought he not to have suffered,' in obedience to the divine will, in manifestation of eternal love, in fulfilment of all prophecy (Ge. 3. 15; Ps. 22. 1, &c.; Is. 50. 6; 53. 1, &c.; Da. 9. 26), and to respond to all the types by which he was represented in the history of providence and Mosaic sacrifices.

Ver. 30. The similarity of the expression and of the act to those of the original institution of the Lord's supper, seems to indicate that it was here again celebrated by our Lord as introductory to drawing the attention to the new covenant.

how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And⁷ they remembered his words,

9 And⁸ returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It⁴ was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles.

11 And¹ their words seemed to them as idle tales, and they believed them not.

12 ¶ Then² arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves,⁴ and departed, wondering in himself at that which was come to pass.⁵

13 ¶ And,¹ behold, two of them went that same day to a village called Emmaus,⁶ which was from Jerusalem about threescore furlongs.⁷

14 And they² talked together of³ all these things which had happened.

15 And it came to pass, that, while¹ they communed together and reasoned, Jesus himself drew near, and went with them.

16 But² their eyes were holden,⁸ that they should not know him.

17 And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was Cleopas,⁹ answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was¹⁰ a prophet mighty in deed and word before God and all the people:

20 And¹ how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he¹¹ which should have redeemed Israel:¹² and, beside all this, to-day is the third day since these things were done.

22 Yea,¹³ and certain women also of our company made us astonished, which were early at

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A.M. cir. 4037.
A.D. cir. 33.

24 And¹ certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.

25 Then he said unto them, "O fools, and slow of heart to believe all that the prophets have spoken!

26 Ought² not Christ to have suffered these things, and to enter into his glory?

27 And³ beginning at Moses, and all the prophets, he expounded unto them in all the scriptures the things concerning himself.²

28 And they drew nigh unto the village whither they went: and he made as though he would have gone further.³

29 But they⁴ constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

31 And their eyes⁵ were opened, and they knew him; and he vanished⁴ out of their sight.

32 And they said one to another, Did not our heart⁶ burn within us, while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And⁷ they told what things were done in the way, and how he was known of them in breaking of bread.

36 ¶ And⁸ as they thus spake, Jesus himself stood in the midst of them,⁹ and saith unto them, Peace be unto you.

37 But¹⁰ they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, "Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold¹¹ my hands and my feet, that it is I myself: handle me, and see; for a spirit¹² hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he showed them his hands and his feet.

41 And while they yet believed not for joy, and wondered, he said unto them, "Have ye here any meat?

42 And they gave him a piece of a broiled

Scriptures:

to that the denial of

Christ's death and

glory in the Old Tes-

tament is henceforth

nothing less than a

denial of his own

teaching.—P.

1. ver. 12, Jn. 20, 3, 10.

2. Ga. 3, 1; 1c. 5, 11.

3. Is. 50, 6; 52, 13-15;

119; Ps. xlii, xlii, lxxix.

4. Phil. 2, 11; He. 2, 8-10;

1, 3; 22, 23; 12, 2, 1 Pe. 1,

3, 11; Ac. 17, 3, ver. 46.

5. Ge. 2, 15; 22, 18; 26,

4; 49, 10. Ex. xxv.—xxx.

xxxv.—xl. Le. i.—xvi.

Nu. 21, 9; De. 18, 15, 18

Ps. lxxviii, lxxviii, lxxviii.

ixxi, xlv, cxxxii, Is. 7,

14; 9, 6; 7, 35; 3, 8; 11, 1-

10; 42, 1-7; xlii, lili, lili.

16; 23, 5; 30, 31; 31, 22;

33, 15; 16, Eze. xxxiv.

Da. 2, 44; 9, 24-27; Mt. 5,

2-4; Zec. 3, 8; 6, 12, 13;

13, 7; Mal. 3, 1; Hag. 2,

7, ver. 44. 1. Jn. 1, 45. Ac.

3, 22; 10, 43; 26, 22.

2 See note * in first

column.

3 This was not dis-

simulation, but what

every rule of ordi-

nary civility requires

for a mere travel-

ler he had no right to

intrude upon them.—C.

4 Ge. 2, 2; 3, 1; Ki. 4,

8; 5, 16. Ac. 10, 15; He.

13, 2. Mar. 6, 48. Ge. 32,

20.

5 Ch. 9, 16. Mat. 14, 19.

1 Ti. 4, 5. Ac. 27, 35.

6 ver. 16. Jn. 20, 16.

7 He vanished.—He

became invisible to

them, either miracu-

lously, or by sudden-

ly withdrawing dur-

ing the paroxysm

of their surprise.—C.

8 Or, ceased to be

seen of them.

9 1c. 20, 31; 5, 16; 23, 29.

10 Job 23, 12. Jn. 6, 63. Ps.

39, 3; 104, 34.

11 Jn. 20, 19, 26. Ac. 1,

13.

12 1 Co. 15, 5.—Mar. 16,

7, with ch. 22, 54-62.

13 Mar. 16, 10-13. Jn.

20, 10. Mar. 28, 9, 10.

14 Mar. 16, 14-18. Jn.

20, 19-23. Mat. 10, 13; 28,

9, ch. 5. 1 Co. 15, 5, 7.

15 Most probably by

miraculously open-

ing and shutting the

door as the angel did

(Ac. 5, 19, 23; 12, 10), the

door of the house

being doubtless se-

cretely being shut, as

John records, for fear

of the Jews, Jn. 20, 19.

—C.

16 Mat. 14, 26. Mar. 6,

49. Ac. 12, 9.

17 Ps. 42, 5; 114, 3-5. Is.

41, 10, 14. Re. 1, 17, 18.

Jn. 1, 1.

18 Jn. 20, 20, 27. 1 Jn. 1,

1. Ps. 103, 12, 13.

19 A spirit.—A mere

disembodied spirit.

—C.

20 The joy of the re-

surrection prevented

them from leisurely

examining the evi-

dence of its certainty.

—C.

21 Jn. 21, 5, 10, 13. Ac.

10, 41. ver. 30, 35, with

Ge. 45, 26.

22 Mat. 16, 21; 17, 22;

23; 20, 18, 19. Mar. 8, 31;

9, 31; 10, 33. ver. 6, 7, ch.

9, 2; 18, 18, 30, 32, 28.

Ac. 3, 18; 13, 2; 23, 31. 5,

2. Hag. 2, 7. Zec. 9, 9; 13,

7. Mal. 3, 1; 4, 2. See

on ver. 27. Ps. xxii, cx.

Jn. 16, 1, 14, 5.

23 As in Ge. 3, 15. Is.

liii. Da. 9, 20. Ho. 6, 2.

Ps. xlii, 16, 10, 16. C.

—The Jews classified

the whole of the

books of the Old Tes-

tament under three

heads or divisions—

The Law, including

the Pentateuch; The

Prophets, including

Joshua, Judges, Sa-

muel, Kings, and all

the other books of the

Scriptures;—

that he laid out be-

fore them. This gen-

eral



EMMAUS—SHOWING WHERE CHRIST MADE HIMSELF KNOWN TO HIS DISCIPLES AFTER THE RESURRECTION. [Luke, xxiv:13.]—The Emmaus represented in the picture is one of the villages making special claim to be the place where Christ made himself known, after his resurrection, to his disciples. The particular Emmaus given in the above illustration is about five miles from Jerusalem, on the road to Jaffa. There are some noble old olive trees here,

and there is an air of repose and restfulness about the place which somehow falls into line with our feelings as to the kind of place Emmaus ought to be. The village is built up near the top of the hill and in quietness and grace conforms very well to the beautiful and divine life that was made known to the disciples, in the breaking of bread, in this immediate locality.

in the prophets, and in the psalms, concerning me.

45 Then ¹opened¹ he their understanding, that they might understand the scriptures,

46 And said unto them, ²Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And³ that repentance and remission of sins should be preached in his name ⁴among all nations, beginning at Jerusalem.

48 And⁵ ye are witnesses of these things.

49 ¶ And, behold, I send ⁶the promise of my Father upon you:² but tarry ye in the city of

A.M. cir. 4037.
A.D. cir. 33.

A.M. cir. 4037.
A.D. cir. 33.

¹ Ac. 16. 14. 1 Co. 2. 13. Mat. 13. 11. 2 Co. 4. 6. Ps. 119. 105.

² By expounding the Scriptures, and by putting forth the power of his Spirit to enlighten their dark hearts, until they comprehended their meaning.—C.

³ See on ver. 26, 27, 44. Ps. 22. 7-10; 10. 8-11. 15. 33. 3. 5. Ac. 2. 25. 4. 12; 13. 35. 17. 1. 1. Pe. 1. 3.

⁴ Zec. 12. 10. Mat. 9. 13. Ac. 2. 38; 3. 26; 13. 38; 5. 31. 1. Jn. 2. 21; 1. 7. Re. 1. 5. 6.

⁵ Ps. 2. 6, 8; 22. 22, 27; 110. 2. Is. 2. 2-4; 11. 10; 28. 16. 40. 9; 49. 1. 6, 22. 53; 12; 52. 15; 59. 19, 20. 50. 5; 61. 1. 23. Je. 31. 33. 34.

⁶ Da. 7. 14. 2. 44. Joel 2. 32. Mal. 1. 11. Mat. 8. 11, 12.

⁷ Jn. 15. 27. Ac. 1. 8, 22; 10. 39. 41. 1. Jn. 1. 2, 3.

⁸ Joel 2. 28. 15. 44. 3. 4. Pr. 1. 23. Eze. 36. 27. Jn. 14. 16. 26. 25. 26. 27. 14. Ac. 1. 4. 8. 11. Ga. 3. 14.

⁹ The promise of my Father¹ was the Holy Ghost.—P.

¹⁰ Mat. 21. 1. Mar. 11. 1. Ac. 1. 10-12.

¹¹ He led the disciples out from Jerusalem, over the Mount of Olives, as far as to Bethany—not into the village, nor beyond it, but to some spot on the hill-side near it. The exact spot is unknown. It could not have been, as tradition holds, the top of the mount, for that was not half-way to Bethany.—P.

¹² Ge. 27. 4. 48. 9; 49. 28. Ps. 72. 17. Ep. 1. 3.

¹³ Mar. 16. 19. Ac. 1. 9.

¹⁴ He. 1. 3; 4. 14. Ep. 1. 12. He. 1. 3; 4. 14. Ep. 1. 12.

¹⁵ Mat. 28. 9, 17.

¹⁶ Ps. 90. 11; 149. 2. Jn. 14. 31. Mat. 28. 20.

Jerusalem, until ye be endued with power from on high.

50 ¶ And he led them out as far ¹as to Bethany,³ and he lifted up his hands, and ²blessed them.

51 And it came to pass, while he blessed them, he ³was parted from them, and carried up into heaven.

52 And⁴ they worshipped him, and returned to Jerusalem with ⁵great joy:

53 And were continually in the ⁶temple, praising and blessing God. Amen.

⁷ Mat. 28. 9, 17. ⁸ Ps. 90. 11; 149. 2. Jn. 14. 31. Mat. 28. 20. ⁹ Continually in the temple. That is, at all proper times of worship or discourse.—C. ¹⁰ Ac. 1. 45, 47; 15. 42.

without asking God's blessing on them, or returning him thanks for them, or without attempting to hold fellowship with Jesus in them. Astonishingly great is our Redeemer, in whom all the oracles of God are YEA and AMEN, to his glory. Endearing is his love that blesses his people, notwithstanding their manifold in-

firmities, and gives them his Spirit to qualify them for every trial or service to which he calls them. In abundant grace he began his work of pardon and conversion upon them who had just imbrued their hands in his blood. Delightful was his departure, blessing his disciples; and exalted and glorious is his dignity in heaven.

O that my heart and eye, my faith and hope, could closely follow him—looking after him, adoring him, blessing God for him, depending on him for all necessary blessings, and longing to be with him, that when he appears the second time, without sin, it may be unto my salvation.

CONCLUDING REMARKS ON THE BOOK OF LUKE.

There can be no doubt that Luke was that "beloved physician" who forsook a respected and lucrative profession to become the companion of Paul in persecution and poverty (Col. 4. 14; 2 Ti. 4. 11; Phile. 24). The prescription which Paul gives to Timothy (1 Ti. 5. 23), for his health's sake, was most probably suggested by Luke: the Spirit of God thereby honouring the medical profession in the person of a godly physician. By some he is supposed to have been the unnamed disciple that accompanied Cleophas to Emmaus (ch. 24. 13, 18), and that, from modesty, he

has suppressed his own name, as he has also done in the Acts of the Apostles, which internal evidence and history concur in ascribing to him. But whether he accompanied Cleophas or not, is a matter alike uncertain and unimportant.

The authenticity of Luke's Gospel is evidenced even by those called apostolic fathers; and its special value consists in the amount of events and discourses which he minutely records, and which are not contained in the other evangelists, as may be seen by reference to the introductory observations. C.

THE GOSPEL ACCORDING TO SAINT JOHN.

John, the writer of this Gospel, and of three short epistles, was originally a fisherman; who, being called to be one of Christ's disciples, became his peculiar favourite. Living long after the other apostles, when the church was first plagued with the denial of our Saviour's essential Deity, he aims more expressly to establish that fundamental article of the Christian religion, and to manifest the inexcusableness of the Jews in rejecting him. What he relates in his Gospel is generally new, and related by none of the other evangelists: viz. John Baptist's directing his disciples to Christ, ch. i.; Christ turning water into wine; purging the temple of fraudulent merchants, ch. ii.; healing the nobleman's son, ch. iv.; and the infirm man at the pool of Bethesda, ch. v.; the blind man at the pool of Siloam, ch. ix.; and his raising Lazarus from the dead, ch. xi. But he especially sets before us his divine discourses—with Nicodemus, touching the new birth, ch. iii.; with the Samaritan woman and his disciples, ch. iv.; with the Pharisees, concerning his equality with the Father in Godhead, working, and worship, ch. 5. 18, 21, 23; with the Capernaumites, concerning himself as the bread of life, ch. vi.; with the Jews, touching his power over the Sabbath-day, and to save sinners, ch. vii.; and his being the Light of the world, the Son of the Father, and teacher of that truth which alone could render them free from the bondage of Satan, sin, and death, ch. viii.; and the chief and divine Shepherd of God's chosen people, ch. x.; and with his disciples, for their direction and comfort, at his last supper, ch. xiii.—xvi.; and his prayer to his Father, ch. xvii., &c.

[According to all antiquity this Gospel was written after the other three, and several years after the war with the Romans, that had terminated in the destruction of Jerusalem and the dispersion of the Jews. It is remarkable that he alone records the name of the disciple who smote Malchus with the sword; for Peter was now beyond the reach of his enemies, and that as Lazarus had, most probably, now also returned to his rest, he alone records his resurrection, which the others had omitted for fear of incensing the Jews, who had purposed to put him to death. It is also remarkable that he alone records his resurrection, which the others had omitted for fear of incensing the Jews, who had purposed to put him to death. It is also remarkable that he alone records his resurrection, which the others had omitted for fear of incensing the Jews, who had purposed to put him to death.]

love and devotion seems to have gained for him a still closer intimacy. He lay on Christ's bosom at supper; he followed him to the judgment-hall and the cross; he received from him, as the highest token of confidence and affection, the charge of Mary his mother. John had opportunities of witnessing Christ's power and glory, of seeing the depths of his love, of learning the mysteries of his nature, of observing the results of his work, such as were enjoyed by no other man. It is to this intimate communion of the beloved disciple with the loving Saviour we owe the development of those sublime truths set forth in this Gospel. It is to his profound veneration for, and appreciation of, every word that fell from Christ's lips, we are indebted for those long discourses which this Gospel alone contains. While the other disciples were attracted by his miracles, parables, and prophecies, John's philosophic mind was impressed by the mystery of his deity; by the depths of his wondrous love in assuming our nature and bearing our sin; by the triumphs of his work, in giving light to a dark, and life to a dead world; by the glories of the union established between him and his church, by the promise of the Comforter.

Such was John's training. From the moment he turned away from the Baptist, he seems never to have left the Messiah's side. He took supreme delight in the contemplation of his person and nature. He hung on every word that fell from his lips. He tried to fathom every truth embodied in his discourses. After Christ's death, too, John doubtless heard from Mary many of those displays of wisdom, power, and grace divine which the holy child had displayed from infancy to manhood, and which, as we are told, she 'treasured up in her heart.' John was taught as never man was taught.

The object of the other evangelists was mainly to give a history of our Lord; John's object was mainly to develop his theological system. The synoptists enunciated doctrines, but they did so from a historical point of view; John, on the other hand, narrated incidents, but he did so from a doctrinal point of view. The discourses of our Lord which he reports are all developments of the most sublime and profound doctrines. In this Gospel there is no biography of Jesus, properly so called; 'but there is, in historical form, a representation of the Christian faith, in relation to the person of Christ as its central point; and in this representation there is a picture, on the one hand, of the antagonism of the world to the truth revealed in him; and on the other, of the spiritual blessedness of the few who yield themselves to him as the Light of life.' P.]

CHAPTER I.

1 The divinity, humanity, and office of Jesus Christ. 15 The testimony of John. 39 The calling of Andrew, Peter, &c.

IN the^a beginning¹ was the Word,² and the Word was³ with God,³ and the Word⁴ was God.⁴

2 The same was in the beginning with God.

3 All^a things were made by him; and without him was not any thing made that was made.

4 In^a him was life; and the life^a was the light of men.

5 And^a the light shineth in darkness; and the darkness comprehended it not.⁵

6 ¶ There¹ was a man sent from God, whose name was John.

7 The^a same came for a witness, to bear witness of the Light, that all men through him might believe.

8 He^a was not that Light, but was sent to bear witness of that Light.

9 That^a was the true Light, which lighteth^a every man that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He^a came unto his own,⁷ and his own received him not.

12 But^a as many as received him, to them gave he power⁸ to become the sons of God, even to them that believe on his name:

13 Which^a were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.⁹

14 ¶ And^a the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

A. M. CIR. 4000.

CHAP. I.

a Ge. 1.1. Ps. 2.7. Pr.

8.22-31. Col. 1.16, 17.

1 In the beginning.

This phrase is taken

from the first verse

of Genesis, and signi-

fies at the creation of

all things.—C.

d Re. 19.13. 1 Jn. 1.1.

2; 5.7. He. 1.3. ch. 3.14.

2 The Word. Not

the word spoken or

written, for (ver. 1.14)

this WORD became

flesh. See 1 Jn. 1.1, 2; 5.

7. Re. 1.2, 9; 19.11, 16.

That it is spoken of

Christ is further evi-

dent from Lu. 1.2. Ac.

20. 32. He. 4.12. 2 Pe. 3.

5.—C.

c Pr. 8.30. ch. 17.5.

Zec. 13.7.

3 As the WORD

was with GOD, the

term 'God' must here

signify God the Fa-

ther.—C.

d ch. 10.30, 33. Phil. 2.

6. He. 1.3-8. 1 Jn. 5.

7, 30. Tit. 2.13. Ro. 9.5.

15, 9, 6.

4 The Word was

God. He was not

made God, as he was

made flesh (ver. 14),

but was essentially

and eternally God.

Not one God with

another God, but one

person with another

person in one God—

head or communion

of divine and uncre-

ated attributes.—C.

e Ps. 33.6. ver. 10. Ep.

3.9. 1 Co. 8.6. Col. 1.16.

17. He. 1.12. ch. 5.17, 19.

Re. 4.1.

f ch. 5.26, 6.13; 12.50.

g n. 5.11. Col. 3.3. 4.

Ga. 2.20.

h ch. 8.12; 9.5; 12.46.

Is. 42.6, 7; 49.6.

i ch. 3.19. Ro. 1.19.

He. 1.1. Ro. 8.7. Ep. 5.

8.1. Co. 2.14.

k See note * in

second column.

A. D. CIR. 27.

l Mal. 3.1; 4.5, 6. Is.

40.3-6. Mat. 23.13, 14.

Mar. 1.1-11. Lu. 1.1, 10.

ch. 3.22-35; 33, 35. Ac.

13.24, 25; 19.3, 4. ver. 33.

m Mal. 3.1. Is. 40.3-9.

Mat. 3.1. Mar. 1. Lu. 1.

1.16, 17; 7.7. See on

ver. 6.

n ver. 20; ch. 3.28. Ac.

19.4.

o ver. 4. 5, 7, 8; ch. 8.

12, 19. 51, 40. Is. 49.6; 42.

6, 7; 28.26-29. Lu. 2.32. 1

Jn. 2.8, 25. 20. Mal. 4.2.

p Which lighteth

—which shines upon,

and so renders visi-

ble the moral good or

evil of every man, Lu.

11.30.—C.

q He. 1.1. 3.1. 2. Ep. 3.

9. Col. 1.16, 17.

r ver. 5. Is. 53.1-3. 1

Pe. 2.21.

A. M. CIR. 40-31.

A. D. CIR. 27.

tain a narrative of

the revelation of the

Word to man, as Im-

manuel.—God with

us.—God incarnate.

—P.

z ver. 1. Mi. 5.2. Pr. 8.

22-30. ch. 17.5; 8.58. Is.

5.6. Col. 1.17.

a Col. 1.19; 2.9, 10, 19.

ch. 15.1-5; 3.34; ver. 14.

17. Ep. 1.3-7.

b Ex. xx.10. De. xxxi.

Col. 2.17. He. 1.1-3. Ps.

85.10. Ro. 5.21.

1 The law—that

condemns in the moral,

and merely typi-

fies in the ceremonial.

—Grace, that par-

dons and saves.—

Truth, that reveals the

types or shadows.—

C.

c Ti. 6.16. 1.7. ch. 5.

37. 1 Jn. 4.9, 12. Mat. 11.

27; 17. Lu. 10.22. ch. 6.

46; 14.9. Ex. 33.20. De.

4.12. Is. 48.17; 61.1. Je.

31.34.

A. D. CIR. 29.

d ch. 5.33. Lu. 3.15.

ch. 28.26. Ac. 13.24.

25; 19.4.

e Not 1 Ki. 17.1, but

Mal. 4.5. Mat. 11.14; 17.

10-11.

f Or, a prophet. De.

18.15-18, with Mat. 11.

9-11.

g ch. 3.28. Is. 40.3.

Mat. 3.3. Mar. 1.3. Lu.

3.4. ver. 15. Mal. 3.1, 4.5.

h Lu. 7.30. Ac. 23.8;

26.5. Phil. 3.5, 6.

i Pharisees—who,

believing the resur-

rection, were the only

persons disposed to

ask the question.—C.

j Da. 9.25, 26. 1 Ki. 17.

1. Ki. 2.11. De. 18.15-

18.

k Mat. 3.11. Mar. 1.

7. Lu. 3.16. Ac. 1.5; 11.

16; 19.40; 23.15.

l ver. 20. 1 Co. 2.14.

Mat. 3.11. Ac. 19.4; 13.

25. ver. 15, 18; 30; ch. 3.

28-29; 5.33.

m House of pas-

sage, Jos. 3.17. Ju. 7.

24. ch. 10.40.

n The true reading

is Bethany, which ap-

pears to have been a

village on the east

bank of the Jordan,

nearly opposite the

site of Jericho.—P.

o ver. 6. Ex. 12.3. Is.

23.7. 1. Re. 5.6; 5.1.

Pe. 1.19; 2.24. He. 9.12.

14. Ac. 8.23; 13.39. 1 Jn.

1.7; 2.3; 3.8.

p Or, beareth, He.

9.28.

q See ver. 15, 18, 27;

ch. 3.28-36. Lu. 3.16.

r These five verses

exhibit the WORD—

the Logos, in his na-

ture. He is (1) Eter-

cometh after me is preferred before me: for^a he was before me.

16 And^a of his fulness have all we received, and grace for grace.

17 For^b the law¹ was given by Moses, but grace and truth came by Jesus Christ.

18 No^c man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

19 ¶ And^d this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet?² And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He^e said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24 And they which were sent were of the Pharisees.³

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not^a that Christ, nor Elias, neither that prophet?

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethabara⁵

cometh a man which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

35 ¶ Again, the next day after, John stood, and two of his disciples;

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is, by interpretation, A stone.

43 ¶ The day following, Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him,

A.M. cir. 4033.
A.D. cir. 29.

o Lu. 1.80; 2.39, 51.
p Lu. 1.16, 17, 76-79.
Mat. 3.14, 4, 5, 6. Is. 40.3.
q Mat. 3.16. Mar. 1.10. Lu. 3.22.
r ch. 3.34.
s Mat. 3.11. Lu. 3.16.
22. Ac. 1.5, 24. Joel 2.28, ch. 3.34. Pr. 1.22-24.
t ver. 6-8, 18. Mat. 3.17, 2. Pe. 1.17, 1. Jn. 5.20.
u Mat. 11.2. Mat. 3.16.

7 It appears from ver. 41 that one of the two was Andrew: the other is not named, but there can be little doubt it was John himself.—P.
v ver. 29. Is. 42.1; 65.1, 2. He. 3.1.
x Ro. 10.17. Mat. 4.18, 15, 55, 10, 11.
y Lu. 18.41. Mat. 7.7.
z Or, abidest.
a ch. 6.37. Is. 55.1, 6. Re. 22.17.

8 Two hours before night. [About four o'clock in the evening. C.]

a ch. 6.8. Mat. 4.18; 10.2.

b Ps. 2.2. Da. 9.25. Is. 61.1, 11, 12.

c Or, the Anointed. 1 Sa. 2.10. Ps. 2.7; 89.20; 84.9. Da. 9.24-26. ch. 4.25.

d Or, Peter, Mat. 10.2; 16.18.

e Is. 65.1, 1. Jn. 4.19.

f Mat. 4.19, 21; 9.9; 16.24.

g Mat. 11.21. Mar. 6.45; 8.22. Lu. 9.10. ch. 12.21.

h Nathanael—supposed to be the same as Bartholomew, who is always classed with Philip in the list of the apostles, Mat. 10.3; Mar. 3.18. Lu. 6.14.—C.

i Ge. 3.15. 22.18; 49.10. De. 18.15-18. 2 Sa. 7.12. Is. 7.14; 9.6; 42.1-7; xlix. lili. Je. 23.5, 6; 31.23. Ez. 1.7, 22.1, 27.34. 23.40; 37.24. Da. 9.24-26. Mi. 5.2. Zec. 6.12; 9.9. Mal. 3.14, 2. See on Lu. 24.27, 44.

k Mat. 23. Lu. 2.4. 39, 51; 24.19.

l Or, Bartholomew, ch. 2.2. Mat. 10.3.

m ch. 7.41, 42, 52. Lu. 4.29.

n Nazareth was proverbially contemptible; but the question of Nathanael most probably arises from recollecting that the prophet Micah had assigned to Bethlehem the honour of being the birth-place of Messiah—thence naturally supposed to be also his residence, Mi. 5.2.—C.

o ch. 4.39, 1 Th. 5.21.

p ch. 9.9; 5.2, 28, 29. Ps. 32.1, 11, 15.

q Nathanael was a native of Cana of Galilee, ch. 21.2. His name is only twice mentioned in Scripture, and as it is here closely with Philip, and as Philip and Bartholomew are generally classed together, there is a strong probability that Nathanael and Bartholomew were names of the same person.—P.

r Woman was no name of disrespect, but a name of truth, without flattery.—What have I to do with thee in this matter?—leave it to me when my hour is come—when all their wine is so exhausted that there can be no question about the reality of my miraculous power.

A.M. cir. 4033.
A.D. cir. 29.

l Ps. 139.1, 2.
m ch. 1.14; 3.16; 20.28, 29. Ps. 20.7. 1 Th. 6.17. Re. 17.12. Mat. 14.33; 16.10; 57.11. ch. 6.69.
n See note * in first column.
o Mat. 13.12; 25, 29; 14. xxviii. Ac. 1.12.
p Gr. Amen, amen Only Christ, who is truth itself, uses this phrase, ch. 3.3, 5.
q Ez. 1.1. Ge. 28.12. Da. 7.9, 10. Mat. 4.11. Lu. 22.43; 24.4. Ac. 1.10, 11. 1 Th. 3.10, 2 Th. 1.7. Jude 14.
r Mat. 16.13. Da. 7.13. Ps. 80.17. Zec. 13.7. Is. 7.14. He. 2.11, 14, 10.

CHAP. II.

a ch. 1.43.
b Jos. 19.28. ch. 4.46.

1 Cana of Galilee, situated on a low hill on the side of a rich upland plain, about seven miles north of Nazareth. It is now ruined and deserted.—P.

c Mat. 11.19. Lu. 7.34. He. 13.4.

d Ez. 10.19. Is. 24.11.

e The marriage-feast lasted seven days; and this want, most probably, occurred at an advanced period of the feast; or from the large number of disciples that accompanied Jesus.—C.

f ch. 7.3, with Lu. 2.35. Mat. 3.17.

g ch. 19.26. De. 33.9.

h See note * in first column.

i Jos. 22.24. Ju. 11.12. 2 Sa. 16.10; 19.22. 2 Ki. 3.13. De. 33.9.

j ch. 7.6. Ec. 3.1-11.

k Lu. 5.6. Ex. 23.21. De. 5.32; 12.32.

l Mar. 7.2-4. Mat. 15.23-25.

m Whether a firkin be about eight gallons of wine measure, I know not.

n Ec. 9.7.

o Ro. 13.7.

p Perhaps a Levite who was chaplain to them.

q ch. 7.17. Ps. 119.100.

r Ge. 43.34. Ca. 5.1.

s Ps. 104.15. Pr. 9.2.

t ch. 1.50, 51, 14; 3.2; 14.11. Ps. 90.16, 17; 102.16.

u It is not improbable that the only wine miraculously produced was the quantity drawn, the contents of the vessels still remaining water—thereby rendering the miracle so much the more palpable.—C.

v 1 Jn. 5.13.

w See note * in first column.

x Mat. 4.13; 11.23. Lu. 4.14; 31.10, 15.

y Cana was among the mountains, Capernaum on the shore of the Sea of Galilee, which has a depression below the level of the ocean of about 700 ft. The evangelist is therefore minute and accurate in his description when he says that Jesus went down.—P.

z Mat. 12.46; 13.57. ch. 7.5.

a Cousins.

b Ex. 12.6-14; 23.14-17; 24. De. 16.1. Nu. 28.16. Lu. 2.41.

c ver. 23; ch. 5.1, 6, 4; 11.55.

d This was the first passover after our Lord's baptism, and

thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

CHAPTER II.

1 Christ turneth water into wine, 12 departeth into Capernaum, and to Jerusalem, 14 where he purgeth the temple of buyers and sellers. 19 He foretelleth his death and resurrection. 23 Many believed because of his miracles, but he would not trust himself with them.

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there.

2 And both Jesus was called, and his disciples, to the marriage.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do it.

6 And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim.

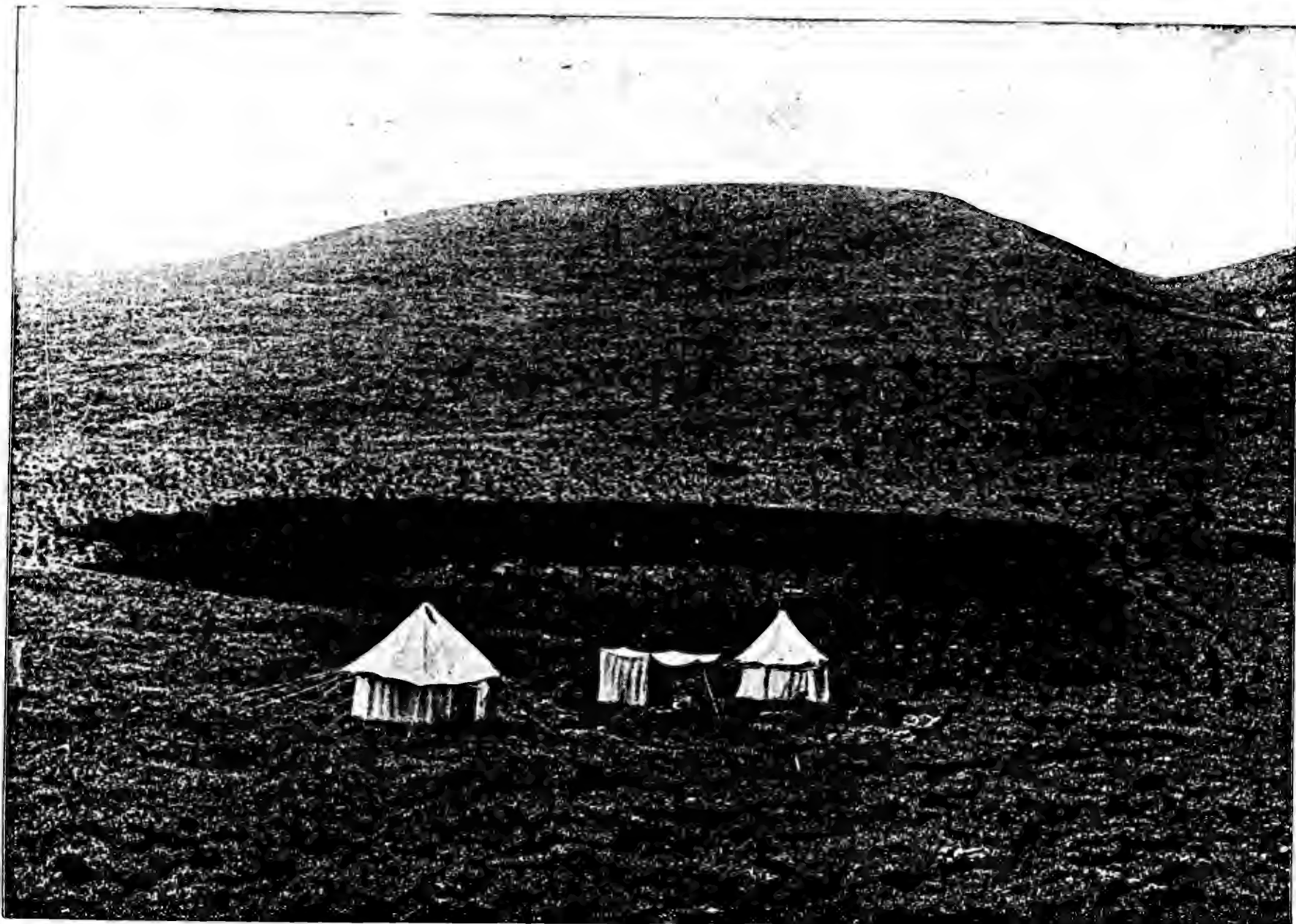
8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

12 ¶ After this he went down to Capernaum, he, and his mother, and his brethren,



OUR CAMP—KHAN JUBB YUSEF. [John, ii:12.]—"After this he went down to Capernaum, he and his mother, and his brethren and his disciples, and they continued there not many days." The artist and the writer left Capernaum about 12 o'clock, noon, and reached this place about half-past two. We passed over between Capernaum and Khan Jubb Yusef, the roughest road, perhaps, on earth. Our dragoon said it was called the devil's backbone. Yet it is the old caravan road from

Egypt to Damascus, and has been traveled in all ages. On the last ridge, just before we reach Khan Jubb Yusef, we had our last glimpse of the Sea of Galilee and our first full view of Mount Hermon. Khan Jubb Yusef means the Inn of Joseph's Well, for there is a tradition among the Mohammedans that here Joseph's brethren threw him into the well. There is no doubt but that our Savior often retired into these wild and lonely regions for meditation and prayer.

14 And found in the temple those that sold oxen² and sheep and doves, and the changers of money sitting:

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

18 ¶ Then answered the Jews and said unto him, What sign shonest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, Destroy³ this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six⁴ years was this temple in building, and wilt thou rear it up in three days?

A.M. cir. 4034.
A.D. cir. 30.

3 Mat. 21. 12. Mar. 11. 15. 16. Lu. 19. 45. 46. De. 14. 23. 26.

2 According to Josephus, there were ordinarily at the passover 250,000 sacrificed victims, so that the market must have been very great; and as the priests sold licenses to the vendors, this profanation must have been a large source of their revenue.—C.

4 Pr. 25. 3. Zec. 4. 6. Ps. 93. 5. 1 Co. 5. 7.

5 1 Ti. 6. 9. 10. Mat. 21. 13. Mar. 11. 17. Lu. 19. 46. 15. 56. 7. Je. 7. 11.

6 Ps. 69. 9. 119. 139. Re. 2. 2.

7 ch. 6. 30. Mat. 12. 38. 16. 1. Mar. 8. 11. Lu. 11. 29. 1 Co. 13. 22.

8 Mat. 26. 61; 27. 40. Mar. 14. 58; 15. 29. 2 Co. 5. 1. He meant their putting him to death, 1 Co. 15. 34.

9 The rebuilding of this temple was commenced by Herod the Great, sixteen years before our Lord's birth. He began to preach the kingdom of God in his thirtieth year, which gives the exact amount, forty-six, and fixes this cleansing of the temple at the beginning, as that of Matthew and Mark was certainly at the close of his ministry.—C.

10 Ep. 2. 21. 22. 1 Co. 3. 16. 19. 2 Co. 6. 16. Col. 2. 7. He. 8. 2.

11 He had pointed to his body, laying the emphasis on the word *that*, intimating that then, as in a temple, dwelt the fullness of the Godhead.—C.

12 Ps. 17. 10. 15. 53. 8. Mat. 12. 40. 16. 21; 17. 23; 20. 19. Ac. 2. 25; 13. 32. 34; 26. 22.

13 Lu. 24. 8, 25, 26, 44. 45. Ch. 14. 26.

14 Mat. 13. 5, 6, 20, 21. ch. 6. 14. Ac. 8. 13.

15 Pr. 14. 15. Mat. 10. 16.

16 Mat. 9. 4. Mar. 2. 8. Lu. 5. 22. ch. 16. 30; 6. 64. Sa. 16. 7. 1. Ch. 28. 9; 29. 17. Je. 12. 10. Ac. 1. 24.

17 Re. 2. 21. He. 4. 13.

18 The meaning is that those referred to were astonished at his miracles, and had consequently some vague belief in his divine power and mission. But their faith was not true. Our Lord knew this. He read their hearts, and therefore would not treat or receive those men as genuine disciples.—C.

A.M. cir. 4034.
A.D. cir. 30.

1 Ep. 2. 21. 22. 1 Co. 3. 16. 19. 2 Co. 6. 16. Col. 2. 7. He. 8. 2.

2 He had pointed to his body, laying the emphasis on the word *that*, intimating that then, as in a temple, dwelt the fullness of the Godhead.—C.

3 Ps. 17. 10. 15. 53. 8. Mat. 12. 40. 16. 21; 17. 23; 20. 19. Ac. 2. 25; 13. 32. 34; 26. 22.

4 Lu. 24. 8, 25, 26, 44. 45. Ch. 14. 26.

5 Mat. 13. 5, 6, 20, 21. ch. 6. 14. Ac. 8. 13.

6 Pr. 14. 15. Mat. 10. 16.

7 Mat. 9. 4. Mar. 2. 8. Lu. 5. 22. ch. 16. 30; 6. 64. Sa. 16. 7. 1. Ch. 28. 9; 29. 17. Je. 12. 10. Ac. 1. 24.

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12 Ps. 17. 10. 15. 53. 8. Mat. 12. 40. 16. 21; 17. 23; 20. 19. Ac. 2. 25; 13. 32. 34; 26. 22.

13 Lu. 24. 8, 25, 26, 44. 45. Ch. 14. 26.

14 Mat. 13. 5, 6, 20, 21. ch. 6. 14. Ac. 8. 13.

15 Pr. 14. 15. Mat. 10. 16.

16 Mat. 9. 4. Mar. 2. 8. Lu. 5. 22. ch. 16. 30; 6. 64. Sa. 16. 7. 1. Ch. 28. 9; 29. 17. Je. 12. 10. Ac. 1. 24.

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20 He had pointed to his body, laying the emphasis on the word *that*, intimating that then, as in a temple, dwelt the fullness of the Godhead.—C.

21 Ps. 17. 10. 15. 53. 8. Mat. 12. 40. 16. 21; 17. 23; 20. 19. Ac. 2. 25; 13. 32. 34; 26. 22.

22 Lu. 24. 8, 25, 26, 44. 45. Ch. 14. 26.

23 Mat. 13. 5, 6, 20, 21. ch. 6. 14. Ac. 8. 13.

24 Pr. 14. 15. Mat. 10. 16.

25 Mat. 9. 4. Mar. 2. 8. Lu. 5. 22. ch. 16. 30; 6. 64. Sa. 16. 7. 1. Ch. 28. 9; 29. 17. Je. 12. 10. Ac. 1. 24.

26 Re. 2. 21. He. 4. 13.

27 The meaning is that those referred to were astonished at his miracles, and had consequently some vague belief in his divine power and mission. But their faith was not true. Our Lord knew this. He read their hearts, and therefore would not treat or receive those men as genuine disciples.—C.

28 Ep. 2. 21. 22. 1 Co. 3. 16. 19. 2 Co. 6. 16. Col. 2. 7. He. 8. 2.

29 He had pointed to his body, laying the emphasis on the word *that*, intimating that then, as in a temple, dwelt the fullness of the Godhead.—C.

30 Ps. 17. 10. 15. 53. 8. Mat. 12. 40. 16. 21; 17. 23; 20. 19. Ac. 2. 25; 13. 32. 34; 26. 22.

31 Lu. 24. 8, 25, 26, 44. 45. Ch. 14. 26.

32 Mat. 13. 5, 6, 20, 21. ch. 6. 14. Ac. 8. 13.

33 Pr. 14. 15. Mat. 10. 16.

34 Mat. 9. 4. Mar. 2. 8. Lu. 5. 22. ch. 16. 30; 6. 64. Sa. 16. 7. 1. Ch. 28. 9; 29. 17. Je. 12. 10. Ac. 1. 24.

35 Re. 2. 21. He. 4. 13.

36 The meaning is that those referred to were astonished at his miracles, and had consequently some vague belief in his divine power and mission. But their faith was not true. Our Lord knew this. He read their hearts, and therefore would not treat or receive those men as genuine disciples.—C.

37 Ep. 2. 21. 22. 1 Co. 3. 16. 19. 2 Co. 6. 16. Col. 2. 7. He. 8. 2.

38 He had pointed to his body, laying the emphasis on the word *that*, intimating that then, as in a temple, dwelt the fullness of the Godhead.—C.

39 Ps. 17. 10. 15. 53. 8. Mat. 12. 40. 16. 21; 17. 23; 20. 19. Ac. 2. 25; 13. 32. 34; 26. 22.

21 But he spake of the temple of his body.
22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them: and they believed the scripture, and the word which Jesus had said.

23 ¶ Now when he was in Jerusalem at the passover, in the feast-day, many believed in his name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them, because he knew all men,⁶

25 And needed not that any should testify of man: for he knew what was in man.

CHAPTER III.

1 Christ teacheth Nicodemus the necessity of regeneration. 14 Of faith in his death. 16 The great love of God towards the world. 18 Condemnation for unbelief. 23 The baptism, witness, and doctrine of John concerning Christ.

THERE was^a a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2 The same came to Jesus by night,¹ and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do

and follow him. It is habitual not transient fellowship with him that will supply the need and satisfy the desires of real believers. Acquaintance with him is the best answer to all prejudices and objections against him. They who find him cannot but exult in their acquisition. And great is the honour to have his attestation of our secret devotion and universal integrity.—Our views of his glory are but beginning and will be for ever on the advance. And angels and men will eternally behold, and increasingly admire and serve him, in his kingdom above.

CHAPTER II. Ver. 1. *The third day from that on which Jesus had departed from Bethany 'beyond Jordan,' not Bethany near Jerusalem (so called according to high authority of MSS.), but called Bethabara, ch. 1. 28 of the received text.* There is no difficulty in concluding that both names may have been given to the same town. C.

Ver. 9. *Order of the feast.* Some think the chief guest; others, the chief domestic who, in either capacity, did not sit at table, but attended to the supply of the others. That an evidently poor family had not any chief domestic to preside, appears probable: the ruler was therefore a friend, as his familiarity with the bridegroom seems to imply, one part of whose duty was to taste the wine, and then send it to the guests. C.

Ver. 15. *He drove them all*—that is, the dealers, whom he expelled merely by authoritative injunction, ver. 16, the cattle only he would drive with the scourge. These dealers, being very unpopular because of their extortions, and conscious that they were profaning the temple and violating the law, and seeing Jesus which otherwise their avarice and self-interest would have prompted them to resist. It is, moreover, not improbable that there was something so commanding in our Lord's manner, and in his character for working miracles, which must by this time have become public, that the most reluctant felt compelled to yield implicit obedience.—*Note.* It is matter of question whether our Lord cleansed the temple once or twice. Matthew (ch. 21. 12) and Mark (ch. 11. 15) certainly record such a clearing; and near the end of his ministry, which same act some think John has also recorded, without reference to order of time. The narratives, however, are accompanied by such notes of difference as seem clearly to indicate two distinct cleansings—the one at the opening, the other at the close of our Lord's ministry. See note on ver. 20. C.

REFLECTIONS.—Happy are those weddings which are directed by Christ's law, graced with his presence, and ratified by his blessing! With innocent pleasures friends may feast together, if they act as under his eye. Religion requires us not to be unsocial, but to rejoice with them.

tions of himself, in providence or revelation, have been duly discerned or improved; and when, in the fulness of time, he manifested himself in human nature, preaching the gospel, and working miracles among the Jews his peculiar people, most of them wilfully rejected him, and refused to acknowledge him as their Creator and Saviour. But to all such, whether Jews or Gentiles, as heartily received him by faith as their Redeemer, Prophet, Priest, and King, he bestowed the dignified right and privilege of being the real children of God; all of whom, without any influence of natural descent, ceremonial law, or any external aid, seek a supernatural habit or principle of grace which, exercised in them, disposes them to every good word and work. 14, 16–18. And in order to effect these grand designs of our redemption, the eternal Son of God assumed our nature, in its debased appearances, into a personal union with himself; and therein, in all his fulness of Godhead, for a season dwelt among us men, particularly us disciples, as JEHOVAH did in the cloud of glory which covered the mercy-seat, full of infinite grace and kindness to men, and of all necessary blessings, to be freely communicated to them. All the laws, promises, types, and prophecies were fulfilled in him; and we, in his doctrine, miracles, transfiguration, resurrection, and ascension, by faith steadfastly considered and admired these glorious perfections, becoming him as one with, and in an inconceivable and unparalleled manner begotten by, his eternal Father; and out of his fulness of divine perfections and communicative blessings, who is infinitely preferable to John the Baptist, all of us believers, great and small, have, do, and shall receive all spiritual blessings, multiplied one upon another, according to our capacities and wants, and answerable, in nature and kind, to our faith in Jesus Christ.—Far superior to Moses, who delivered the laws of God to the Jews in a manner suited to their circumstances, in a ministration of condemnation, and in obscure types, which could not make the worshippers perfect, Jesus has brought in the richest and plainest discoveries of God's love and grace, in which all the ancient types and predictions have their full accomplishment. And being himself the beloved and only begotten Son of God, intimately acquainted with all his excellencies and purposes of grace, he alone was fit for this work, and he both

are many plants, and a barren waste into which there is made out of it a complete transplantation, so that they, at last, answer to each other, plant for plant. C.

Ver. 18. *No man hath seen God at any time.* God being infinite in being and perfections, can never be perfectly seen by any finite creature. For though the Shekinah, or other visible manifestation of his presence, has been or may be seen, still that manifestation is not God.—*Declared him.* Educated him, brought him out to the eye of the spirit in all his perfections, purposes, promises, and works of grace, providence, and final judgment. C.

Ver. 21. John replies in the sense intended by the questioner, and denies that he is Elias in resurrection flesh. When our Lord affirms that John was Elias, Mat. 11. 14, he speaks in the sense of Elias, 'that prophet' foretold by Moses, De. 18. 15. It cannot be translated 'a prophet,' for John was even more than a prophet, Mat. 11. 11. C.

Ver. 25. The Jews were accustomed to baptize heathen proselytes, but never without an order from the Sanhedrim, or great civil and ecclesiastical council, or before three magistrates or doctors of the law: they therefore very naturally feel jealous of John, who not only baptized without their authority, but baptized Jews themselves, contrary to the practice of the Pharisees. C.

Ver. 29. *Behold the Lamb.* The lamb was the first sacrifice on record, Ge. 4. 4; a lamb was also the daily sacrifice in the temple. It therefore furnished an appropriate title for him who came 'to put away sin by the sacrifice of himself,' He. 9. 26.—*Take away the sin of the world.* Rather, 'who is taking away,' by first bearing our sins in his own body, and finally to the cross, 1 Pe. 2. 24, whereby he finished the transgression, made an end of sins, and brought in everlasting righteousness, Da. 9. 24. 'The world' of Jew and Gentile, wherein the sacrifice of Christ differed from those of the law, which were appointed exclusively for the Jews. C.

Ver. 47. *Behold an Israelite indeed.* Jacob obtained the name of Israel after wrestling in prayer with the Angel of the Covenant, Ge. 32. 24, 28; and it seems most probable that Nathanael, when 'under the fig-tree,' ver. 48, had been similarly engaged.—*In whom is no guile,* no deceit in purpose or word, grace having already so purified his heart. C.

Ver. 51. The allusion seems evidently to the ladder of Jacob's vision, Ge. 28. 12, and the meaning, that Christ is the only medium of communication between earth and heaven.—*Angels ascending*—bearing the spirits of departed believers, Lu. 16. 23.—*Descending*—to minister to the heirs of salvation, He. 1. 14. C.

REFLECTIONS.—Infinite and divine are the glories of our Mediator! He is the eternal God, equal with his Father; he is the Creator of all things, and the original source of all light, life, and honour, in the world.—Marvellous is his person as God-man, and full of grace and truth for our supply! His divine nature puts the most wonderful dignity upon his condescension, and on his offering himself a sacrifice to pardon

these miracles that thou doest, except God be with him.

3 Jesus answered and said unto him, 'Verily, verily, I say unto thee, Except a man be born again,³ he cannot see the kingdom of God.⁴

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born again.⁵

8 The wind⁶ bloweth where it listeth, and thou hearest the sound⁷ thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?

13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.⁸

14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 For God so loved the world, that he gave his only begotten Son, that whosoever be-

A.M. cir. 4034.
A.D. cir. 30.A.M. cir. 4034.
A.D. cir. 30.

c ver. 5, 11; ch. 5, 10, 24, 25; 6, 26, 32, 47, 53; 8, 34, 51, 58; 10, 1, 7, 12, 24; 13, 16, 20, 21, 38; 14, 12, 16, 20, 27. See ch. 1, 15, 16, 27. ch. 1, 13, Jan. 1, 18, 1 Pe. 3, 23. Eze. 36, 26, 27. Co. 5, 17. Ga. 6, 15. Ep. 2, 1, 5, 10, 1 Jn. 2, 29; 3, 9, 18, 2, 5.

8 Or, from above. 18, 1 Jn. 3, 9, 15, 18. Nicodemus, as a Jewish ruler and rabbi, appears to have gone to Christ for the simple purpose of receiving intellectual instruction. He addressed him as a teacher—a teacher who had manifestly received a divine commission. Our Lord went to the root of the matter at once. Mere teaching would not do—something higher than knowledge was required—new life was the first grand requisite for Nicodemus, and for every sinner.—P.

ver. 3, Mar. 16, 16. Ac. 2, 38, 15, 44, 3, 4, 4, 22. 36, 25, 27. Tit. 3, 5, 7, 1. Pe. 1, 2, 3, 3, 1. Ro. 8, 2, 1. Co. 2, 12. Mat. 3, 11. Ep. 5, 26.

8 Lu. 10, 42, 13, 3, 5, 24. 1 Co. 2, 14. Ro. 8, 5, 6. A Lu. 17, 20, 21. Ro. 14, 17. ch. 18, 39. Re. 21, 8, 27, 12, 14, 15.

1 Jn. 14, 4. Ro. 8, 1, 13. Ga. 5, 17, 24, 1 Co. 15, 47, 2 Co. 5, 17.

6 Or, from above. 1 Co. 2, 11. Zec. 6, 6, ver. 3. Or, spirit, Eze. 37, 9, ch. 20, 22. Ac. 2, 27, 4, 31. Ec. 1, 5. Mat. 20, 15, 1 Co. 2, 11, 12, 11.

7 Even as the natural man hears the sound of the wind, so the man who is 'born again' hears the word of the Spirit, 1 Jn. 5, 6, 9.—C.

1 Lu. 1, 34. ch. 6, 52, 60; ver. 4, 1 Co. 2, 14. Mat. 13, 25, 1 Co. 1, 26, with Eze. 11, 19; 36, 26, 27.

1 ver. 32; ch. 1, 18; 7, 16; 8, 28; 12, 49; 14, 24. 1 Jn. 1, 1, 3.

8 Is. 53, 1, 3; 49, 7, 16, 2. Mat. 23, 37. ch. 1, 11, 15, 45, 2 Co. 4, 4, ver. 32. 1 Co. 3, 1, 2. He. 5, 11, 12.

9 De. 30, 12. Pr. 30, 4. Mat. 11, 27. ch. 1, 18; 6, 33, 38, 51, 62, 16, 28. 1 Co. 15, 47. Ep. 4, 9, 10.

8 See note * below. 9 Nu. 21, 9. ch. 8, 28; 12, 39; 33. Mat. 26, 54. Lu. 9, 22; 17, 25; 24, 7, 26, 45. 1 Co. 1, 23, 24. Ga. 6, 14.

1 Is. 45, 22, ver. 36; ch. 1, 12, 11, 25, 26; 6, 37, 40, 47, 20, 31. He. 7, 25. Ac. 8, 37.

2 1 Jn. 4, 9, 10, 19. Ro. 5, 8, 9, 10, 1, 30.

3 God so loved—that whosoever believeth (and not otherwise) should not perish.—C.

1 Is. 45, 22; 55, 1, 7. Mar. 16, 15. Lu. 2, 10, 11; 19, 10.

Alford well remarks on this verse—

All attempts to explain away the plain sense of this verse are futile and ridiculous. The Son of man, the Lord Jesus, the Word made flesh, was in, came down from, heaven, and was in heaven (heaven about him, heaven dwelling on earth, ch. 1, 52) while here, and ascended up into heaven when he left this earth; and by all these proofs, speaking in the prophetic language of accomplished redemption, does the Lord establish that he alone can speak of heavenly things to men, or convey the blessing of the new birth to them.—P.

ch. 12, 47. Lu. 9, 56. ch. 5, 45; 8, 16; 9, 39; 14, 61. 4, 42; ver. 30, 1 Jn. 14, 14. Mat. 18, 11; 1, 21; 20, 28. Is. 42, 6, 7, 49, 6, 8.

1 To condemn—to deliver over to punishment, but that the world (even every believer in the world (ver. 36), Gentile as well as Jew), through him might be saved.—C.

ver. 36; ch. 5, 24; 6, 40, 47; 20, 31. Ro. 8, 1, 33. Mar. 16, 16. 1 Jn. 5, 10, 13. He. 3, 19; 4, 1, 3; 10, 26, 31; 12, 25, 27.

ch. 1, 4, 5, 9, 11; 8, 12, 37. Ro. 1, 32. 2 Pe. 2, 3, 5, 5, 20, 30, 9, 12, 2 Co. 4, 3, 4, ch. 15, 22, 24.

2 This is the condemnation. Not the punishment merely, but the principle upon which judgment is pronounced against unbelievers.—C.

Job 24, 13, 17. Pr. 4, 18, 19. Am. 5, 10. 2 Ti. 4, 3. Ac. 13, 45. Ep. 5, 13.

Or, discerned. 21 Jn. 1, 6, 18, 8, 20, ch. 5, 39. Ac. 7, 11; 13, 47, 48.

GA. 5, 22, 24. Ep. 5, 8. Phil. 1, 6; 2, 12, 13, 15. 26, 12. 2 Pe. 1, 10, 10, 3 Jn. 11.

4 Country places, ch. 2, 13. ch. 4, 1, 2. c Ge. 14, 18; 33, 18. 1 Sa. 9, 4.

5 Much water. Rather, 'many streams.'—d Mat. 3, 5, 6. Mar. 1, 4, 5. Lu. 3, 3, 7.

6 Mar. 4, 12, 14, 3. Lu. 3, 20, 20, 27, 9.

7 Mar. 7, 3, 4. He. 9, 10, with Mat. 3, 11; i.e. Whether John's baptism the legal and Pharisaical purifications, most effectually purged away sin.

7 Ec. 4, 4. Job 2, 3, 3, 4. 4, 5. Nu. 11, 28. 1 Co. 3, 4. A Mat. 3, 11, 12, ch. 1, 7, 15, 26, 27, 29, 36.

1 ver. 22; ch. 4, 1, 2. J Ps. 65, 2, 15, 45, 23. A He. 5, 4. Ja. 1, 17. 1 Co. 2, 12, 14, 7, 15, 10.

7 Or, take unto himself. 1 ch. 1, 20, 27, 30, 15. Mat. 3, 11; 4, 4, 5. Mat. 3, 11, 12; 11, 10, 10. Mar. 1, 2, Lu. 1, 17, 13, 16.

lieth in him should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.³

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

22 After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and was baptized.

23 And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.

24 For John was not yet cast into prison.

25 Then there arose a question between some of John's disciples and the Jews about purifying.⁶

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

27 John answered and said, A man can receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which stand-

n Ca. 3, 11; 4, 8-12; 5, 1, 2, 12, 2, 2, Eze. 16, 8. Mat. 22, 2. 2 Co. 11, 2. Ep. 5, 25, 27. Re. 19, 7; 21, 9. Ho. 2, 19, 20.

divine ordinances, without injuring civil property.—He knows what is in man, and can overawe the spirits of his most powerful and presumptuous enemies. And he had a sovereign power over his own natural life, as God equal with his Father. Alas! how ill understood, much hated, or but feignedly believed, are his words of truth! Corrupt hearts little relish reforming authority. Even believers slowly comprehend the nature of Christ's kingdom. And sometimes it is not till long after they are heard that divine truths are remembered, understood, and believed. There is great need to avoid trusting in men, and to be careful whom we take for our friends. And studiously should we beware of hypocrisy, as Jesus hath an exact knowledge of our

so often, must be still sinful, and so unfit for fellowship with God. But whoever has by choosing Christ a principle of grace and holiness, working by the Holy Ghost, in all the powers of his soul, and acts accordingly, is made meet for the enjoyments and duties of the gospel state, and for the inheritance of the saints in light.—Nor is it any wonder that you cannot conceive how the Holy Ghost enlightens, quickens, and sanctifies the souls of men, when you cannot even account for the causes and motions of the wind. 11-13. My forerunner and the prophets, and especially I, my Father, and the blessed Spirit, speak and attest what we understand and know to be certainly true: but through blindness

and who even now is still there, in respect of his divine nature? 14-17. And yet that divine person the Messiah must be put to an ignominious death, in order to his bringing about the salvation of sinners; for as Moses lifted up the brazen serpent on a pole in the wilderness, as God's ordinance for effectually healing all the Israelites who had been mortally bitten by the fiery serpents, and looked on it for a cure, so the Messiah, who appears in the likeness of sinful flesh, though noly, harmless, and undefiled, must be lifted up on the cross, and afterwards exalted in heaven, and exhibited as God's ordinance in the gospel, for sinners to look to, by faith, for salvation; that every one of

eth and heareth him, rejoiceth greatly because of the bridegroom's voice: 'this my joy therefore is fulfilled.

30 He^r must increase, but I *must* decrease.

31 He^r that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And^r what he hath seen and heard, that he testifieth; and no man receiveth his testimony.⁸

33 He that hath received his testimony 'hath set to his seal that God is true.

34 For^a he whom God hath sent speaketh the words of God: 'for God giveth not the Spirit by measure *unto him*.

35 The^r Father loveth the Son, and hath given all things into his hand.

⁸ Ps. 45:7. Is. 11:2-5; 59:21; 61:1-3. Col. 1:19; 2:3, 9. ch. 1:14, 16. Ep. 4:7.
^a Ps. 67; 49:6, 8; 53:12. Ps. 2:8; 89:27. Da. 7:14. Mat. 11:27; 28:18. ch. 5:22; 17:2; 13:3. He. 2:8, 9.

soever gives us God's free gift offered in the gospel, and depends on him for salvation, might not perish in his sins, however great or many, but obtain an everlasting life of holiness and happiness. For God sent not his Son into the world to pass and to execute a sentence of condemnation upon all others beside you Jews, as many of you think, but that persons of all nations may be really saved from sin and misery, and blessed with everlasting holiness and happiness. 18-21. And every one, Jew or Gentile, who believes on Christ, as freely offered in the gospel, is freed from the condemning sentence of God's law; but whosoever rejects or neglects him remains under the curse; yea, his guilt is increased, and his sentence of condemnation fixed and extended, through his rejecting the only Saviour and salvation by unbelief. And this will peculiarly aggravate the sin and misery of many, that, when blessed with the clearest light of the glorious gospel, they, both Jews and Gentiles, through attachment to their own corrupt courses, will prefer their vain traditions, superstitious and idolatrous notions and worship, to it. For every one that is resolved to adhere to his sins heartily hates the truths of divine revelation, which oppose and condemn them, stifles convictions, and shuns the light of that knowledge which presents his darling corruptions in their shameful, hideous, and dangerous forms; but an upright saint, who practises whatever divine truths he knows, is sincerely willing to be tried to the utmost, and to know the whole of the divine will, that his whole conduct, being regulated thereby, may evidently appear the effect of God's regenerating power, and the fruit of vital union and communion with him, and may tend to his glory. 27-30. Both Jesus and myself have our whole commission and success from God; nor can any receive our plain instructions without being enlightened and enabled by God. I appeal to you that I openly declared I was not the Christ, but only his *forerunner*, to prepare the nation for the manifestation of himself. As his *friend*, I have laboured to gain sinners to him, the glorious *Bridegroom* of his church; and I exceedingly rejoice to hear and see them following after and cleaving to him, whose property they are. For it is necessary that the manifestations of his glory, and the number of his disciples, should so continue and increase, that there will be no more use for me as his forerunner. 31-34. I, and every one of the ancient prophets, are but earthly in our origin and frame, and cannot of ourselves speak of divine things but in a weak, gross, and earthly manner; but he, being the Lord from heaven, and endowed with the Spirit of God, can

grace and glory, that he may judge and subdue the world, and distribute blessings among all people. Whosoever therefore receives his doctrine, and believes on him as the Son of God and Saviour of sinners, hath already in himself the beginnings, securities, and foretastes of eternal life, which may certainly issue in the complete enjoyment of it; and whosoever wilfully and finally rejects him lies under the most awfully righteous justice of God, which shall certainly be completed fully to the uttermost, and for ever.

Ver. 2. This case of Nicodemus is recorded chiefly for the exposition of the new birth from above; but also for the encouragement of timid believers who, in fear of men's ridicule or displeasure, have not obtained full courage to follow conscience, and openly avow their profession of truth and godliness. But 'him that was weak in the faith' Christ received without reproach, and treated with tenderness; let 'them that are strong' go and do so likewise.¹ C.

Ver. 5. *Except a man be born of water and of the Spirit.* If this be spoken of what Bloomfield, Valpy, and others call 'baptismal regeneration,' then what availed the promise to the penitent thief? and what is the condition of myriads of the children of believers dying in infancy who were never baptized? Should not the passage rather be translated, 'Except a man be born of water, even of the Spirit,' of which water was the scriptural emblem? see Is. 44:3; Eze. 36:25-27. And this translation is in perfect accordance with that of many passages exactly similar in construction—such as 1 Co. 12:13; 2 Co. 1:3; Ep. 5:5; Tit. 2:13; Jn. 4:9. See Middleton on *Gr. Art.* ch. ii. pp. 83, 84; ch. iii. p. 93. This translation seems absolutely confirmed by our Lord's immediate reference of this new birth (see ver. 6), not to water at all, but entirely to the Spirit. See Mat. 3:11, where 'water' and 'fire,' as here 'water' and 'Spirit,' denote one thing. C.

Ver. 12. *Earthly things.* Things that have earthly similitudes, and that take place visibly on the earth.—*Heavenly things.* These are: (1) The incarnation and mission of the Son, ver. 13. (2) The crucifixion, and salvation by faith, ver. 14, 15. (3) The eternal and gratuitous love of God, &c., ver. 16. (4) The condemnation of unbelievers, ver. 19. C.

Ver. 13. *No man hath ascended up to heaven.* Moses merely ascended to the top of Sinai—Elijah was taken up—but he that 'came down' is the Word that 'was God,' who 'became flesh' (ch. 1:14), and 'dwelt among us' as 'Son of man.'—*Which is*, rather, 'who is being, in heaven,' whose proper dwelling-place is heaven, in 'the glory he had with the Father before the world was.' C.

Ver. 23. *Enon.* A town on the west of Jordan, fifty-four miles north-east of Jerusalem, and situated in the district of Samaria. No vestige of its ruins is now to be found. C.

REFLECTIONS.—The miracles of Christ were manifestly divine, and his doctrines plain and important. He was ready to cure the most inexcusable ignorance, and to instruct by night such as were ashamed to own him by day. Infinitely important is the doctrine and experience of the Spirit's gracious implantation of new habits or principles of holiness in our nature, when we choose Christ as our Savior. Yet, alas! how many ministers and others are totally ignorant of it, and prejudiced against it! And because their carnal

A.M. cir. 4034.
A.D. cir. 30.

6 Lu. 2:10, 11, 29.
9 Is. 9:7; 52:13. Da. 2:35, 44. Phil. 4:8, 9.
7 ch. 1:38, 42. Ep. 1:20, 21. 1 Co. 15:47. Mat. 28:18. Phil. 2:9-11, with ch. 1:15, 27, 30.
7 ch. 2:20, 28. 26, 27, 49; 14, 10, 15, 15; ver. 11, 31.
7 ch. 1:11; ver. 11, 12. Is. 53:1. 1 Co. 2:14, 2 Co. 4:4. He. 2:3. Pr. 1:24, 25. Ps. 81:1.
8 How can this be true, seeing so many already believed on Jesus? Some call it an hyperbole for 'few or none'; but it is better to understand it literally. For though many believed on him as Messiah, none appear yet to have fully received (understood, and thereupon believed) his testimony respecting his death, sacrifice, and resurrection (ch. 2:22); or, by comparing it with ver. 27, it may be interpreted thus—'no man receives (of himself) his testimony, unless it be given him by the Spirit from heaven.'—C.

62 Co. 1:22. 1 Jn. 5:10. Ro. 3:4.
7 ch. 1:16, 18; 7:16.

A.M. cir. 4034.
A.D. cir. 30.

9 Hab. 2:4. 1 Jn. 5:1, 12. ch. 5:24; 6:47, 54; 12. See ver. 15, 19, 20. No. 117. Mat. 10:16. 2 Ro. 1:16. Gal. 3:10. Ps. 11:He. 2:3, 10, 29.

CHAPTER IV.

7 ch. 1:14, 18; 3:35; 13, 14. Ac. 10:36. 9 ch. 1:14, 22, 28. 6 Co. 1:17. Ac. 10:48. 7 ch. 1:22. Mat. 1:14, 15. Mat. 4:12. Lu. 4:14. Mat. 10:23.
1 He left Judea—that he might not give any unnecessary offence, even to the Pharisees.—C.
6 Lu. 2:40; 11:9; 51. 53. Mat. 10:5. Ro. 15:8.
2 The place in Judea where our Lord had sojourned, is not mentioned; but the chief road from Judea to Galilee passed through Samaria. The necessity, however, may have been as much spiritual as geographical—the necessity of doing his Father's work, by beginning to gather in his lost sheep, in the neglected region of Samaria.—C.

36 He^r that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; 'but the wrath of God abideth on him.

CHAPTER IV.

1 Christ talketh with a woman of Samaria, and revealeth himself unto her. 27 His disciples marvel. 31 He declareth to them his zeal for God's glory. 39 Many Samaritans believe on him. 43 He departeth into Galilee, and healeth the ruler's son that lay sick at Capernaum.

WHEN therefore 'the Lord knew how the Pharisees 'had heard that Jesus made and baptized more disciples than John,

2 (Though Jesus himself 'baptized not, but his disciples,)

3 He^d left Judea,¹ and departed again into Galilee.

4 And^e he must needs go through 'Samaria.

5 Then cometh he to a city of Samaria, which

who perseveres in his unbelief. And nothing can damn the soul which by faith credits God's testimony concerning Christ, and receives him as a divine and well-qualified Saviour. It is absurd for professors to be more concerned about external performances of religion than about the real work of grace in their heart. And it is honourable for all, and especially ministers, to view all their gifts and graces as coming from God, and to be content to be debased to the very lowest that Jesus Christ may be exalted, answerably to his Father's love to him, and the authority which he hath given him.

CHAPTER IV. Ver. 10, 14. Christ himself, in all his offices, work, and fulness, is God's *gift* granted freely to sinners; and the *water* which he gives is the Holy Ghost, in his person, operation, graces, and comforts, which solidly satisfies the soul, weans it from the cares of this world, prevents its perdition, and gradually prepares for, and seek to bring, the eternal and inexpressible holiness and happiness of the heavenly state. 35-38. The coming of yonder crowds of Samaritans to hear and believe on me, betokens the near approach of the gospel dispensation, in which multitudes, both Jews and Gentiles, will be converted to me;—as instruments in which ye shall be honourably owned and supported, and at last amply rewarded, in their and your own eternal salvation;—and shall, together with John Baptist and the ancient prophets, who sowed the good seed of the Word, rejoice in your success;—and being sent by me to preach the gospel in all the world, and having the advantage of all my labours, as also that of the preceding prophets, ye shall perfect that blessed work, which we only began, in the *conversion and eternal salvation of men*.

Ver. 11. *Nothing to draw with.* Travellers in the East frequently carry a leathern bucket, with which they draw from public wells by means of the rope and wheel.—*The well is deep.* Maundrell estimates the depth of the well in Jacob's at thirty-five yards, with five yards depth of water in the bottom. It is cut in the solid rock—what kind is not mentioned—and if it really be the well which Jacob dug, which can scarcely be doubted, it affords an interesting view of the engineering skill, perseverance, and expenditure of those ancient times. C.

REFLECTIONS.—Those who hate the gospel will always be exasperated at its success. And if duty do not require us to stand, it is best to avoid their resentment by flight. Alas, how our sins pained our Redeemer, hunted him to and fro as a vagabond, fatigued him with travel, pinched him with hunger and thirst, exposed him to insult, and the want even of a draught of water! But cheerfully he laboured in seeking and saving that which was lost. Freely was he given by God.



JACOB'S WELL, WHERE JESUS TALKED WITH THE WOMAN OF SAMARIA.
 [JOHN, iv:6.]—There has never been the slightest doubt in the minds of all the authorities as to the identity of Jacob's Well. Looking upon this picture we may know that we are looking at the representation of a spot where the Lord Jesus actually sat. Here he conversed with the woman of Samaria while the disciples were gone into the neighboring city to buy meat. The broken columns you see are parts of

an old church probably built here in the time of the Crusaders. This is the parcel of ground which Jacob purchased and gave to his son Joseph. The well is now seventy-five feet six inches deep, and seven feet six inches in breadth. The diameter of the opening is seventeen and a half feet. Here Christ gave to the world that marvelous lesson that God was a spirit and sought such to worship him as worshiped him in spirit and in truth.



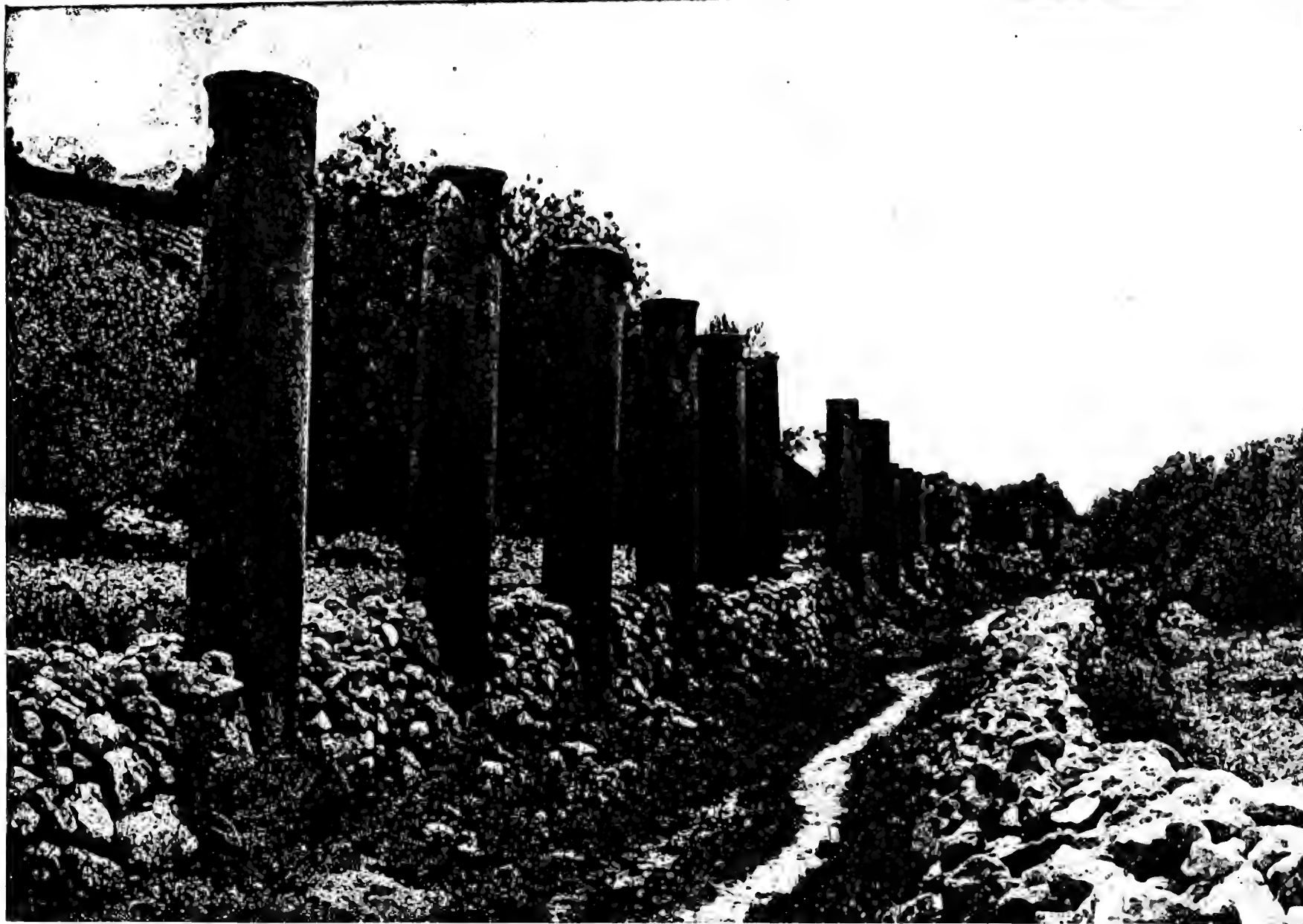
SYCHAR. [John, iv:5.]—While the Savior conversed with the woman of Samaria at Jacob's well, the disciples went into the city of Sychar to buy meat for their midday meal. The above photograph locates the place to which they went. It was about 12 o'clock when the Savior and the disciples reached Jacob's well on their northward journey. Sychar is about two miles from Jacob's well, and in the time of

our Savior was a place of importance. It is only a ruined and wretched village now, and would be the last place on earth a modern tourist would expect to find anything to eat. There is not even a store in town now where anything is offered for sale. The few people now here live by farming. Joseph's tomb is between Sychar and Jacob's well, and this whole region is historic of Biblical event.



HORSESHOEING IN TIBERIAS—ON THE SEA OF GALILEE. [John, 1:43.]—"Now after two days he departed thence and went into Galilee." Tiberias is a city of Galilee, and on the Sea of Galilee where Christ performed so many miracles and uttered so many of His wonderful words. During the time of Herod, Roman luxury was introduced into Northern Palestine from the Sea of Galilee to Caesarea Philippi. So there are in Tiberias to-day many evidences of

the fact that the Romans were here. Herod Antipas was the founder of Tiberias. It is said that he preferred the seaside to any other place of residence, and here surrounded the palace which he built with dwellings for his court, with amphitheaters, bathhouses and temples. We give a picture of a horseshoeing scene, taken in Tiberias. The ground is so completely covered with rocks in Palestine that it is necessary to keep horses shod all the time.



PILLARS OF AHAB, SAMARIA. [JOHN, v:43.]—In going from Jacob's well at Shechem into Galilee, Christ would pass northward by Samaria, which is about seven miles from Shechem. There is no good reason why the columns in this picture should be called the "Pillars of Ahab," only on the account that Samaria was for a long time the capital of Ahab. These columns were really placed here by Herod in honor of Augustus, and in the days of our Savior this was doubtless a very important city. It is

upon an eligible and beautiful location upon a prominence round as a sugar-loaf, from the top of which one gets a sight of the great Jezreel plains and the Mediterranean Sea in the distance. The hill Samaria, upon which the city once stood, is very fertile, and is now cultivated in wheat. The day upon which this picture was taken, our dragoman led us around the city, and the wheat was so high as to be as tall in some places as the tops of our heads while we were upon our horses.

heard *him* ourselves, and know that *this* is indeed the Christ, the Saviour of the world.

43 ¶ Now² after two days he departed thence, and³ went into Galilee.

44 For Jesus himself testified, that a prophet hath no honour in his own country.²

45 Then² when he was come into Galilee, the Galileans received him, having seen *all* the things that he did at Jerusalem at the feast: for they also went unto the feast.

46 So Jesus came again into *Can*a of Galilee, where he made the water wine. And there was a certain nobleman,³ whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought² him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, *Except* ye see signs and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, *come* down ere my child die.

50 Jesus saith unto him, *Go thy way*; thy son liveth. And the man *believed* the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his

A.M. cir. 4034.
A.D. cir. 30.

1 Jn. 4.14; 2.2. Mat.
18.11; 20.28; 28.18.19.
Lu. 2.10, 11, 32; 19.12.
Mar. 16.15, 16. ch. 3.14-
18.36; 17.1 Jn. 4.14.

2 Mat. 15.24. Ro. 15.
8. y Mat. 4.13; 13.57.
Lu. 4.24, 31, 37. Mar. 6.
4. ch. 7.1.

3 Our Lord's own
or native country
was Judea—his town,
Bethlehem—and being
honoured in Samaria,
the land of
strangers, he departs
into Galilee, his
adopted
country, where, 'his own' at
Jerusalem having re-
jected him, he is again
received with hon-
our. Thus Schleus-
ner's change of 'for'
into 'though,' is in-
correct, as it is rather
unnatural, utterly un-
necessary.—C.

4 Mat. 4.23, 24. Mar.
1.14. Lu. 4.31, 32.

5 ch. 2.13-23. Lu. 13.
1. Ex. 23.14-17; 34.23.
De. 16.1, 16.

6 Jos. 15.28. ch. 2.1-
11.

8 Or, *courtier* or
ruler. Mat. 9.18. [One
who was of the royal
family, connected by
birth with Herod An-
tipas; or rather, one
of the officers of his
court, whether by
birth allied to him or
not.—C.]

9 Ps. 78.34. Ho. 5.15.
Mat. 9.18; 15.22; 17.14.
15. Ps. 50.15. Mat. 7.7.

10 1 Co. 1.22. Ac. 2.22.
ch. 2.18.

11 ch. 11. 21, 32, 37.
Mar. 5.35, 36.

12 Mar. 2.9; 3.5; 7.29.
30. Lu. 17.14.

13 ch. 11.25. Ac. 14.9.
Mat. 8.13; 9.22; 15.23.

A.M. cir. 4034.
A.D. cir. 30.

1 Ps. 71.20. Mar. 9.23.
Mat. 8.13; 15.28.

2 Ps. 107.20, 33, 9.

3 Ac. 16.15, 34; 18.8.
Ge. 18.19; Jos. 24.15.

4 Not the second
miracle of all that
Jesus ever did, but
the second he per-
formed in Cana.—C.

5 CHAP. V.
A.D. cir. 30.

6 ch. 2.13. 1.2. 23.2.
De. 16.1, 16. Nu. 28.16.
Ex. 23.14-17; 34.23. He.
10.23.

7 Or, *gate*. Ne. 3.1;
12.39.

8 *Sheep market*.

'Market' is not in the
original; and, from
Ne. 3.1, it appears
more probable it
should be rendered
'sheep-gate'.—C.

9 Is. 8.6; 22.9.

10 A pool. A bath
surrounded by five
porches—most prob-
ably a pentagon, in-
closed on the exteri-
or, and supported by
pillars in front.—C.

11 Bethesda. The
'house of mercy'—a
public infirmary.—C.

12 1 Ki. 13.4. Mar. 3.1,
4.

13 The best ancient
MSS., including the
Vatican and Sinaitic,
omit the last clause of
ver. 3, after 'with-
ed,' and the whole of
ver. 4. It seems highly
probable that the
words are an interpola-
tion, inserted at an
early period from
some tradition.—P.

14 Fr. 8.12. Ec. 9.10.
Mat. 11.12. Eze. 47.8, 9.
Zec. 13.1, 14.8. Re. 22.1,
2, 17. This healing
pool was one of the
last types of Christ,
and his gospel, as
healing diseased
sinners.

servants met him, and told *him*, saying, 'Thy son liveth.

52 Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour in the which Jesus *said* unto him, Thy son liveth: *and* himself believed, and his whole house.

54 This *is* again the second⁴ miracle *that* Jesus did, when he was come out of Judea into Galilee.

CHAPTER V.

1 *Jes-*s on the sabbath-day cureth him that was diseased eight and thirty years. 10 *The Jews ther-*fore cavil, and persecute him for it. 17 *He answereth for himself, and reproveth them, showing by the testimony of his Father, 32 of John, 36 of his works, 39 and of the Scriptures, who he is.*

AFTER this^a there was a feast of the Jews; and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by the *sheep-market*,² a *pool*,³ which is called in the Hebrew tongue Bethesda,⁴ having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, *withered*, waiting for the moving of the water.⁵

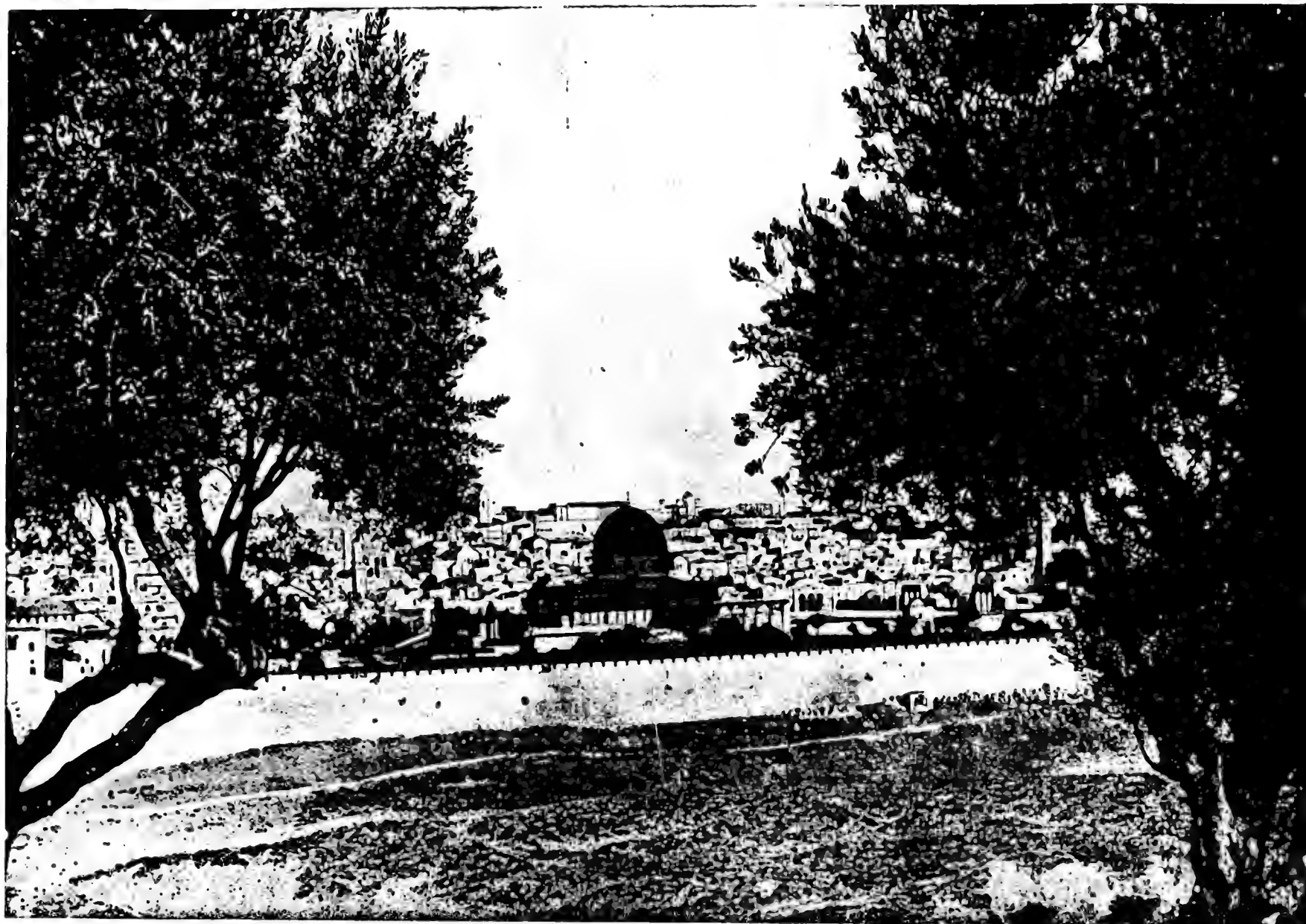
4 For an angel went down at a certain season into the pool, and troubled the water: whosoever⁶ then first after the troubling of the

nities. Happy are those troubles which graciously direct sinners to him and his salvation; and when staggerings of heart issue in the firmness of faith. Happy is it when heads of families, great and small, are given to fervent prayer, and deeply concerned for the real and eternal life of children and servants; and when new favours from Christ, and a comparison of spiritual experiences, confirm men's faith; and especially when whole families are converted by his grace!

CHAPTER V. Ver. 17-23. As my Father, who instituted the Sabbath, continually performs his providential works on that as well as on other days, so I, who am his only begotten Son, partaking of the same nature and perfections, must be allowed to work along with him, as is meet.—My union with him, in nature, operation, and design, is such, that I can do nothing separately from him, but do always act in the same work, and in the same manner, and with the same divine power and authority as he does. And such is our union, will, and affection, that nothing of his counsels or operations is ever hid from me: yea, in co-operation with him, I will perform works still greater than the healing a lame man, that, if you will continue obstinate in your unbelief, ye may at least be astonished and confounded thereof. And as he at pleasure can restore the dead to life, so I, with equal power, can not only restore to natural life whoever I please, but bestow upon all who will receive me as their Savior eternal life, and give them power to resist evil. For the Father hath not reserved for himself, nor doth he exercise immediately by himself, the management of the present concerns of providence, or the future judgment of the world, but has intrusted the same to his incarnate Son; that, instead of being offended at his deep humiliation, men might be induced, by his

hand when not only some, corporally dead, shall be restored to life by my word, but even they who are dead in trespasses and sins, will be regenerated and quickened to the obedience of faith, and live for ever: for as the Father has life essentially and necessarily in himself, and communicates life to every living creature, so he has constituted me, his essentially living Son, a quickening Spirit, full of life in myself as Mediator, and authorized me to communicate it to others. Nor need you think it strange that I say dead bodies and souls shall quickly be enlivened by my power; for, at the last day, the whole race of mankind shall by it be raised from the dead, and brought to my judgment-seat. The true saints, quickened by my Spirit dwelling in them, shall be adjudged to the full enjoyment of everlasting life; and they who died in their sins, raised by my power, shall receive a dreadful sentence of condemnation, to their utter and everlasting ruin.—But in all these things I neither do, nor can do, anything separately from my Father; for in all my administrations I proceed as one perfectly acquainted with his mind, and as his Messiah, instructed by him; and my whole management must necessarily be perfectly right, because I therein neither aim at nor pursue any private will of my own, different from, or opposite to, the will of my Father, but exactly discharge the commission which he hath given me in sending me into the world. 31-39. But I do not rest the matter upon my own mere testimony, as if that alone were sufficient: I appeal to that solemn testimony which John bare concerning me, and which ye cannot object against, since ye acknowledged him an eminent prophet, submitted to his baptism, and, for a time, appeared extremely fond of his instructions, till he offended you by his sharp reproofs and his attestations of my Messiahship. I mention his testimony, not as if it could establish my

you.—As ye profess to read and study the books of the Old Testament, as containing the true doctrine of eternal life, and as a mean of securing your eternal happiness, I charge you still more earnestly and impartially to search them, and observe what they teach: for they, in their types, promises, and prophecies, and the Holy Ghost by them, concur to represent me as the Son of God and the Saviour of the world. 40-47. But notwithstanding all this evidence, such is your pride, prejudice, carnality, and wilful obstinacy, that you will not apply to nor trust in me for pardon, peace, life, and salvation, in whom alone they are to be found. I neither need, have, nor seek human applause or external pomp and grandeur, but only aim at advancing the glory of God in the salvation of men. But I know that, notwithstanding all your high professions, ye are quite destitute of the love of God, and have the love of the world reigning in your heart. Hence, when I am come, authorized by JEHOVAH, and sufficiently attested to glorify him, to effect a spiritual salvation from sin and wrath, ye reject me, because I oppose your darling vices, and give you no ground to expect worldly riches, honour, power, or pleasures. But if any mere impostors should flatter you in your sins, and promise you temporal deliverances, wealth, and grandeur, ye will readily entertain and follow them, to your own destruction.—And, indeed, while your hearts are so full of carnal ambition of worldly honours and applause, and so regardless of the spiritual, substantial, and eternal honours which God alone bestows on his people, it is impossible that ye can believe on me, whose appearances are so mean and doctrines so self-denying. But though I charge home your faults upon you for your conviction, I came not to spy out, aggravate, or accuse you of your crimes to God, but to be



VIEW OF JERUSALEM FROM BETHESDA. [JOHN, v:2.]—"Now there is at Jerusalem by the sheep market a pool which is called in the Hebrew tongue Bethesda, having five porches." Jerusalem is interesting from all points of view, but somehow the view of the Holy City takes on additional interest when we are looking at it from some point connected with our Savior. Perhaps the most suggestive view of Jeru-

salem is from the Mount of Olives, because looked over from this sacred height by our Lord so often. Bethesda is a very interesting place from which to contemplate the city of David, because here Christ healed an impotent man of an infirmity that had afflicted him for thirty-eight years. It was this miracle of Christ that provoked the wrath of his countrymen, because it was wrought on the Sabbath.

water stepped in, was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity ⁴thirty and eight years.

6 When Jesus saw him lie, and ⁴knew that he had been now a long time *in that case*, he saith unto him, ⁹Wilt thou be made whole?

7 The impotent man answered him, Sir, ¹¹I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.⁷

8 Jesus saith unto him, ¹Rise, take up thy bed, and walk.

9 And ¹immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

10 ¶ The Jews therefore said unto him that was cured, It is the sabbath-day: ¹it is not lawful for thee to carry *thy* bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed ¹wist not who it was: for Jesus ¹had conveyed himself away, a multitude being ⁸in *that* place.

14 Afterward Jesus findeth him in ¹the temple, and said unto him, ²Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15 The man departed, and ¹told the Jews that it was Jesus which had made him whole.

16 And therefore did the Jews persecute Jesus, ¹and sought to slay him, because he had done these things on the sabbath-day.

17 ¶ But Jesus answered them, ¹My Father worketh hitherto,⁹ and I work.¹

18 Therefore the Jews ¹sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making¹ himself equal with God.

19 ¶ Then answered Jesus and said unto them, ¹Verily, verily, I say unto you, ¹The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.²

20 For¹ the Father loveth the Son, and sheweth him all things that himself doeth: and he will show him greater works³ than these, that ye may marvel.

A.M. cir. 4035.
A.D. cir. 31.

d Ac. 3.2. Lu. 8.43.13.
10. ch. 9. 23.
e ch. 21.17. Ps. 142.3.
He. 4.13.

2 Is. 65. 1. Je. 13. 27.
Lu. 19. 47.

f De. 32. 36. Ps. 72. 12
-14. 143. 4. 102. 17. Ro. 5.
6. 2. Co. 1. 10.

7 And so he got no
good, ver. 4.

1 Mar. 2. 11. Lu. 5. 24.
Mat. 9. 6. 15. 24.

f Ps. 33. 9. 107. 20. ch.
9. 7. Mar. 1. 31. 42. 2.

12 1. 3. 5. 13. 29. 43. 7. 30.
35. 8. 35. 9. 27. 10. 52. 15.
35. 6. ch. 9. 14.

10. Mar. 2. 24. Lu. 6. 2. 7.
9. 13. 14. 15. 14. 13. Ex.
20. 10. 31. 12. 35. 3. Nu.
15. 32. 36. Mat. 12. 2.

1 ch. 14. 9.

8 Or, *from the multi-
tude that was.*

1 Lu. 4. 30. ch. 8. 59.

10 Is. 38. 22. Ps. 84. 1. 2.
10. 66. 13. 15.

11 ch. 8. 11. Ezr. 9. 13.
1. 1. 1. 1. 1. 1. 1. 1. 1. 1.

12 Mar. 1. 45. 7. 36. ch.
4. 29.

13 ch. 7. 23. 16. Lu. 6.
2. 6. 11. 13. 10. 17. 14. 1. 6.
ver. 9.

14 s ver. 21. ch. 9. 4. 14.
10.

9 My Father worketh
hitherto—his

works of mercy on
the Sabbath, and I
(his Eternal Son)
work with him.—C.

1 God works in up-
holding, by an un-
ceasing exercise of
his almighty power,
the universe and its
wondrous mechan-
ism: he works in
providence, watching
over and providing
for the wants of his
dependent creatures:—
So Christ worked,
healing the sick,
giving food to the
hungry, and perform-
ing acts of love and
mercy. The principle
in accordance with
which the Sabbath is
to be observed is
thus indicated. We
are not to rest in in-
dolence, in the sus-
pension of manual
or mental toil;
but we are to follow
the divine example,
and engage actively
in works of necessity
and mercy, whether
in regard to ourselves
or to others.—P.

f ch. 7. 19. 8. 7. 10. 32.
33. 1. 7.

11 Phil. 2. 6. ch. 10. 30.
33. 14. 9. Zec. 13. 7.

12 See ch. 3. 3. 5. 1. 51.
s ver. 21. 30. ch. 8. 58.
9. 41. 2. 49. 1. 10. 1. 3. He.
1. 2. 3. Ep. 3. 9. Fr. 8. 22.
31. 15. 9. 6.

13 This verse indi-
cates unity of will,
nature, and action in
the Father and the
Son.—P.

2 Mat. 3. 17. 12. 18. 17.
5. 2. Pe. 1. 17. ch. 1. 18. 3.
35. 8. 28. 14. 12. 17. 2. 26.
10. 18. ver. 31.—9.

3 Greater works.
Raising the dead,
whether spiritual or
natural.—C.

2 Ro. 4. 19. De. 32. 39.
Lu. 7. 14. 8. 54. ch. 11. 25.
43. 17. 2. Mat. 27. 52. 53.

4 Alford has very
fully brought out the
connection of this
verse with the pre-
ceding context, and
has shown the scope
of the whole passage.
My works are only
indirect testimonies:
the Father himself,
who sent me, has
given direct testi-
mony concerning me.
Now that testimony
cannot be derived by
you, nor any man, by
direct communica-
tion with him: for I
am sent of the Father.

A.M. cir. 4035.
A.D. cir. 31.

word abides: for ye
have not his word
abiding in you, not
believing on him
whom he hath sent.
Yet there is a form of
this direct testimony
of the Father acces-
sible even to you:—
*Search the Scrip-
tures.*—P.

a ver. 27. ch. 3. 35. 17.
21. 3. 17. 11. 27. 25. 31.
40. 36. 18. 1. Pe. 4. 5. Ro.
2. 16. 14. 10. 2. Co. 5. 10. 2.

1. 4. 1. Ac. 10. 42. 17. 31.
8 Ps. 2. 12. 45. 11. ch. 4.
1. Mat. 28. 10. Re. 5. 8—
13. 1. Jn. 2. 23. 5. 10.

c Mat. 7. 24. 25. ch. 3.
15. 18. 36. 6. 40. 47. 8.
51. 20. 31. Ro. 8. 1. 2. Ep.
2. 5. 6. 1. Jn. 3. 14.

d See ver. 21. 28. Ep.
2. 15. 5. 14. Lu. 9. 6. 1. 15.
24. 30. Ro. 6. 4. 13. Ga.
20. Col. 2. 13. 1. Co. 15. 45.
Re. 3. 1.

e Je. 10. 10. ch. 17. 2.
1. Jn. 5. 20. 1. Ti. 6. 15. ch.
1. 4. 11. 25. 1. Co. 15. 45.
ver. 21.

f De. 13. 14. Mat.
28. 18. Ep. 1. 20. 23. Phi.
2. 9. 11. 1. Pe. 3. 22. Ac. 17.
31. See ver. 22. Ac. 10.
42.

4 That knowing
him to be ¹touch-
ed with the feeling of
their infirmities, and
to have put away
their sins, believers
might not only come
¹boldly to the throne
of grace, on earth,
but also to the ¹judg-
ment-seat of the
great day.—C.

A ver. 25. 21. Lu. 7. 14.
ch. 11. 43. Ep. 2. 1. 5. Ga.
2. 20.

5 Marvel not at this
my power to quicken
dead souls, and raise
them from their sins,
for ¹the hour is com-
ing in which I shall
quicken dead bodies
also, and raise them
from their graves.—
C.

f Job 19. 25. 26. 15. 26.
19. Da. 12. 2. 3. Mat. 25.
1. 2. 1. 1. 1. 1. 1. 1. 1. 1.

11 Th. 1. 8. 9. Re. 20. 11—15.
f ver. 19. ch. 6. 38. 8.
28. 15. 1. 2. 5. He. 3. 6.

12 Ps. 40. 7. 8. Mat. 26.
39. ch. 4. 34. 28. 11. 13. 8.

13 s.e. I alone, ch. 8.
14. ver. 32. 33. 36. ch. 14.
12. Pr. 27. 2. Re. 3. 14.
Nu. 35. 30. De. 17. 6.

7 Not true. His
witness might be
morally accurate, yet
¹not true (that is,
not sufficient) in the
legal sense, the only
sense here intended.
—C.

f ch. 1. 6. 8. 15. 26. 27.
29. 36. 38. 38. 18. Ac.
10. 43. 1. Jn. 5. 7. 9. Mat.
3. 11. 12. Mar. 1. 7. Lu. 3.
16. Ac. 13. 25. or 15. 42.

1. Mat. 3. 17. 17. 5.
8 This is God the
Father, who testified
to Chr. at his Baptism
and in the transfig-
uration. Ver. 34
shows that the state-
ment can only refer
to God.—P.

11 ch. 1. 7. 19. 27. 32.
Mal. 3. 1. 4. 5. 6. 14. 40. 3.
9. ch. 1. 15. 29. 36.

12 Lu. 19. 10. ch. 20. 31.
Ro. 3. 3. 15. 4. 1. Ti. 4. 16.

13 Mat. 11. 11. 7. 14.
21. 25. 17. 12. 13. Mar. 1.
2. 11. 6. 14. 20. 1. 1. 1. 1.

14 17. 76. 77. 11. ch. 1. 6. 30.
3. 28. 36. Ga. 4. 15. Mat.
13. 20. 1. 2. Pe. 1. 9.

15 q ch. 10. 25. 38. 14. 12.
15. 24. 17. 4. Ac. 2. 22.
Mat. 11. 4. 5.

r Mat. 5. 17. 17. 5. Is.
42. 1. 7. 2. Pe. 1. 17. ch. 8.
18. 12. 28. 14. 10.

s Ex. 20. 19. 33. 20.
De. 12. 1. 1. Ti. 1. 10. 1. 1. Jn.
4. 12. ch. 1. 18.

t Ps. 119. 11. 1. Jn. 2. 14.
Pr. 2. 1. 2. 1. 2. 1. 1. 2. De.
6. 5. 6.

u Is. 49. 7. 53. 1. 3. ch.
1. 11. Lu. 7. 30.

v De. 1. 1. 1. 1. 1. 1. 1. 1. 1.

22 For the Father judgeth no man, ¹but hath committed all judgment unto the Son;

23 That¹ all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.

24 Verily,¹ verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25 Verily, verily, I say unto you, ¹The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.

26 For¹ as the Father hath life in himself, so hath he given to the Son to have life in himself;

27 And⁹ hath given him authority to execute judgment also, because⁴ he is the Son of man.

28 Marvel not at ¹this:⁵ ¹for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

30 I¹ can of mine own self do nothing: as I hear, I judge: and my judgment is just: because ¹I seek not mine own will, but the will of the Father which hath sent me.

31 ¶ If I bear⁶ witness of myself, my witness is not true.⁷

32 There¹ is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.⁸

33 Ye¹ sent unto John, and he bare witness unto the truth.

34 But I receive not testimony from man: ¹but these things I say, that ye might be saved.

35 He¹ was a burning and a shining light: and ye were willing for a season to rejoice in his light.

36 ¶ But I have greater witness than *that* of John; for the ¹works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And¹ the Father himself, which hath sent me, hath borne witness of me. ¹Ye have neither heard his voice at any time, nor seen his shape.

38 And ye have not his word ¹abiding in you: ¹for whom he hath sent, him ye believe not.

40 And^u ye will not come to me, that ye might have life.

41 ¶ I^a receive not honour from men.

42 But I^a know you, that ye have not the love of God in you.

43 I^a am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 How^d can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?

45 ¶ Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me: for he wrote of me.

47 But, if ye believe not his writings, how shall ye believe my words?¹

CHAPTER VI.

1 Christ feedeth five thousand men with five loaves and two fishes. 15 Thereupon the people would have made him king. 16 But withdrawing himself, he walked on the sea to his disciples: 26 reproveheth the people flocking after him, and all the fleshly hearers of his word: 32 declareth himself to be the bread of life to believers. 66 Many disciples depart from him. 68 Peter confesseth him. 70 Judas is a devil.

AFTER these things Jesus went over the sea of Galilee, which is the sea of Tiberias.¹

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 And the passover, a feast of the Jews, was nigh.

5 When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 And this he said to prove him: for he himself knew what he would do.

A.M. cir. 4035.
A.D. cir. 31.

¶ Ro. 8. 7. ch. 1. 11; 3.
19. Is. 49. 7; 53. 1-3. Ps.
81. 11. Ho. 11. 2, 7. He.
10. 29.

¶ ch. 6. 15; ver. 34. 2.
Co. 8. 9. 1 Th. 2. 6. Mat.
20. 28.

¶ Je. 17. 9. 10. Re. 2. 23.
Lu. 16. 15. Mat. 23. 13-
28.

¶ ch. 3. 16. Ex. 23. 21.
He. 5. 4, 5. with Is. 53. 2,
3. ch. 1. 11.

¶ Mat. 24. 6, 24. Ac. 5.
36, 37; 21. 38.

¶ ch. 12. 43. Ro. 2. 10,
29.

¶ Ro. 2. 12; 3. 19, 20; 7.
9-14. Ga. 3. 10. ver. 46.

¶ ch. 8. 6. Mat. 19. 7.
Ac. 6. 11, 14.

¶ Ge. 3. 15; 12. 3; 17. 18;
22. 18; 49. 10. De. 18. 15-
18. Ex. xii. xxv. xxi. 2.

¶ Le. i. xvi. Nu. iii. iv.
viii. xv. xxviii. xxix. Ac.
26. 22. Ro. 10. 4. Ga. 4.
24. Col. 2. 17. He. vii. 2.

¶ Lu. 16. 29. 31. Ro.
10. 17.

1 Our Lord here
bears full testimony
to both the Mosaic
authorship and divine
authority of the Pen-
tateuch. He goes so
far as to affirm by im-
plication, that no man
can believe Christ's
words who does not
believe Moses' writ-
ings.—P.

CHAP. VI.
A.D. cir. 32.

¶ Mat. 14. 13-21. Mar.
6. 31-44. Lu. 9. 10-17.

¶ Mat. 4. 18; 15. 29; 14.
34. Lu. 5. 1. Nu. 34. 12.
Jos. 12. 3.

1 See note on Mat.
4. 18.—C.

¶ Mat. 4. 23-25; 8. 1, 11.
7; 12. 5; 13. 1-14. 13.

¶ ver. 15. Mat. 5. 1; 14.
23; 15. 29. Lu. 6. 12; 9. 38.

¶ Le. 23. 5. Ex. 12. 6.
De. 16. 1. Nu. 28. 6.

¶ Mat. 14. 15. Mar. 6.
35. Lu. 9. 12. Ch. 4. 35.

¶ Ge. 22. 1. De. 8. 2, 16;
33. 8. Ch. 32. 31.

* From this and
the like expressions
upon similar occa-
sions, it is evident
that our Lord's grace
before meat is not so
properly designated
as 'giving thanks';
for he appears rather
to take the food pro-
vided as evidence of
the blessing already
bestowed, and to re-
turn thanks to the
Father, by whom it
had been graciously
provided.—C.

A.M. cir. 4036.
A.D. cir. 32.

2 i.e. 66, 97. Nu. 11.
21, 22. 2 Ki. 4. 43. Mar. 6.
37.

¶ ch. 1. 40-44. Mat. 4.
18.

¶ Nu. 11. 21, 22. 5 Ki. 4.
43. Mat. 14. 17. Mar. 6.
38. Lu. 9. 13. ver. 6.

¶ Mat. 14. 19. Mar. 6.
39. 40. Lu. 9. 14, 15.

¶ Mat. 14. 19, 20. Mar.
6. 41. Lu. 9. 16, 17. Ps.
37. 16. Pr. 13. 25; 15. 16;
17.

¶ Ne. 9. 25. 1 Sa. 9. 13.
Mat. 15. 36; 26. 27; 24. 45.
Ex. 23. 25. Ro. 14. 6. 1
Ti. 4. 5.

2 See note * in first
column.

¶ Ne. 8. 10. 1 Ki. 17. 15.
16. Pr. 3. 9; 9. 11. 24. 25.
Phi. 4. 19. The disci-
ples had much more
left than they had at
the beginning.

¶ Ge. 49. 10. De. 18. 15.
-18. Is. 7. 14; 9. 6; 35. 4.
Lu. 7. 16; 24. 19. ch. 1. 27;
4. 19, 25; 42. 7. 40.

3 This single miracle
of Christ was greater
than the forty years
of manna in the wil-
derness; for in the
giving of that bread
the hand of Moses
was neither seen nor
proclaimed. But here
the miracle was di-
rectly the work of
our Lord—an answer
to his prayer—an
emanation of his
power.—C.

¶ ch. 5. 41; 11. 36; 19. 14.
15. Mat. 21. 9. Ac. 14. 13.
Mar. 6. 46. Mat. 14. 23.
ch. 2. 24.

4 Rather, the moun-
tain upon which he
had sat with his disci-
ples, ver. 3. It does
not appear from the
narrative that he had
come down, as some
suppose, to the plain,
and returned to the
mountain; but merely
that he withdrew into
some of its more se-
cret recesses to pre-
vent any popular tu-
mult.—C.

¶ Mat. 14. 22-33.
Mar. 6. 45-54.

7 See note on Mat.
14. 15.—C.

8 Westward.
¶ ch. 2. 12; 4. 46. Mat.
4. 13; 11. 23.

9 It is evident they
had expected him to
follow them in an-
other ship, and did not
look for his miracu-
lous walking on the
water: for had they
expected the miracle,
they would not have
been afraid.—C.

¶ Ps. 107. 25; 135. 7.

1 A furlong is the
eighth part of a mile,
Lu. 24. 13.

¶ Job. 9. 8. Ps. 39. 10;
93. 4. 89. 9.

7 Philip answered him, Two hundred penny-
worth² of bread is not sufficient for them, that
every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's
brother, saith unto him,

9 There is a lad here, which hath five barley-
loaves, and two small fishes: but what are they
among so many?

10 And Jesus said, Make the men sit down.
Now there was much grass in the place. So the
men sat down, in number about five thousand.

11 And Jesus took the loaves; and when he
had given thanks,³ he distributed to the disci-
ples, and the disciples to them that were set
down; and likewise of the fishes as much as
they would.

12 When they were filled, he said unto his
disciples, Gather up the fragments that remain,
that nothing be lost.⁴

13 Therefore they gathered them together,
and filled twelve baskets with the fragments of
the five barley-loaves, which remained over and
above unto them that had eaten.

14 Then those men, when they had seen the
miracle that Jesus did, said, This is of a truth
that prophet that should come into the world.

15 ¶ When Jesus therefore perceived that
they would come and take him by force, to make
him a king, he departed again into a mountain
himself alone.

16 And when even⁷ was now come, his dis-
ciples went down unto the sea,

17 And entered into a ship, and went over
the sea toward Capernaum. And it was now
dark, and Jesus was not come to them.⁸

18 And the sea arose by reason of a great
wind that blew.

19 So when they had rowed about five and
twenty or thirty furlongs,¹ they see Jesus walk-

the Son, but, from the strong declaration of our Lord, both posi-
tively and negatively expressed, may be gathered the heinousness
of the infidelity that denies his Godhead, involving practical
atheism, inasmuch as it makes the Father a liar in the testimony
he has so abundantly and frequently given to his Son, 1 Ju.
5. 10. C.

Ver. 25. It is evident, since 'the hour now is,' that 'the dead'
to whom our Lord here refers are 'the dead in trespasses and
sins,' Ep. 2. 1, whom he 'quickens' into the life of faith by his
Word and Spirit. C.

Ver. 26. Given. The Godhead of the Word, of the Son of
God, is eternal, and therefore undivided; but everything pos-
sessed by Jesus, as the Christ, is 'given' from the Father, whose
'Servant' he became by the incarnation, Phi. 2. 6-11; Heb. 10.
7-10; Ga. 4. 4. C.

Ver. 37. Ye have neither heard his voice, &c. That the
whole people of the Jews heard the 'voice' of God at Sinai
—that they saw his 'shape,' rather the visible representation
of his presence, in the Shekinah, is recorded by Moses—and
also that many of them heard the voice of God at our
Lord's baptism, is declared by Matthew.—May not the ap-
parent contradiction, however, be fully removed by taking the

ances for relief! Jesus graciously prevents the most
needy and miserable with his mercy: and his word
powerfully convicts and enables to obedience. And
yet much weakness and ignorance sometimes remain
for a while. It is wonderful that his kindness should
have occasioned to him such malicious hatred and
envy. And marvellous is his wisdom, that this abuse
of him should be the mean of a more clear manifesta-
tion of himself, as the Son of God and promised Mes-
siah. How sufficient is he to save sinners who is both
God and man; one with, and equal to, God; knowing,
willing, and performing the same things as JEHOVAH
his Father! Even in his mediatorial character he is
the absolute Lord of life and death, who manages all
providences, quickens the dead, examines all causes,
and distributes eternal happiness according to men's
deeds. Faithfully he executes his office, to the glory
of God and the salvation of man. And, methinks, he

tion, and yet are ready to run after the vilest impostors.
—It is the highest folly to lean to the broken law for
happiness when it so charges us with our sins: and
greatly absurd to prefer men to Christ, and yet dis-
regard even these our human favourites when they in-
struct us concerning Christ.

CHAPTER VI. Ver. 27-29. Beware of laying
out your principal care and labour about temporal pro-
vision or other perishing enjoyments; but chiefly inquire
after, and labour to possess, those spiritual and eternal
blessings which I, as anointed and miraculously attested
by my Father, freely give to every one that believes in
me. Your great and important work, which God com-
mands and seeks as a source of obedience and means
of acceptance, is cordially to believe on and receive
me, as the SENT of God, and his unspeakable gift
offered in the gospel. 27, 28. What take ye for thus



TIBERIAS, ON THE SEA OF GALILEE. [John, vi:23.]—"Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after the Lord had given thanks." Before us is a picture of this same Tiberias as it appears to-day. We see the little boats out on the sea, doubtless like those used in the time of our Lord. We see the fishermen's nets drying. We see the cactus and the palm trees, and the

scattering fig and olive trees. We have in this picture all the things well nigh representative of Tiberias as it is to-day—sea, boats, nets, ruins, palm tree, fig tree, olive tree and one new building. Once the magnificent expression of Roman power and Roman taste in architecture, Tiberias is now the broken and desolate home of about four thousand Jews, who themselves seem also to be desolate and without heart.

ing on the sea, and drawing nigh unto the ship: and^a they were afraid.

20 But he saith unto them, It is I; be not afraid.

21 Then ^athey willingly received him into the ship: and immediately the ship was at the land whither they went.

22 ¶ The day following, when the people which stood² on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;

23 (Howbeit there came other boats³ from Tiberias,⁴ nigh unto the place ^awhere they did eat bread, after that the Lord had given thanks:)

24 When the people therefore saw that Jesus was not ^athere, neither his disciples, they also took shipping, and came to Capernaum,⁵ seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, ^aYe seek me, not because ye saw the miracles,⁶ but because ye did eat of the loaves, and were filled.

27 Labour not⁷ for ^athe meat which perisheth, but for ^athat meat which endureth unto everlasting life, which ^athe Son of man shall give unto you: ^afor him hath God the Father sealed.⁸

28 Then said they unto him, ^aWhat shall we do, that we might work the works of God?

29 Jesus answered and said unto them, ^aThis is the work of God, that ye believe⁹ on him whom he hath sent.

30 ¶ They said therefore unto him, ^aWhat sign¹ shonest thou then, that we may see, and believe thee? what dost thou work?

31 Our⁴ fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily,

A. M. cir. 4036.
A. D. cir. 32.

^aMat. 14.25-33. Mar. 6.48-51. Lk. 4.27, 28; 41. 10, 14; 43. 1, 2, 40-43. Ps. 135. 4. R. 1. 17, 18. Lk. 5. 12, 13.
²Ca. 3. 4. Ps. 24. 7-10. Lu. 2. 28-30. R. 3. 20.

³These persons appear to have remained, in hope of finding our Lord, to compel him to assume the crown.—C.

⁴In some of these they therefore concluded that our Lord had secretly passed over to Capernaum.—C.

⁵Or, *Cinneroth*, Jos. 11. 2. Nu. 34. 11. ver. 1.

⁶ver. 10, 11.

⁷ver. 15.

⁸A city on the west of the Sea of Galilee, ver. 17.

⁹Ps. 78. 34, 35. Is. 58. 2. R. 16. 18. Phi. 2. 21. Ja. 4. 3, 4.

¹⁰Not because ye saw the miracles.

¹¹Rather, 'Not because ye saw miracles' (as in ver. 2), but because ye did eat, &c. Not as being converted by visible miracles,

which should lead spiritual men to acknowledge the divine evidence for Messiah by a process of reasoning, but by the appetite, which leads sensual men, as 'the beasts that perish,' by the mere animal impulse of want and supply.—C.

¹²Or, *Work* not.

¹³Ch. 13. Ec. 1. 2. 5. 11. Mat. 6. 19, 20. Col. 3. 2, 22. 1 Co. 6. 13.

¹⁴ver. 40, 54, 58; ch. 4. 14. Lu. 10. 40. Je. 15. 16.

¹⁵Is. 55. 1. 3. ch. 17. 2. Ro. 6. 23. 1 Co. 15. 10.

¹⁶ch. 8. 18. Ps. 2. 7; 40. 7. Is. 42. 1. Ac. 2. 21; 10. 38. Is. 11. 2-4; ch. 3. 13.

¹⁷2 Pe. 1. 17. Mat. 3. 16, 17; 17. 5.

¹⁸Sealed—by the unmeasured gift of 'that Spirit of promise' which came upon him at his baptism, and still abides with him in miraculous energy, Mat. 3. 16. Ep. 1. 13.—C.

¹⁹De. 5. 27. Mi. 6. 7, 8. Mat. 19. 16.

²⁰Ex. 23. 21. 1 Jn. 3. 23; 5. 10-12. ch. 3. 15-18, 36; 14. 1. Ps. 2. 12; 45. 10, 11.

²¹How is believing a work?—1. It is a work of the Spirit of God in the intellectual man as much as the production of light out of darkness is a work in the natural world, 1 Co. 12. 3. 2. As it is a mental act of man himself in the examination and acknowledgment of evidence. 3.

As it is eminently the primary work in the heart, from which all acceptable works must flow, Ga. 5. 6. He. 11. 6; 12. 28. Ro. 12. 1, 2. 1 Pe. 2. 5.—C.

²²Mat. 12. 38; 16. 1. ch. 2. 18. 1 Co. 1. 22.

²³Ex. 16. 4, 14. Nu. 11. 7. Ne. 9. 15, 20. Ps. 78. 24, 25. 1 Co. 10. 3. ver. 49.

²⁴What sign, directly from heaven,

A. M. cir. 4036.
A. D. cir. 32.

showest thou that we may see and believe thee to be, not merely that 'Prophet' foretold by Moses, but the 'Son of God,' the Messiah? Now, that the Jew distinguished—between that 'Prophet' and Messiah, is evident from ch. 7. 40, 41.—C.

²⁵Moses gave you not that (true) bread from heaven, which feeds the soul to eternal life, but that mere temporal bread that feeds the body for death and corruption.—C.

²⁶ver. 33, 35, 48, 50, 51, 53-58; ch. 3. 16. Ga. 4. 4. 1 Jn. 4. 9, 10, 14. Ga. 1. 20.

²⁷ch. 10. 9; 13. 16, 17; 14. 6, 14. 1 Ti. 1. 15, 16.

²⁸ch. 4. 15. Ps. 4. 6. ver. 26.

²⁹They understood him still as speaking of mere temporal food.—C.

³⁰ver. 41, 47-58; ch. 7. 37, 38; 4. 14. Is. 55. 1, 2. Pr. 9. 5. Col. 2. 12, 19. Ga. 2. 20. R. 7. 16.

³¹I said unto you, &c. The multitude whom Jesus had addressed (ch. 5. 24-47) had followed him, ch. 6. 2. He therefore seems here to refer to that former discourse, and to tax them with continued unbelief, and to attribute their following him to mere secular and sensual motives. See ver. 26.—C.

³²over. 14, 26, 34, 64; ch. 1. 11; 5. 40; 12. 37. Is. 55. 2, 3.

³³ver. 39, 45. 2 Ti. 2. 19. Ro. 11. 5, 7. ch. 17. 6. 8; 10. 26-29. 1 Jn. 2. 19. Mat. 11. 28. Is. 45. 17, 22; 55. 1. Mat. 24. 24.

³⁴All that the Father giveth me, as his children by a living faith, and my brethren by redemption, 1 Pe. 1. 3. 1 Jn. 1. 12. He. 3. 11-17.—C.

³⁵Ps. 102. 17. Is. 1. 18; 55. 7. Lu. 23. 42, 43. 1 Ti. 1. 15. R. 2. 17.

³⁶Ep. 4. 9. 1 Ti. 1. 15. Ps. 40. 7. Is. 42. 1; 49. 3. Mat. 20. 28; 26. 39. ch. 4. 34; 50. Phi. 2. 7, 8. He. 5. 8.

³⁷ch. 10. 28; 17. 12; 18. 05; 28, 29. Mat. 18. 14. 2 Ti. 2. 19. 1 Jn. 2. 19. Jude 1. Col. 3. 3.

³⁸ver. 37, 47; 54; ch. 3. 15-18; 14. 19; 17. 25. Is. 42. 6, 7; 49. 6, 8.

³⁹ver. 52, 60, 61, 66. Lu. 5. 30; 15. 21, 22.

⁴⁰Mat. 13. 55. Mar. 6. 3. Lu. 4. 22. Ga. 4. 4. Ro. 9. 5; 8. 3. 1-3.

⁴¹1 Co. 4. 7. ver. 65. Phi. 1. 29. Col. 1. 4. Je. 17. 9. Ro. 8. 7. Tit. 3. 3-5.

⁴²By the teaching of his Word and Spirit, acting upon the understanding and affections. See ver. 45.—C.

⁴³Is. 54. 13. Je. 31. 33. 34. Mi. 4. 2. He. 8. 10-12; 10. 16.

⁴⁴Mat. 11. 27. Ga. 1. 15, 16. Ep. 1. 17-20. Ac. 26. 17. 18. Phi. 1. 29. 2 Co. 4. 6.

I say unto you, Moses gave you not that bread from heaven;² but my Father giveth you ^athe true bread from heaven.

33 For^a the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, ^aevermore give us this bread.³

35 And Jesus said unto them, ^aI am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 But I said unto you,⁴ That ^aye also have seen me, and believe not.

37 All⁵ that the Father giveth me⁶ shall come to me; ^aand him that cometh to me I will in no wise cast out.

38 For ^aI came down from heaven, ^anot to do mine own will, but the will of him that sent me.

39 And^t this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, ^athat every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then ^amurmured at him, because he said, I am the bread which came down from heaven.

42 And they said, ^aIs not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 No^v man can come to me, except the Father which hath sent me draw⁶ him: and I will raise him up at the last day.

45 It^a is written in the prophets, And they shall be all taught of God. ^aEvery man therefore that hath heard, and hath learned of the Father, cometh unto me.

men. He is *bread of life*, which gives spiritual life to dead souls, and nourishes them up in knowledge and grace, comfort and holiness, to eternal life; and none that receive him by faith shall ever perish with hunger, or thirst for any necessary blessings. His *flesh is meat indeed, and his blood drink indeed*. His person God-man Mediator, and his righteousness, with the blessings secured by it, are eminent and gracious means of our spiritual and eternal life. To eat his *flesh and drink his blood*, is by faith to receive and rest on him

of God that quickens souls to a spiritual and eternal life. The carnal eating of my flesh could profit no one. My words, which I have spoken unto you, relate to spiritual things: and are the means of conveying the Holy Ghost, and his enlivening influences, into men's hearts. But some of you, who profess to be my disciples, do not heartily believe in me; and are therefore ready to cavil at my doctrine, and put the most absurd construction on my words.

REFLECTIONS.—Worthy of repeated remembrance

Satan. But under all our distresses his word alone can relieve and comfort. And his presence is doubly precious after fearful storms of darkness and grief. Powerfully do his visits hasten forward his people to the haven of glory. They therefore who truly love him, will grudge no pains to find him: and often they meet with him sooner, and more easily, than they expected. But, alas, that ever he should be sought, not from love, but for some carnal advantages!—What a wonderful, well furnished, and divinely authorized

46 Not that any man hath seen the Father,⁷ save he which is of God, he hath seen the Father.

47 Verily,^b verily, I say unto you, He that believeth on me hath everlasting life.

48 I^c am that bread of life.

49 Your^d fathers did eat manna in the wilderness, and are dead.

50 This^e is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I^f am the living bread⁸ which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is ^hmy flesh, which I will give for the life of the world.

52 Theⁱ Jews therefore strove among themselves, saying, ^kHow can this man give us ^{his} flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, ^lExcept ye eat the flesh of the Son of man, and drink his blood,⁹ ye have no life in you.

54 Whoso^r eateth my flesh, and drinketh my blood, hath eternal life;¹ and I will raise him up at the last day.

55 For ^mmy flesh is meat indeed, and my blood is drink indeed.

56 He^p that eateth my flesh, and drinketh my blood, ^{dwelleth} in me, and I in him.

57 As^q the living Father hath sent me, and I live by the Father: ^rso he that eateth me, even he shall live by me.

58 This^t is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59 These things said he in ^sthe synagogue, as he taught in Capernaum.

60 ¶ Many^u therefore of his disciples, when they had heard ^{this}, said, This is an hard saying; who can hear it?

A.M. cir. 4036.
A.D. cir. 32.

7 Mat. 11.27. ch. 1.18;
5.7.14.9.10. Lu. 10.22.
Ti. 16.1. Jn. 4.12.2.
Co. 4.6. None but
Christ hath any im-
mediate knowledge
of or from the Father.
b ch. 3.15.16.36; ver.
27.33.35.40.54.57.58;
ch. 10.28.29.15.45.17.
c ver. 33.35.40.45.51.
54.57. &c. ch. 10.10.
Ga. 2.20. Col. 3.14.
d Ex. 16.15. Ne. 9.
15.20. Ps. 78.24. ver. 31.
Nu. 26.65. Ju. 2.10. Zec.
1.5.
e ver. 32.33.38.41.47.
48.58.
f ver. 33.35.47.48;
ch. 3.13. Ep. 4.9. 1 Co.
15.45. 1 Jn. 5.12.
g Rather, 'the life-
giving or life-produc-
ing bread.'—C.
h ver. 52.57. 18.53.4.
5. He. 10.5.10.20. Mat.
20.28. Ti. 2.14. 1 Ti. 2.
5.6. 1 Pe. 2.24.13.18. Re.
5.9. Pr. 9.2.
i ch. 7.43.9.16.10.19.
j ch. 3.4.9.4.11.1 Co.
2.14.
k Mat. 26.26.38. Mar.
10.16. ch. 3.18.36. Ga. 2.
20. Phil. 3.9.10. 1 Co. 1.
30.
l These words can
give no countenance
to the figment of trans-
substantiation, inas-
much as they require
a man to 'eat' the
flesh and drink the
blood; while the Ro-
mish ritual denies
the cup to the people,
who therefore, upon
their own principles,
cannot be saved.—C.
m ver. 40; ch. 1.14; 3.
15.16.18.36; 4.14.27.46.
Ga. 2.20. Ro. 8.1.4.28.
39.5.21.
n These words can-
not refer to transub-
stantiation; for, if
they did, they would
prove too much, and
therefore, by an un-
questionable rule of
argument, prove no-
thing; that is, if they
referred to transub-
stantiation at all, they
would prove that
every communicant,
according to the Ro-
mish ritual, must be
saved—an absurdity
and a blasphemy too
great for superstition
itself to assert or the
most implicit credu-
lity to receive.—C.
o Ps. 4.7. Ga. 2.16.20.
21.1 Co. 1.30.2 Co. 5.17.
21. Col. 2.3.9.10; 3.11.
Phi. 2.7.10.
p La. 3.24. Ps. 34.8.
Pr. 9.5. 15.25.6; 55.1-3.
ch. 1.11.13.15. 1 Jn. 3.24.
q ch. 14.20; 17.23.15.
34. 1 Jn. 4.10-16. Ep. 5.
30.1 Co. 1.30; 6.17. Ga.
2.20.1 Jn. 3.24.5.10.12.
r Je. 10.10; 2.13. De.
5.26. ch. 5.20.13.34.
s ch. 14.10.16. 1 Co. 15.
22. Col. 3.3.4; 2.19. Ga.
2.20.
t ver. 31.40.47.57; ch.
3.13; 10.10. Ro. 5.27.
u ch. 18.20. Ps. 22.22;
40.9.10. Ro. 15.8.
v ver. 41. 44. 52. 66.
Ro. 8.7. 1 Co. 2.14. De.
29.4.

A.M. cir. 4036.
A.D. cir. 32.

x Je. 17.10. ch. 2.24.
25.17. Ac. 1.24. He.
4.13. Re. 2.23.
y ch. 3.13.18. Mar.
10.16. Lu. 24.51. Ac. 1.
2. Ep. 4.2.10. ch. 15.
5.15.17.28; 17.11. Ps.
110.1.
z 2 Co. 3.6; Ps. 3.18.
1 Co. 15.45. He. 9.14.
a 1 Co. 2.10-14. Ep.
1.17-20. 1 Th. 2.13; 1.5.
Ps. 19.7-10. He. 4.12.
Ps. 119.50.93.130.
b That is, my words
concerning 'eating
my flesh and drink-
ing my blood,' are to
be spiritually under-
stood of that spiri-
tual 'hunger and
thirst' which my in-
carnation, work, and
righteousness can
alone satisfy and al-
lay. See ch. 7.37. Mat.
5.28.—C.
c ver. 61; ch. 2.24.25;
13.11; ver. 70. 71. He.
4.13. Ac. 15.18. 18.40.9.
19.17.
d Ro. 8.29.2 Ti. 2.19.
e ver. 44.45; ch. 10.
26; 12.37-41. Phi. 1.29.
Ep. 2.8.9.
f ver. 57. Ga. 3.1.3. 1
Jn. 2.19. Phi. 2.21.2 Ti.
1.15.4.10.2 Pe. 2.21.22.
Zep. 1.6. He. 10.38. Lu.
2.6.46.
g Ps. 73.25. Ac. 4.12;
5.20; 7.38. ver. 63. 1 Jn.
5.11-13. Mat. 7.29.
h Mat. 10.16. Lu. 9.
20. ch. 11.27.11.29.45.46.
49. Ac. 8.37.10.31.
i Mat. 10.1-4. Mar. 3.
14-19. Lu. 6.13-15.
j ch. 8.48.13.2.21.27.
k A devil—being
taught of Satan, who
was a liar, a betray-
er, and a murderer
from the beginning.
—C.
l Mat. 26. 14-16. 21-
25.47-50. 27.3-5. Mar.
xiv. Lu. xxii. ch. xiii.
xviii. Ac. 1.10-20. Ps.
41.9.55.13.14.

CHAP. VII.

a Ac. 10.38. Lu. 4.44.
b ch. 5.16.18; ver. 19.
25. Mat. 21.38. Mar. 12.
7.1 Th. 2.15.
c Le. 23. 34-36. De.
15. 13. Nu. 29. 13-38.
Ne. 8.14-18.
d The feast of ta-
bernacles was the
third of the three
great feasts at which
all Jews were requir-
ed to assemble at
Jerusalem. It was
called because dur-
ing its celebration the
people were enjoined
to live in tents or
booths outside their
houses, so as to com-
memorate the wil-
derness journey, i.e.
23.42.43. It was also
called the *feast of
ingathering*, because
it took place at the
close of the harvest.
The time of celebra-
tion was from 15th to
22d *Tisri*, which cor-
responded with our
September.—C.
e Kinsmen, Mat. 12.
46. Mar. 3.31. Ac. 1.14.
3 there.

61 When Jesus ^{knew} in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62 What^o and if ye shall see the Son of man ascend up where he was before?

63 It^p is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, ^{they} are ^qspirit, and ^{they} are life.²

64 But^r there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, ^sthat no man can come unto me, except it were given unto him of my Father.

66 ¶ From^t that time many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, ^{to} whom shall we go? thou hast the words of eternal life.

69 And^u we believe and are sure that thou art that Christ, the Son of the living God.

70 Jesus answered them, ^vHave not I chosen you twelve, and one of you is ^ua devil?³

71 He spake of Judas Iscariot ^{the son of} Simon: for ^whe it was that should betray him, being one of the twelve.

CHAPTER VII.

1 Jesus reproveth the ambition and boldness of his kinsmen: 10 goeth up from Galilee to the feast of tabernacles: 14 teacheth in the temple. 40 Divers opinions of him among the people. 45 The Pharisees are angry that their officers took him not, and chide with Nicodemus for taking his part.

AFTER these things Jesus ^{walked} in Galilee: for he would not walk in Jewry, ^{because} the Jews sought to kill him.

2 Now^x the Jews' feast of tabernacles was at hand.¹

3 His brethren² therefore said unto him, Depart hence, and go into Judea, that thy disciples³ also may see the works that thou doest.

quickenod and convicted by the Holy Spirit.—Awful is the thought that many should prefer earthly enjoyments to him and his everlasting salvation;—should ignorantly or maliciously cavil at the declarations of his grace; should apostatize from him, offended with his spiritual doctrines or necessary reproofs; or should adhere to him in profession while carnal lusts are indulged in their heart. Never, O my soul, cavil at his words who is the wisdom of God! Never attempt to deceive him who searches the heart. Never neglect him who is thy food and thy life, and the length of thy days. Never refuse him who is the free, the unspeakable gift of God. Never doubt of that salva-

public manner, and in the most famous places, and on the most public occasions, that men of learning and authority may see and be convinced by them. 6, 7. However safely ye who have the favour of worldly men, being like them in your principles, tempers, and designs, may go up at the very beginning of the feast, it is not proper that I, whom they seek to kill, should go up so early, and give them an opportunity to concert measures against me. 16-18. I did not learn my doctrine which I preach by any human assistance; nor is it an invention of my own. But God hath sent me as Mediator, and qualified me to publish it to the world, not to gain applause to myself, but for the

When ye profess such zeal for the laws of Moses, why do ye so universally break them? Why, in direct contradiction to an unalterable precept, do ye seek to murder me? When on the Sabbath-day ye circumcise children, and apply cures to the wounded, how absurd is it to seek to murder me, because on the Sabbath I perfectly cured the man who had long been infirm at the pool of Bethesda? Beware therefore of partially indulging prejudices against me on account of my mean appearances, or in favour of your chief priests and rulers, on account of their specious pretences and authority over you; but carefully examine things, and judge according to truth and equity. 28, 29. Ye indeed know my earthly parentage, but my office and original

4 For^a there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world.

5 For^a neither did his brethren believe^a in him.

6 Then Jesus said unto them, 'My time is not yet come: but your time is always ready.

7 The^b world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: 'I go not up yet unto this feast; for my time is not yet full come.

9 When he had said these words unto them, he abode *still* in Galilee.

10 But when his brethren were gone up, then^c went he also up unto the feast, ^knot openly, but as it were in secret.⁵

11 ¶ Then^d the Jews sought him at the feast, and said, Where is he?

12 And^e there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit,^o no man spake openly of him, for fear^o of the Jews.

14 ¶ Now about the midst of the feast, Jesus went up ²into the temple, and taught.

15 And the Jews marvelled, saying, 'How knoweth this man letters,⁷ having never learned?²⁸

16 Jesus answered them, and said, 'My doctrine is not mine, but his that sent me.

17 If^a any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

18 He^t that speaketh of himself seeketh his own glory: ^ubut he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 Did^u not Moses give you the law, and yet none of you keepeth the law? ^uWhy go ye about to kill me?⁹

20 The people answered and said, 'Thou hast a devil: who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 Moses^a therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath-day circumcise a man.

23 If a man on the sabbath-day receive cir-

A.M. cir. 40:36.
A.D. cir. 32.

d ver. 10; ch. 18:20; 12:10, 40; 5:44. Ac. 2:4-12.
Mat. 6:1, 2, 5, 16.

e ch. 1:11. Mar. 3:21. Lu. 4:24. Je. 20:10.

f Their unbelief, considering their intimate knowledge of his personal holiness, and the undeniable evidence of his miracles, may appear strange and unaccountable. The difficulty will disappear when it is considered that their unbelief respected neither his holiness nor miracles, but his Messiahship; and as they found him declining to be made a king one of Messiah's special offices, they could not believe him entitled to that character, whose office and duties they saw him refuse either to accept or discharge.—C.

g ch. 2:4; 8:20; ver. 7, 8, 30.

h ch. 3:19; 14:17; 15:18, 19; 16:10. Ja. 4:4.

i ch. 2:4; 8:20; ver. 6, 30.

j Ps. 40:8; 26:8. Mat. 3:15. Ga. 4:4. Ro. 10:4.

k Am. 5:13. Mat. 10:16, 17. Ep. 5:15, 17. ch. 8:59.

l He chooses this secret mode of journeying, partly to avoid exciting the malice of his enemies, and partly to prevent any popular commotion from the renewal of the attempt to make him a king.—C.

m ch. 11:56.

n ch. 9:16; 10:19; 14:14; 15:14; 21:46; 10:25. Ps. 22:6, 20.

o ch. 9:22; 12:42, 43; 19:38; 2:2. Pr. 29:25.

p See note * in second column.

q Mal. 3:1. Hag. 2:7. 9:ch. 5:14; 8:21; 18:20.

r Mat. 13:54. Mar. 6:8. Lu. 4:16-22.

s Or, *learning*.

t How they concluded that our Lord 'had never learned' that is, had never studied in the schools of Jerusalem, is not stated. But the total absence of all reference to the traditions of the elders, as any authority for his doctrine, the unaffected simplicity of his style and manner of speech, and the want of any rabbinical dress, are quite sufficient to account for the discovery.—C.

u ch. 8:28; 12:49; 14:10, 24. Ex. 23:21.

v Mat. 6:22; 13:11; 11:25. Ho. 6:2. ch. 8:32; 43:47; 10:4; 27:18; 37.

w ch. 5:41; 8:50. 1 Th. 2:6. Ga. 1:10, 16. 1 Pe. 4:11.

x Pr. 27:27.

y Ga. 3:19. Ex. 24:3. ch. 1:17. Ac. 7:38, 53.

z Mat. 15:6. Ro. 3:10-19.

aa ch. 5:16, 18; 10:39, 36, 39; 11:53. Mat. 12:14. ver. 25.

ab The connection of this clause with the preceding is very intimate. Christ charged them with violating the law which they professed to respect. In that law Moses prophesied of him and his work. The Jews sought to kill him; and in this guilty purpose they violated the law in the grossest way.—P.

ac ch. 8:48; 52; 10:20. Ac. 26:24. Mat. 10:25; 12:24.

ad Le. 12:3. Ge. 17:10-14. Ga. 3:17.

A.M. cir. 40:36.
A.D. cir. 32.

1 Or, *without breaking the law of Moses*.

2 In soul and body, ch. 5:8, 9.

a De. 1:16, 17; 16:19. Pr. 24:23. ch. 8:15. Ja. 2:1. Mat. 23:2. Ga. 2:6.

b Ps. 40:9. 10:22, 22. Pr. 28:1. Is. 50:7, 8. Ep. 6:20. Ac. 4:13.

c ver. 48. Lu. 7:30. ch. 9:22; 11:47-53; 12:42.

d ch. 6:42. Mat. 13:55. Mar. 6:3. Lu. 4:22. ver. 15.

e False. Is. 11:1. Je. 23:5; 30:21. Mi. 5:2. ver. 43.

f The 'whence' here cannot refer to place, for that was settled to be Bethlehem; nor can it refer to lineage, for that was to be derived from David;—it must therefore, refer either to some mere tradition of the Jews, or else to the supposed paternity of our Lord from Joseph, whereas Immanuel was to be born of a virgin. See ch. 7:42.—C.

g Mat. 2:1, 23. Lu. 1:26; 2:4; 39; 51; 16, 22; 19, 37.

h ch. 8:14; 11:18; 3:21; 12:43; 16:18, 26, 42, 54, 55; 10:15, 36; 12:49; 14:10, 11; 16:3, 28. Mat. 11:27. Ro. 3:4.

i ch. 8:37. Mar. 11:18. Lu. 19:47; 20:19. ver. 19; ch. 10:39.

j ch. 8:20; 9:4. Lu. 13:32; 33.

k ch. 4:39.

l ver. 7-31; ch. 11:46-53; 12:19; ver. 19.

m ch. 13:33; 16:16. Mar. 16:19. He. 1:3.

n ch. 13:33; 8:21, 24. Mat. 23:39. Lu. 13:35. Pr. 1:24-28. Ho. 5:6.

o Is. 11:12; 27:12, 13. Ja. 1:1. 1 Pe. 1:1. Ac. 22:21.

p Or, *Greeks*.

q Is. 27:11; 29:10; 44:18; 6:9; 10: Ho. 4:1, 6. 1 Co. 14:14. Co. 4:3, 4.

r Le. 23:36. Nu. 29:35-38.

s Is. 55:1; 45:22. Mat. 11:28. Re. 3:20; 22:17.

t The last day of the feast was the eighth day, which though not one of the seven days in which the people dwelt in booths, and consequently not technically one of the days of the feast of tabernacles, yet was kept as a 'day of solemn assembly,' Le. 23:39.

u It was on this day, when vast crowds had assembled in the temple courts, that our Lord uttered this glorious invitation.—P.

v De. 18:15. Pr. 18:4; 10:11. Is. 12:3; 54:4; 3; 58:11. Joel 2:28. Zec. 14:8.

w Is. 44:3. Joel 2:28. ch. 14:1. Lu. 24:49. Ac. 1:4, 5, 8; 19:2. Ep. 1:13; 14:1. Pr. 1:23.

x For fear of offending either his friends or his enemies. A state of society frequently occurring, both in regard to opinions and persons, and which requires great care and charity in judging—great caution to avoid giving unnecessary pain or offence—and great honesty of purpose when an opinion must be given, a truth asserted, a character defended, an error refuted, or a sin reproved.—C.

cumcision, that the law of Moses should not be broken;¹ are ye angry at me, because I have made a man every whit² whole on the sabbath-day?

24 Judge^a not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he whom they seek to kill?

26 But, ^{lo}he, he speaketh boldly, and they say nothing unto him. 'Do the rulers know indeed that this is the very Christ?

27 Howbeit ^awe know this man whence he is: but when Christ cometh, no^s man knoweth whence⁴ he is.

28 Then cried Jesus in the temple as he taught, saying, 'Ye both know me, and ye know whence I am: ^aand I am not come of myself, but he that sent me is true, whom ye know not.

29 But I know him: for I am from him, and he hath sent me.

30 Then^b they sought to take him: but no man laid hands on him, ^ubecause his hour was not yet come.

31 And^j many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

32 ¶ The Pharisees heard ^kthat the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus unto them, 'Yet a little while am I with you, and then I go unto him that sent me.

34 Ye^a shall seek me, and shall not find me: and where I am, ^uthither ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the ^odispersed among the Gentiles,⁵ and teach the Gentiles?

36 What^r manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, ^uthither ye cannot come?

37 In^a the last day, that great day of the feast, Jesus stood and cried, saying, 'If any man thirst, let him come unto me and drink.⁶

38 He^a that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39 (But^t this spake he of the Spirit, which

they that believe on him should receive: "for the Holy Ghost was not yet given;" because that Jesus was not yet glorified.)

40 ¶ Many of the people therefore, when they heard this saying, said, "Of a truth this is the prophet."

41 Others said, "This is the Christ. But some said, "Shall Christ come out of Galilee?"

42 Hath^a not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, "where David was?"

43 So^b there was a division among the people because of him.

44 And some of them would have taken him; but "no man laid hands on him."

45 ¶ Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, "Never man spake like this man."⁸

47 Then answered them the Pharisees, Are ye also deceived?

48 Have^c any of the rulers or of the Pharisees believed on him?

49 But this people, who knoweth not the law, are cursed.

50 Nicodemus saith unto them, ("he that came to Jesus^d by night, being one of them,")

51 Doth^e our law judge *any* man before it hear him, and know what he doeth?

52 They answered and said unto him, Art thou also of Galilee? Search and look: "for out of Galilee ariseth no prophet."

53 And^f every man went unto his own house.

CHAPTER VIII.

1 Christ delivereth the woman taken in adultery. 12 He preacheth himself the light of the world, and justifieth his doctrine: 33 answereth the Jews that boasted of Abraham, 59 and conceiveth himself from their cruelty.

JESUS went^a unto the mount of Olives.¹

2 And^b early in the morning he came again into the temple, and "all the people came unto him; and he sat down, and taught them."

3 And the scribes and Pharisees brought

A. M. cir. 4036.
A. D. cir. 32.

a ch. 19. 7. Zec 13. 1.
Ac. 2. 17. 33. 4. 31. 8. 17.
10. 44. Ep. 4. 9. 10. ch. 12.
10. Ps. 68. 12.

b By comparing this verse with ch. 10. 7. it will appear that "sent," rather than "given," should be the word supplied. And that he could not be sent until Christ had first been glorified, will further appear from ver. 14, which declares one part of his office to be to "take the things of Christ and show them" to believers. But "the things of Christ" are, mainly, his incarnation, death, sacrifice, and resurrection — with none of which could he fully be sent until Christ had died, and risen, and ascended to glory — C.

c De. 18. 15-18. Mat. 23. 11. Lu. 7. 16; 10. 16. ch. 1. 23; XIX. 6. 14. ver. 31.

d ch. 1. 47. 45. 49. 4. 29. 42. 59.

e ch. 1. 46. ver. 52.

f Ps. 132. 11. Is. 11. 1. Jer. 23. 5. Eze. 34. 23. Mi. 5. 2. Mat. 2. 1. 5. Lu. 2. 4.

g 1 Sa. 16. 1. 4.

h ch. 9. 10; 10. 10. ver. 12. 25. 31. 40. 41. Ac. 23. 7.

i ver. 30. 46. ch. 8. 20.

j Mat. 7. 28. 29. Lu. 4. 22. ver. 40.

k The Scriptures furnish no record of our Lord's personal appearance, stature, or voice. This reference merely indicates the effect, not the manner, of his speaking. And there is something very peculiar in its influence upon public officials, whose habits of subordination, sense of accountability, and indifference to personal feelings, were all overcome, either by the matter or the manner of our Lord's discourse. — C.

l ver. 26; ch. 12. 42; 9. 22. Je. 5. 4. 5. 1 Co. 1. 20-24. 26. 27. 2. 8. Ac. 6. 7. Mat. 11. 25.

m ch. 3. 2. 19. 39.

n Gr. *to him*.

o Ex. 23. 9-12. De. 17. 8; 1. 17; 19. 15. Pr. 18. 13; 2 Ch. 19. 6. 7. 1 Ki. 3. 10. 28.

p Is. 9. 1. 2. Mat. 4. 15. ch. 1. 40; ver. 41. 2 Ki. 14. 25. 1 Ki. 17. 1.

q Job 5. 12. 13. Ps. 33. 10; 76. 5; 35. 4; 40. 14; 59. 11. 12; 59.

CHAP. VIII.

a Lu. 21. 37; 19. 37. Mar. 13. 3. 11. 1. ch. 11. 1. 18.

b Ec. 9. 10. Ps. 40. 8. ch. 4. 34. Pr. 8. 17.

c Lu. 21. 38. Ps. 22. 22; 40. 9. 10. De. 18. 15-18. Is. 40. 11. Mt. 4. 4.

d A mountain on the east of Jerusalem, the valley of Jehoshaphat lying between. It has three, or, as some

A. M. cir. 4036.
A. D. cir. 32.

say, four separate tops; of which the second overlooks the city, and is distant about a mile. It has furnished the scenes of some of the most remarkable events in the life of our Lord. — C.

e Le. 20. 10. De. 22. 21. 22. Eze. 10. 38. 40; 23. 47. 48.

f Mat. 16. 1; 19. 3; 22. 15. 18. Lu. 11. 53. 54. Ps. 95. 9.

g Had he contradicted Moses (Le. 20. 10; De. 22. 22-24), he would have been condemned as a false prophet: had he directly ordered her death, he would most probably, have been delated to the Roman governor, as usurping magisterial authority. — C.

h Am. 5. 13. Mat. 10. 16. 17. Job 5. 12. 13. Ep. 5. 14.

i De. 17. 7. Ro. 2. 3. 3. 22. 23. Ps. 50. 16-20.

j The first stone was thrown by the principal accuser, De. 13. 9. 17. — C.

k Job 5. 13. Ps. 9. 16. Ro. 2. 15.

l In the midst of the people ver. 2. as distinguished from the scribes and Pharisees, ver. 3. — "Jesus went *left alone*" — the room where the accusers had gathered round him and the woman being yet unoccupied. — C.

m Lu. 9. 56. ch. 3. 17.

n Neither do I pass sentence on thee (Campbell). By this declaration our Lord renders it impossible for the Pharisees to accuse him of any assumption of magisterial authority; while yet he decidedly condemns the sin, and warns the sinner to flee from the wrath to come. — C.

o ch. 5. 14.

p ch. 1. 4. 5. 9; 9. 5; 12. 35. 40. Is. 49. 6. 42. 6. 7. Lu. 2. 32.

q ch. 5. 31; 14. 6. Re. 1. 5. 13. 14.

r ch. 7. 28. 29; 1. 18; 3. 25. 35. 41. ver. 26. 8. 20. 42. 54. 55. ch. 9. 29. 30. 10. 15. 36; 12. 49; 14. 10. 31; 16. 3. 38.

s Our Lord refers here to his divine nature, his divine mission, and his divine destiny. He was in the Father, and the Father in him; and his testimony, being thus the testimony of the Father, would still have been true. This is brought out clearly in ver. 16. — C.

t 1 Sa. 16. 7. ch. 7. 24.

u Ye judge in temporal causes, and upon human principles

— I am, as yet, merely a prophet, teacher, and pass no such penal sentences. — C.

v ch. 3. 17. 12. 47. 45. Lu. 9. 56. 12. 14.

unto him a woman taken in adultery; and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now^a Moses in the law commanded us that such should be stoned: but what sayest thou?

6 This they said, "tempting^b him, that they might have to accuse him. But "Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not*."

7 So when they continued asking him, he lifted up himself, and said unto them, "He that is without sin among you, let him first cast a stone^c at her."

8 And again he stooped down, and wrote on the ground.

9 And^d they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.⁴

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, "Neither do I condemn^e thee: go, "and sin no more."

12 ¶ Then spake Jesus again unto them, saying, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

14 Jesus answered and said unto them, "Though I bear record of myself, *yet* my record is true: "for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go."⁶

15 Ye⁷ judge after the "flesh: "I judge no man.

raise cavils against them. Prejudice against him will render them blind to the clearest means of conviction, make them reckon appearances realities, and pretend great zeal for God's law while they indulge themselves in the grossest violation of it, and condemn in others what they approve in themselves. But delightfully Jesus vindicates his character, doctrine, and work, to his own and his Father's honour, and to the confusion of his enemies. And serious attention will either convince or confound his opposers. Astonishing are the riches of his grace in offering a full and free salvation

cowardly in a time of need, and disappoint and dispirit the crafty. And nothing more plainly manifests a bad cause than that its friends have recourse to persecution rather than to arguments.

CHAPTER VIII. Ver. 3-6. If he had encouraged them to stone her they might have reproached him with cruelty, in partially ordering a severe punishment against one no worse than the publicans and sinners with whom he conversed, or they might have accused him to the Roman governor as an usurper of judicial

avails nothing, yet it is otherwise in the case of one who is light and truth itself, and whose original and commission are from God, and whose return is to him; of all which things ye are wilfully ignorant. Ye judge and condemn me only from carnal considerations and appearances; but I interfere with no civil judgment, and at present condemn or punish no man, but call sinners to repentance and salvation; and yet, though I were to pass or execute judgment, my sentence would be just and valid, on account of my oneness with, and commission from, my Father. Nor is my

lusts of your father ye will do. 'He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And 'because I tell *you* the truth, ye believe me not.

46 Which^t of you convinceth me of sin?⁷ And if I say the truth, why do ye not believe me?

47 He* that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

48 ¶ Then answered the Jews, and said unto him, Say we not well that thou art 'a Samaritan,⁸ and hast a devil?

49 Jesus answered, 'I have not a devil; but I⁹ honour my Father, and ye do dishonour me.

50 And^t I seek not mine own glory: 'there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, 'If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a 'devil. 'Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art^a thou greater than our father Abra-

A.M. cir. 4036.
A.D. cir. 32.

7 Jude 6. Ge. 3. 1-5.
Ro. 5. 12. 1 Pe. 5. 8. 2 Co.
2. 11. 11. 3. 14. Ep. 2. 2. 1
Jn. 3. 8. 1 Ki. 22. 22.
8 ver. 51. ch. 5. 17-43.
15. 53. 1. 24. 4. 16. 2 Th.
2. 10. 2 Ti. 4. 3. 4.
9 He. 4. 15. 17. 26. 2 Co.
5. 2. 1 Pe. 2. 22.

10 Which of you convinceth me of sin?—rather, 'convicteth me of sin? of error, falsehood, fraud, selfishness, ill-will, or injurious act.—C.
11 ch. 10. 26. 27; ver.
37. 43. 45. ch. 6. 44. 65.
12 ch. 4. 9; 7. 20; 10. 20.
Mat. 10. 25; 12. 24. 31.
Ps. 22. 6, 7, 19, 20.

13 A Samaritan—that is, in principle—a schismatic and semi-idolater—a man self-excommunicated—with whom no man should hold intercourse, ch. 4. 9.—C.

14 Mat. 11. 29. 1 Pe. 2. 23. 2 Ti. 2. 24. 25. Fr. 15. 1.

15 ver. 29; ch. 17. 4. 15. 42. 21. Mat. 3. 15. 17.
16 ch. 7. 18. 5. 41.
17 ch. 5. 24; 12. 43. or
5. 22. 23. Phil. 2. 9-11.
18 ch. 3. 15. 16. 36. 40.
47. 24. 1. 26.

19 This accusation seems to be founded on a reference to the promise of bodily immortality made by Satan to our first parents in Eden, and a logical perversion of our Lord's meaning.—C.

20 Ze. 1. 5. He. 11. 13.
21 ch. 4. 12, with 15.
22 Ro. 9. 5.

* This verse shows clearly that the Jews understood the full meaning and bearing of Christ's words in the preceding verse. They knew he there asserted not merely his existence previous to Abraham, but his essential self-ex-

A.M. cir. 4036.
A.D. cir. 32.

istence, which is embodied in the words / am. His divinity, in fact, is asserted; and the Jews knew it.—C.

23 ver. 50; ch. 5. 30. 31. 41. 2 Co. 10. 18. Fr. 26. 12. 16.
24 ch. 13. 31. 32; 16. 14.
25 17. 1. 5. 5. 20-29. Ep. 1. 20-23. Phil. 2. 9-11. Ac. 3. 13, with ver. 41.
26 ch. 7. 28. Ep. 5. 18.
27 Mat. 11. 27; 13. 15. 17. ch. 1. 18. 17. 29. 14. 9. 10. 4. 34; ver. 29. ch. 17. 4. 6.

28 Ge. 12. 3; 22. 13. 14. 15. 15. 6. Ga. 3. 6, 8, 10. He. 11. 13.

29 'Was transported with eager and joyful desire that he might see my day;—and he saw it, by faith in the promises—in the oath of the covenant—in the hope of glory, He. 6. 13-19.—C.

30 Ps. 2. 7. Pr. 8. 22-30. Mt. 5. 2. Is. 9. 6; 43. 13. ch. 1. 1. 21. 7. 5. 24. 10. 30. Ex. 3. 14. 18. He. 13. 8. Col. 1. 17. Re. 1. 8.

31 2 I am is the descriptive name of Jehovah, Ex. 3. 14, and is an evident declaration, not merely of our Lord's pre-existence, but of his eternal existence, Ps. 90. 2.—C.

32 Lu. 4. 29. 30. ch. 10. 31. 30. Le. 24. 16.
33 Lu. 24. 31. Mat. 10. 16. 23. ch. 10. 39. 40; 11. 54. 7. 1.
34 Jesus hid himself—for a little while, till the ebullition of Pharisaic wrath was over, and then quietly 'went out of the temple.—C.

35 See note * in first column.

CHAP. IX.
1 Some months after.

ham, which is dead? and the prophets are dead: whom makest thou thyself?

54 Jesus answered, 'If I honour myself, my honour is nothing: 'it is my Father that honoureth me; of whom ye say, that he is your God:

55 Yet^a ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: 'but I know him, and keep his saying.

56 Your father Abraham 'rejoiced to see my day: and he saw *it*,¹ and was glad

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, 'Before Abraham was, I am.²

59 ¶ Then^t took they up stones to cast at him: 'but Jesus hid himself,³ and went out of the temple, going through the midst of them, and so passed by.⁴

CHAPTER IX.

1 The man that was born blind restored to sight. 8 He is brought to the Pharisees. 13 They are offended at it, and excommunicate him: 35 but he is received of Jesus, and confesseth him. 39 Who they are whom Christ enlighteneth.

AND, as Jesus passed by,¹ he saw a man which was blind from *his* birth.

2 And his disciples asked him, saying, Mas-

ye cannot point out the smallest fault in my behaviour or doctrine, ye obstinately persist in your unbelief. From this it is evident that ye are not lovers of God, who are all of them desirous to know, and ready to receive and observe, whatever he speaks. 49-51. My continual and earnest study to advance the glory of my Father in the salvation of the people, fully manifests that in my work I am no way influenced or directed by the devil; nor am I solicitous about either your reproaches or your applause, as I know that my Father will secure me the regard of all faithful people, and will effectually vindicate my character, and punish all the indignities offered to it. And I solemnly assure you that whosoever heartily embraces and holds fast my spiritual and holy doctrine, in faith and obedience, shall be delivered from every real misery, and enjoy everlasting happiness. 56-58. So highly did your father Abraham esteem me, that he earnestly desired to see my appearance in the flesh, and exceedingly rejoiced in the foresight of it. How young soever I be with respect to my human birth, yet I existed from eternity as the unchangeable I AM.

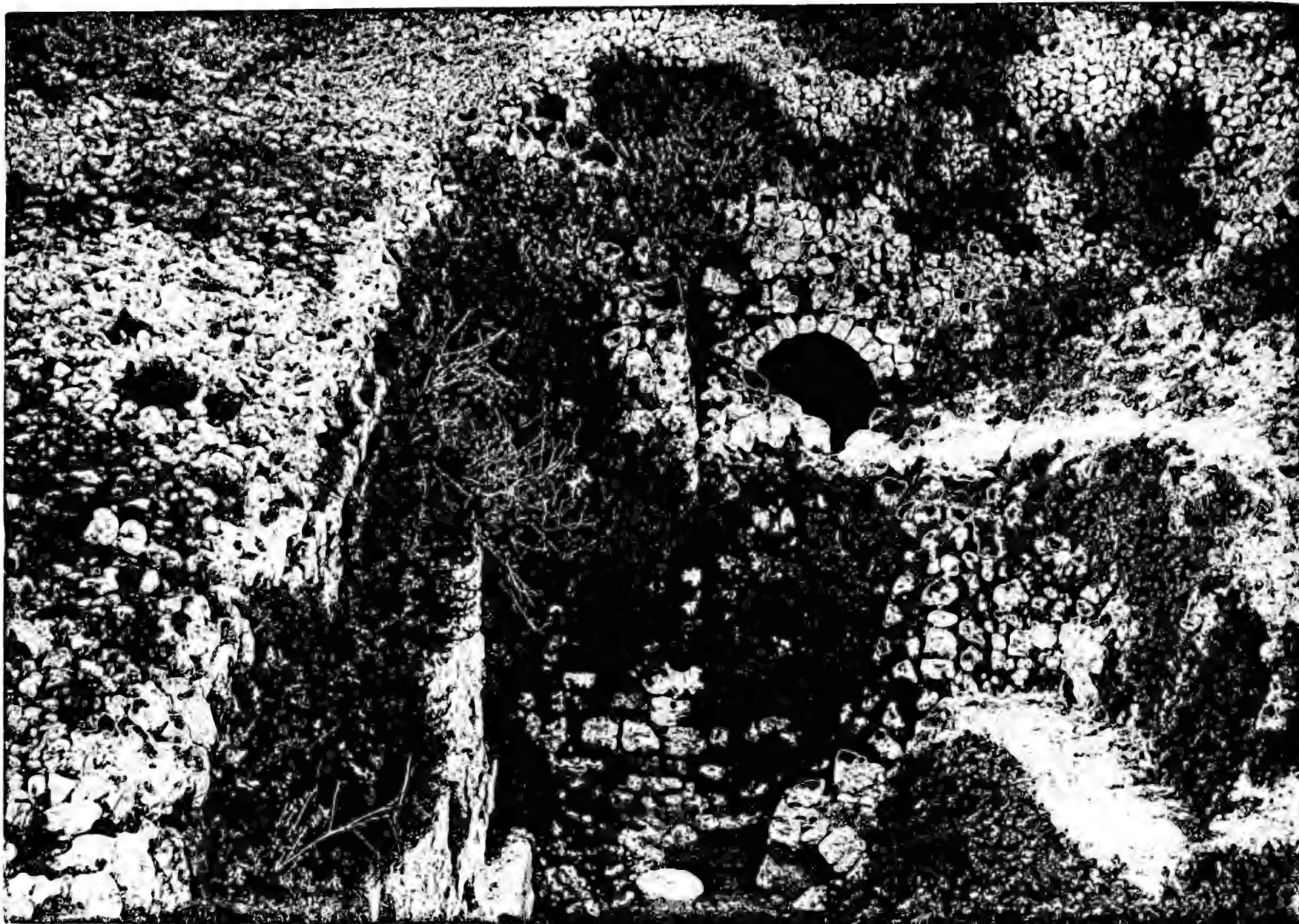
Ver. 25. *From the beginning.* The original presents a greater difficulty than appears in the translation, John's customary phrase for 'from or at the beginning' being of very different construction. See ch. 6. 64; 8. 44; 15. 27; 16. 4; 1 Jn. 1. 1; 2. 7, &c. Paul, no doubt, uses a phrase for 'at the beginning' similar to that in the text; but the phraseology of John should rather be interpreted by his own writings. If so, the view of Augustine seems preferable: 'Believe me (ver. 24) to be the beginning, head, or chief of all principality and power (see Col. 1. 18; Re. 1. 8; 21. 6) —that which now I declare myself to you.' C.

Ver. 33. *We . . . were never in bondage.* Some consider this statement a gross historical falsehood, as the Jews had been in bondage to the Egyptians, Philistines, Moabites, Babylonians, and now were subject to the Romans. But such glaring historical facts even Pharisees could not have ventured publicly to deny. The meaning is therefore to be sought in giving a distinctive emphasis to *we*; and, in point of fact, up till this period the

is adultery, and richly deserving of capital punishment. But those who indulge themselves in it, or any like wickedness, are very unfit to be zealous prosecutors of the guilty. Many fear shame on account of sin more than damnation; and by fleeing from Christ, the merciful Saviour, wilfully destroy themselves. Now he is ready to pardon the greatest transgressions; but he will quickly be an inexorable judge. He is come into our dark world to reveal the method of salvation by the gospel, and to illuminate our hearts by his Spirit. Ignorant of and far from him, we shall certainly wander into everlasting perdition. But under his enlightening influence we shall avoid dangerous errors, be freed from spiritual slavery, and safely arrive at eternal life. Being a divine person, one with and sent by the Father, we may safely rest in and abide by his testimony. But no external evidence is sufficient to persuade a carnal heart. Many were the blasphemous contradictions which he endured in the cause of mercy and truth. While he was horribly insulted by the wicked, the hypocritical, the proud, and malicious children of Satan, as if he had been diabolical and mad. And great was the forbearance and meekness which he manifested in his own vindication. It looks ill when men are enraged by reproof. Unprofitable is descent from the most godly parents if we continue strangers to their faith and holiness. And it is base to boast of such while we obstinately persevere in our sins. It is impossible either to know or believe Christ's words while we remain hardened in carnal lusts and under the power of the devil. Yea, an empty profession of the true religion but tends to make our case still the more miserable. And if we drive Jesus the Saviour from us now, he will at last leave us in our sinfulness and ruin. But happy they who know his

day of my mortal life hastens to a period, as long as I am in the world I must cure not only corporal blindness, but instruct, enlighten, and comfort them that are spiritually blind. 39-41. I am come to establish a rule of judgment; to alter the present state of the church; to try men's spirits; and, by distinguishing grace, to separate the precious from the vile; to open blind eyes, and teach ignorant souls; and to manifest and occasion the increase of their stupidity and perverseness who, through self-conceit, shut their eyes against the light of my word. If you Pharisees, who pretend to so much knowledge and ability to instruct others, were either grossly ignorant or as sensible of your ignorance as many of the common people, your sin in rejecting me would be far less heinous, and there would be hopes of your deliverance from it; but while you are so self-conceited your sin is highly aggravated, and it is most probable that you will remain under its guilt and power for ever.

REFLECTIONS.—We ought to be extremely cautious in our interpretations of providences. Men's sins are not to be judged of from their sufferings. It is enough that God is righteous, and will make all things turn out to his own glory. We have great need to be diligent in working out our salvation while we have life and opportunity to walk in Christ's light. Marvellous is his power and ready his grace towards the unworthy and distressed. He works the most gracious salvation by means the most unlikely. It is his appointment, not any natural virtue, that renders them powerful. And only in obedience to his authority can we justly expect benefit by them.—What blessed experience of his mercy he gives to the obedient! and with cheerful thankfulness it should be acknowledged to his love. He can easily make the weakest of his followers wiser



PPOOL OF SILOAM. [JOHN, ix:7].—Siloam is mentioned but three times in the Scriptures. Isaiah, viii:6, 7, refers to the waters of Siloam, which "go softly," in contrast with the sweeping current of the Euphrates. In Nehemiah, third chapter and fifteenth verse, allusion is made to Siloam, where it speaks of the rebuilding of the gate of the fountain by the hands of Shalum. And in the third place we have the refer-

ence to Siloam in John, ix:7, where our Lord tells the man born blind to "go wash in the Pool of Siloam," etc. Luke mentions a tower of Siloam, which by its fall occasioned the death of eighteen men. This tower stood by the Pool of Siloam. Jerome says the Spring of Siloam lies at the base of Mt. Zion. Josephus alludes to Siloam. Its sweet waste flows to-day just as in ancient times.

ter, who did sin, this man, or his parents, that he was born blind?²

3 Jesus answered, 'Neither hath this man sinned, nor his parents:³ but^c that the works of God should be made manifest in him.

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,⁴

7 And said unto him, 'Go, wash in the pool of Siloam, (which is, by interpretation, 'Sent.) He went⁵ his way therefore, and washed, and came seeing.

8 ¶ The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others said, He is like him: but he said, I am he.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam,⁶ and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath-day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath-day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, 'He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

A.M. cir. 4036.
A.D. cir. 32.

a ver. 34. Lu. 13.24.
Ac. 28.4

b See note * below.

c Mat. 7.1. Lu. 13.1-5.

d Our Lord does

not mean that neither

the man nor his par-

ents had ever com-

mitted sin, but mer-
ly that neither had

sinned so as to bring

on blindness as a

judgment.—C.

e Ch. 11. 4. Is. 35. 5.

f Ch. 11. 5. ch. 14. 11; 2.

11.

g Lu. 13. 32. 33. 10. 42.

h Ec. 10. Ep. 5. 16. ch. 4.

34; 5. 19; 13. 9; 12. 35; 17.

4. Col. 4. 5.

i Ch. 1. 9; 2. 19; 8. 12;

12. 35. 46. Lu. 2. 32. Mal.

4. 2. Is. 42. 6, 7, 49. 6, with

Re. 3. 18.

j Mar. 7. 33. 8. 23.

k Or, spread the

clay upon the eyes of

the blind man.

l Ki. 5. 14.

m Ne. 3. 15. Is. 8. 6.

n Ch. 10. 30. Ro. 8. 3.

o Ga. 4. 4. Ac. 3. 26.

p The sending of

the blind man, and

his ready compliance,

without any mention

of a guide, when con-

trasted with the re-

ference to the com-

mon practice of lead-

ing the blind (Mat. 15.

14), furnishes a strik-

ing internal proof of

the truth of the nar-

rative, and that it was

written by an eye-

witness of the fact:

for men 'born blind'

do frequently acquire

the most wonderful

local knowledge, so

that they can find out

any place as readily

as those who see.

But the inventor of a

'cunningly-devised

'fable' would never

have omitted to add

to the verisimilitude

A.M. cir. 4036.
A.D. cir. 32.

into a living infant—

a doctrine prevalent

among the Egypti-

ans, and at least to

some extent among

the Greeks. But had

it been their object

to obtain information

concerning this doc-

trine, it seems scarce-

ly possible our Lord

should have neglect-

ed or refused to an-

swer. Their mean-

ing, therefore, seems

rather to be—who

hath sinned this man,

that he is become

blind? or his parents,

that he was born

blind? for, being ge-

nerally Gaileans, they

knew nothing about

the man or his par-

ents. See ver. 8.—C.

q Ch. 13. 1. 4. 47; 19.

r Ch. 19. Ps. 23.

s Ver. 34. ch. 12. 42. 16.

t 27. 13; 19. 7. Is. 65. 5. Re.

13. 17. Ac. 4. 18; 5. 40.

u 108. 7. 16. Ps. 50. 14.

v 15. 1. Sa. 6. 5. Ro. 16. 18.

w Ver. 16. Ge. 13. 13.

x 7. 39; 15. 2.

y Light is thrown

upon this passage by

comparing it with Jo-

7. 19, where Joshua is

represented as saying

to Achan.—My son,

give, I pray thee,

glory to the Lord

God of Israel, and

make confession on

him; and tell me now

what thou hast done.

To give God the

praise, or glory, is

the equivalent to tel-

ling the truth. It was a

form of adoration.

So it appears to have

been used in this

verse.—P.

z Je. 20. 10; 18. 18.

aa 26. 7. 11; 12. Mat.

7. 6. Pr. 26. 4. 5.

ab 1 Pe. 2. 23.

ac Ch. 5. 45; 7. 19. Ac. 6.

ad 12. Ro. 2. 17.

ae Ps. 103. 7. He. 3. 5.

af Ex. ii. De. xxxiv. Mal.

ag 4. 4.

ah Lu. 15. 2; 23. 2. ver.

16. 24.

ai Ch. 8. 14.

aj We know not in

what name he comes,

or by what authority

he acts.—C.

ak Ch. 3. 10. 12. Mat.

11. 5. Ps. 119. 18. Is. 29.

al 18. 19; 35. 4. 5. 2 Co. 4. 3.

am 4. 6. 1 Co. 2. 14.

an Job 27. 9; 35. 12. Ps.

18. 41; 66. 18. Pr. 1. 28; 15.

8. 30; 28. 9. Is. 1. 15. Je. 11.

11. Eze. 8. 18. Mi. 3. 4.

ao 26. 7. 13. Je. 14. 12.

ap Ps. 34. 6. 15. 91. 15.

aq Ja. 5. 10-18. Ps. 18. 6; 50.

ar 15; 65. 2.

as This statement

is abundantly sustain-

ed by Pr. 1. 28; 15. 8, 29,

or Is. 1. 15, to any of

which, or many other

correspondent scrip-

tures, it may be an al-

lusion.—C.

at Is. 55. 42. 7. Mat.

11. 5, with ver. 16.

au Ver. 2. Ac. 28. 4. Lu.

13. 1-5.

av Ch. 7. 48. 49; 11. 49.

aw It was the belief

of the Jews that bo-

dily deformity or de-

fect in an infant was

the judicial result of

parental sin. Their

reply to him who was

born blind was thus

all the more insulting.

He had beaten them

in argument, and, as

is usually the case,

the vanquished re-

plied by personal in-

vecive.—P.

ax Or, excommuni-

cated him, ver. 22; ch.

12. 42; 16. 2. Is. 65. 5; 66. 5.

ay Ch. 5. 14. Is. 65. 1.

az Ps. 27. 10; 46. 1. Ge. 22.

aa Ch. 3. 15-18. 36; 11.

35. 26. 40; 16. 31; 1. 50. 1.

ab Ps. 5. 13. Ac. 8. 37. Lu. 8.

25.

ac Ps. 2. 7. 12. Mat. 3.

14. 33; 16. 16; 26. 63.

ad Ch. 10. 30.

ae Pr. 30. 3. 4. Ca. 5. 9.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These words spake his parents, because they feared the Jews: for the Jews had agreed already that if any man did confess that he was Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.⁸

25 He answered and said, Whether he be a sinner or no, I know not: one thing I know; that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know that God spake unto Moses: as for this fellow, we know not from whence he is.⁹

30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.¹

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 ¶ They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us?² And they cast him out.³

35 ¶ Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, 'Thou hast both seen him, and it is he that talketh with thee.

38 And he said, 'Lord, I believe. And he worshipped him.

39 ¶ And Jesus said, 'For judgment I am come into this world, that they which see not might see;* and that they which see might be made blind.

40 And some of the Pharisees which were with him heard these words, and said unto him, Are^a we blind also?

41 Jesus said unto them, 'If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.⁵

of salvation and way to eternal life, and the *only one* by whom ministers can have admission to office in the gospel-church, or people have access to spiritual privileges and saving benefits. All that, before me, pretended to Messiahship, and all that oppose me and teach other methods of salvation, are but mere intruders into their office, who rob my Father and me of our honour and property, and destroy men's souls; but God's people, by the use of their enlightened consciences, shall be able to detect their errors. I therefore insist on it, as a matter of infinite importance, that I am the only true door of the church, and entrance to eternal life. Whosoever therefore enters upon religion by faith in me as the only Saviour, shall certainly be protected from spiritual enemies, delivered from misery of every kind, and obtain eternal blessedness; and shall, under the conduct of my Word and Spirit, find access to, liberty in, and spiritual support, nourishment, and comfort, by my divine ordinances. 10-13. False teachers come only to seduce church-members, murder their souls, or plunder and persecute them; but I am come to manifest the method of obtaining spiritual and eternal life, yea, to secure it for them, and to bestow it upon them, in the most universal, unexpected, eminent, inconceivably large, and everlasting manner. I am the eminently and infinitely good Shepherd of the church foretold by the prophets, and who not only lead, protect, and feed, but give my very life, soul, and self, in the stead of the faithful, to secure their eternal happiness.—But they who from selfish views commence pastors in the church, having no real affectionate concern for their people, are unwilling to hazard their life, reputation, or secular interests in their service; but are always ready to shift for themselves, and leave the people to be seduced or perverted as Satan and his emissaries please. No wonder they are so careless of their hearers' spiritual and eternal advantage when they only entered on their office from a regard to secular advantage. 14-18. And being the infinitely good and the chief Shepherd of the church, I perfectly know, exactly observe, and tenderly care for all faithful people, who are, by my Father's gift, my own sacrifice, and their self-dedication, my peculiar property; and they spiritually know me and my doctrine, and faithfully and affectionately embrace me and hearken to it. And as the Father perfectly knows, loves, approves, and confides in me, I also am perfectly acquainted with him and all his mind, and trust in him, and delight to do his will. Such is my love to him and to all the world that I am willing and ready to lay down my life in its stead, that all may obtain eternal salvation. And besides those Jews which I have called, or will surely call, into my church, I must, in pursuance of my eternal engagements, and in justice to my sacrifice for them, seek to bring in multitudes also of heathen Gentiles, and

world according to the commandment and love of my Father. 25-30. Not only have I, in the strongest declarations, asserted my Messiahship, though ye perversely refused to believe me, but I have demonstrated it by my divine and miraculous works: yet such is your obstinacy, that no declarations or demonstrations will persuade you; as I know, from your indifference and hardness, that your affections are fixed on the world, and that because of this you do not wish to hear me and obey me.—As I distinctly know, observe, and love all men, I shall seek to lead them to attend to, distinguish, prize, and willingly obey the voice of my Word and Spirit, and readily follow my instructions and example. And I freely give them an irrevocable right to all spiritual and eternal benefits, lead them now into some enjoyment of them, and will strive to put them into the full possession.—Nor shall either their own weakness, unworthiness, or sinfulness, make them fall short of heaven, if they will only by faith hold to my words and by prayer and good works consecrate themselves to God. Nay, my heavenly Father, who loves them, and hath a tender interest in them, and who calleth them to me that I might bring them safely to glory, being infinitely superior to all their enemies in power and wisdom, it is absolutely impossible to defeat his gracious designs towards them, or to entice or force them out of his almighty hands, only by their own unfaithfulness. And my Father and I, being the very same in nature, power, and every other perfection, as well as in will and design, we must be both overcome before the weakest of true believers can be deprived of eternal life. 32. Many great and merciful works I have wrought among you, in confirmation of my character, in feeding multitudes of hungry persons, healing all manner of diseases, raising the dead, and casting out tormenting devils. For which of these do you intend to stone me to death? 34-38. And when the Scripture, which is infallible, and must be accomplished, calls your magistrates GODS, who were but types and shadows of the Messiah, why do you perversely charge me, in whom these types are perfectly fulfilled, and whom the Father hath appointed from eternity, and hath sent into the world to exercise all authority as the true Messiah, with blasphemy, for asserting my *oneness* in nature and perfections with the Father! If I do not perform works as great and glorious as could be expected from the Father, and which, being superior and contrary to the laws of nature, must be performed by that power which is in the Father himself, I do not claim your belief as the Son of God or promised Messiah. But if I perform works peculiar to God, and in a manner proper to him, then, however ye disregard my person or doctrine in itself, submit to the unexceptionable evidence of my miracles, that ye may be convinced that my Father and I have essential and necessary communion in Godhead.

A.M. C.F. 4036.
A.D. C.F. 32.

† ch. 4.26, 28, 29, 38.
‡ Mar. 9.24. ch. 11.27;
20.28. Mat. 14.33. Ps. 2.
122.4, 11.
§ ch. 5.22, 27; 12.47; 3.
17, 19. Lu. 2.34. 2 Co. 2.
10; 4.3, 6; 3.14. Mat.
11.27; 13.11. Pe. 2.9.
¶ That they which
see not might see—
that is, that the eyes
of many natural, y.
and of many spiritu-
ally, blind, might be
opened; and that
they which see the
evidences of my di-
vine commission
might be given over
to judicial blindness
as a righteous pun-
ishment for their re-
jection of the light.
Jn. 3.18-20.—C.
¶ ver. 28, 34; ch. 7.48.
¶ Ro. 2.19, 20. Re. 3.
17.
¶ ch. 15.22, 24. He. 10.
26. Pr. 26.12. Is. 5.21;
42.19, 20. Lu. 18.14. Jn.
1.8-10.
¶ ye were (really)

A.M. C.F. 4036.
A.D. C.F. 32.

blind—ignorant—ye
would have no sin—
ye would be charge-
able with no sin: for
your eyes, in mercy,
being opened, your
sin would be taken
away; but now ye
say, We see. You
boast of your know-
ledge of the Scrip-
tures—you realise see
the prophetic and mi-
raculous evidences of
my divine mission—
yet, through the en-
mity of your hearts
you reject me—
wherefore your sin
remaineth. It cleaves
to you like the lepro-
sy of Naaman, that
could not be removed
unless he had washed
in Jordan.—C.

CHAP. X.

¶ Is. 56.10-12. Je. 23.
21, 32. Eze. xlii. 34, 2.
10. ver. 10. He. 5.4. Mat.
7.15; 23.1-28. Ro. 10.15.

CHAPTER X.

1 Christ is the door, and the good shepherd. 19 Divers opinions of him. 25 He proveth by his works that he is Christ the Son of God: 39 escapeth the Jews, 40 and goeth again beyond Jordan, where many believe on him.

VERILY, verily, I say unto you, 'He that entereth not by the^b door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But^c he that entereth in by the door is the shepherd of the sheep.

3 To him^d the porter openeth; 'and the sheep hear his voice: and 'he calleth his own sheep by name, and leadeth them out.

¶ ver. 2, 7; ch. 14.6. ¶ C. 20.28. 1 Co. 12.28. Ep. 4.11-13. He. 5.4, 5.61. 14.10. 11.
¶ Re. 3.20. Is. 11.2-4. He. 2.4. 1 Pe. 1.12. 1 Co. 10.9. ¶ Ps. 22.27; 40.9. 10. ch. 6.37-45.
¶ Ex. 33.12, 17. Phi. 4.3-2. Ti. 2.19. Is. 40.11; 49.10. Re. 7.17. Eze. 34.11. Ro. 8.30.

—Note. When 'the WORD was made flesh' he came into the world 'to do the will' of his Father—consequently, as Messiah, did nothing but by the Father's authority or commandment. Oh, that believers would remember this part of the condition of Christ 'in the days of his flesh,' and 'go and do likewise!' C.

Ver. 22. Feast of the dedication. This feast was appointed by Judas Maccabeus to commemorate the purification of the temple after it had been profaned by Antiochus. It began on the 25th of Chisleu (answering to part of our December), and lasted for eight days. C.

Ver. 27. My sheep hear my voice. (1) As a voice of truth. (2) As a voice of love and mercy. (3) As a voice of power.—And I know them. (1) In all their waywardness. (2) In all their weakness. (3) In all their sin. (4) In all their troubles, perplexities, and dangers.—And they follow me. (1) In believing on my name. (2) In denying themselves. (3) In bearing my cross through all danger. (4) In bearing witness for me through all gainsaying. (5) In holiness in all manner of conversation. C.

Ver. 30. I and the (not my) Father are one—one in energy and power; for power is the attribute in question (see ver. 28, 29)—and therefore one in Godhead; which doctrine results from the identity of divine attributes between the Father and the Son. C.

Ver. 36. Sanctified—set apart for himself (Ps. 4.3) by giving him 'the Spirit without measure,' and dwelling essentially in him, and working the works of Godhead in him and by him, ch. 3.34; 14.10; 17.21. See also ver. 37, 38. C.

Ver. 41. John did no miracle. The performing of miracles is not essential to the proof of a divine commission. All that is absolutely necessary is doctrinal conformity with the Word of God (already established by miracles and prophecy), with holiness of life and singleness of purpose—the visible evidences of the presence, power, and authority of the Spirit of God. C.

REFLECTIONS.—Infinitely necessary and useful is Jesus Christ to sinful men, as their shepherd, to seek out, gather, and feed them, as their door and entrance to, and the precious price of, salvation. Indissoluble are his living connections with his people, and kind his regards to them. Unbounded was his love in giving his life for all men, and rising again for their justification. And through him they receive the most holy liberty, inexpressible delight, spiritual supplies, and superabundant and endless felicity. With what transcendent faithfulness, wisdom, and grace, he seeks them out, and strives to bring them into his kingdom and church, and guides, governs, protects, and goes before them through life and death into everlasting blessedness! Infallible is their perseverance, and certain their eternal life, if they continue faithful to the knowledge of the truth as it is in Jesus Christ. But base are the men who, without his commission, thrust themselves into offices in his church, or behave indolently, unconcernedly, or tyrannically therein. Let every one that regards the life of his soul flee from them. The purpose of God certainly stands firm, whether with respect to men's salvation or ruin. But how implacable is the rage which words of infinite grace, offers of unbounded fulness, declarations of truth, and merciful miracles unnumbered, do but heighten and provoke to murder the Saviour! No wonder he abandons such, and offers his presence to others more likely to regard him.

4 And when he putteth forth his own sheep, he^a goeth before them, and the sheep follow him: for they know his voice.

5 And ^aa stranger will they not follow, but will flee from him: for they know not the voice of strangers.¹

6 This parable spake Jesus unto them: ^bbut they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, ^cI am the door of the sheep.

8 All ^dthat ever came before me² are thieves and robbers: but the sheep did not hear them.

9 I^e am the door: by me if any man enter in, he shall be saved, and shall go in and out,³ and find pasture.

10 The^f thief cometh not, but for to steal, and to kill, and to destroy: ^gI am come that they might have life, and that they might have it more abundantly.⁴

11 I^h am the good shepherd: ^hthe good shepherd giveth his life for the sheep.⁵

12 Butⁱ he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the ⁱwolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I^j am the good shepherd; and ^jknow my sheep, ^kand am known of mine.

15 As^k the Father knoweth me, even so know I the Father:⁶ and ^lI lay down my life for the sheep.

16 And^l other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

17 Therefore^m doth my Father love me, because I lay down my life, that I might take it again.

18 Noⁿ man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. ⁿThis commandment have I received of my Father.⁷

19 ¶ There^o was a division therefore again among the Jews for these sayings.

20 And many of them said, ^oHe hath a devil, and is mad; why hear ye him?

21 Others said, These are not the words of him that hath a devil. ^pCan a devil open the eyes of the blind?

A.M. cir. 4036.
A.D. cir. 32.

A Mat. 11. 29; 16. 24.

He. 13. 12; 1 Pe. 2. 1, 2.

1 Ga. 2. 8, 9.

2 Mat. 7. 15; Pr. 19. 27.

Ep. 4. 14; Gal. 1. 8; Col. 1.

23. 2, 8. 2 Ti. 3. 5; Re. 2. 2.

3 I have often seen

eastern shepherds

leading their flocks.

I have been present

when, during the

heat of day, a number

of flocks assembled

round a fountain.

The shepherds

rested together for

an hour or two; their

sheep mingled. When

the time arrived for

going off again to the

pasture, each shepherd

went through the

mingled flock,

then walked off slowly

along his own path,

uttering a peculiar

call; his own sheep

followed him. They

would not follow a

stranger, for they

know not the voice of a

stranger.—P.

4 ch. 6. 52; 7. 36; 8. 27.

49. 2 Co. 2. 14; 2 Co. 4. 3.

4 Ep. 4. 18; 1s. 29. 11, 12.

1 ver. 1. 9; ch. 14. 6.

Ep. 2. 18; He. 10. 18-22.

Eze. 34. 31.

5 Ac. 5. 36, 37; Je. 50.

6 23. 1, 32; Eze. 34. 2.

2 All that ever

came before me, pre-

tending to be Mes-

siah, and calling the

sheep to hear them.

—C.

6 See ver. 1. 7; Eze.

34. 14; Ps. 23. 1-6; 1s. 40.

11; 45. 17; Zec. 10. 12; 1s.

49. 10; Ro. 5. 1-5; 1 Co.

3. 22, 23; Col. 3. 11.

7 He shall go in

and out, being made

perfectly free.—C.

8 Mat. 7. 15; 23. 14. 2

Pe. 2. 1.

9 Mat. 20. 28; 1s. 11.

Eze. 34. 16; ch. 14. 18,

6, 32-38; Ro. 5. 11, 15-21.

He. 7. 25; 1s. 45. 17.

4 That where sin

and danger did a-

bound, grace and

protection, and spiri-

tual pasture, might

'much more abound,'

Ro. 5. 15-20.—C.

5 Ps. 23. 1, 2; 1s. 40. 11.

Je. 23. 5, 6; Eze. 34. 23.

29; 37. 24; Mi. 5. 4; He.

13. 20. 1 Pe. 5. 4; 2. 25.

ver. 14. 16.

6 Tit. 2. 14; Mat. 20.

28; Re. 5. 9; ch. 18. 11.

Mat. xxvi. xxvii. ver.

15, 17, 18; Ep. 4. 2.

7 Christ here as-

sumes a double char-

acter. He is the door

by which all true

shepherds of God's

flock must enter; and

he is himself the

Good Shepherd who

enters to tend, and

guard, and feed the

flock.—P.

8 Eze. 34. 2-4; Zec. 11.

16, 17; 1s. 56. 10-12. 2 Ti.

4. 10. 2 Pe. 2. 3.

9 Mat. 7. 15; Ac. 20.

29; Ca. 2. 15; 2 Pe. 2. 1.

10 ver. 11; He. 2. 17.

Eze. 34. 11-16; Ps. xxiii.

8 ver. 27; ch. 13. 18.

Ps. 1. 6, 9; Ti. 2. 19.

11 Ga. 1. 16; Ep. 1. 17-

19; 3. 17-19; Phil. 3. 8-10.

12 1s. 50. 2. 1 Pe. 2. 7; 1s.

2 Ti. 1. 12.

13 Mat. 11. 27; ch. 1. 18;

8. 29, 35; 1s. 9. 10.

14 Christ's know-

ledge of the sheep

is intimate and

thorough; it is com-

pared to his know-

ledge of his Father.

The knowledge too

is in some degree

mutual. He is known

of his sheep. They

know the mystery of

his nature, the won-

ders of his work, the

depth of his love, and

his unceasing watch-

fulness.—P.

15 ver. 11; ch. 15. 13; 1s.

53. 4. 5; Ro. 5. 6-11; 8. 3. 4.

33. 33; 1 Th. 5. 10. 1 Ti. 2.

3.

16 Which Judas

Maccabeus insti-

tuted.

17 Ac. 3. 11; 1s. 12. Built

where he had built

one, and called by

his name.

18 The outer court

of the temple, or

court of the Gentiles,

was surrounded by

cloisters supported

upon ranges of mar-

ble columns. These

cloisters were called

porches, and were

used by the Jews,

and the strangers

who came to the city

during the feasts, as

public promenades.

The cloister along

of the eastern side

of the court was called

Solomon's porch.—P.

19 Or, hold us in

supper, ch. 16. 29.

Mat. 11. 3.

20 ch. 5. 17-43; 27-64;

8. 12, 24, 58.

21 ch. 5. 36; 14. 10, 11;

ver. 32, 38; Mat. 11. 5.

Ac. 10. 38.

22 ch. 4. 7; 12. 37-40. 2

Co. 4. 3. 4. Ro. 1. 7. 8.

ch. 6. 44, 65. Ac. 13. 48.

1 Jn. 4. 6.

23 ver. 4. 14. 2 Ti. 2. 19.

ch. 6. 37. 44. 45. Ac. 13.

48; Mat. 16. 24; He. 12. 11.

2.

24 ver. 9. 10; ch. 11. 25.

Ro. 6. 21; 5. 21; Col. 3. 3.

4 Jude 1. ch. 6. 37; 17. 2.

11; 12. 18. 9. He. 7. 25. 1

Pe. 1. 5. Mat. 16. 28-27.

De. 3. 3; Ps. 125. 1, 2. 1s.

45. 17; 26. 1-4; 46. 3, 4.

5 ch. 14. 28; 17. 2, 6; 6.

37; Mat. 11. 27.

6 My Father who

gave them me, be-

cause of their faith,

'before the world

was,' Ep. 1. 4-6. 2 Ti. 1.

9.—C.

7 My Father... is

greater than all ene-

emies, who might at-

tempt to pluck his

gifted sheep out of

my hand.—C.

8 Jn. 5. 7. ch. 14. 9.

10; 17. 11, 22; ver. 38.

Mat. 28. 19.

9 ch. 5. 18; 8. 59; Lu. 4.

29.

10 Mat. 11. 5. ch. 5. 17.

18. 30; Lu. 24. 19. Ac. 10.

38.

11 Ps. 109. 4; Ec. 4. 4.

12 Le. 24. 16. ch. 5. 18;

ver. 30; Ro. 13. 1.

13 Ps. 82. 6. Ex. 4. 16;

7. 1.

14 De. 17. 15; Ex. 7. 2.

Ro. 13. 1.

15 Nu. 23. 19; Mat. 5.

18; Lu. 16. 17; Ti. 1. 2.

16 ch. 6. 27; 3. 17; 6. 57.

1s. 42. 1; 49. 1-3, 6, 8; 48.

16; 61. 1-3; 11. 2-5; Ga. 4.

2.

17 ch. 5. 17; 18; Phil. 2. 6.

Lu. 1. 35. Ps. 2. 7, 12.

18 Mat. 1. 17; 7. 5; ch. 1. 14.

34; 40. 3; 10-18; ver. 39.

19 ch. 14. 10, 11; 15. 24;

5. 31.

20 Mat. 2. 11. ch. 5. 36;

14. 10, 11; 15. 24; 17. 21;

22; ver. 25, 30, 32.

21 ver. 31; ch. 5. 16, 18;

8. 59; 7. 30; 44. Lu. 4. 29.

30.

22 Mat. 10. 23; ch. 1. 28;

22 ¶ And it was at Jerusalem the feast^s of the dedication, and it was winter.

CHAPTER XI.

1 Christ raiseth Lazarus, four days buried. 45 Many Jews believe. 47 The high-priests and Pharisees gather a council against Christ. 49 Caiaphas prophesieth. 54 Jesus hideth himself. 55 At the pass-over they inquire after him, and lay wait for him.

NOW a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.¹

2 (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.²

7 Then after that saith he to his disciples, Let us go into Judea again.

8 His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day?³ If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.⁴

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead;

15 And I am glad for your sakes that I was not there, to the intent ye may believe;⁵ nevertheless let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.⁶

17 Then when Jesus came, he found that he had lain in the grave four days already.⁷

18 Now Bethany was nigh unto Jerusalem,

A.M. cir. 4037.
A.D. cir. 33.

CHAP. XI.

a Mat. 21. 1. Mar. 11.

1. ch. 12. 1.

b Lu. 10. 38-42.

c See note below.

d ch. 12. 3. Mat. 26. 6.

7. Mar. 14. 3. Lu. 7. 37.

38.

e ch. 13. 23. Ps. 16. 3.

He. 12. 6. Re. 3. 19. Mar.

10. 21.

f Mar. 5. 39. ch. 9. 3.

ver. 15. 40. 2 Co. 12. 9.

g See ver. 3.

h Ho. 6. 2. De. 32. 36.

Ge. 22. 14. Is. 30. 18.

with ch. 10. 40.

i He was in Beth-

any, or Bethabara,

beyond Jordan, more

than a long day's

journey distant from

the home of the

mourning sisters.—P.

j Ac. 20. 22-24. 21. 13.

k ch. 10. 31. 39. Mat.

16. 21. 22. Ac. 21. 12.

l ch. 9. 4. 12. 35. Lu.

13. 32. 33. There is no

danger of death till

my work be finished.

m ch. 9. 4. 12. 35. Ps.

104. 22. 23. Ec. 2. 14.

n When my work is

finished, I cannot

escape death.

o Is. 41. 8. Ja. 2. 23.

p ch. 15. 9. 14. 15. 2 Ch. 20

7.

q De. 31. 16. Mat. 9.

24. ver. 13. Ac. 7. 60. 13.

r Co. 15. 18. 51. 1 Th.

4. 14. 15.

s It is a token that

he is past danger.

t ch. 10. 24. 16. 25.

u ver. 4. ch. 9. 3. 11.

v 48. 5. 36. 10. 38. 14. 10.

11.

w To the intent ye

may believe, through-

out all your coming

trials, in the exist-

ence of my power

over death and the

grave.—C.

x Mat. 10. 3. Mar. 3.

16. Lu. 6. 15. ch. 20. 24.

29. 21. 2.

y ver. 8. Mat. 26. 35.

z Let us risk our lives

along with our Mas-

ter, and die as well

as Lazarus.

aa Not with Lazarus,

as some interpret, for

then had he said

'and die like him';

but 'let us die with

our Lord,' who thus

through love to his

friends in Bethany

exposes himself to

his implacable ene-

emies in Jerusalem.

—C.

ab It is the universal

custom in the East;

indeed it is a neces-

sity in such a climate,

to bury on the day of

death. It would seem

from the narrative

that Lazarus was al-

ready dead when the

messenger told our

Lord of his sickness,

for he remained two

days where he was,

and then occupied

two days more on the

journey, going the

first probably to Jeri-

cho, and ascending

on the second to

Bethany.—P.

ac That is, near two

miles.

ad The situation of

Bethany is on the

eastern declivity of

the Mount of Olives,

completely hidden

from the Holy City

and the district round

it by the intervening

hill. The slopes of

Bethany are rugged

and rocky, and the

wilderness of Judea

an extensive view of

which commands, is

wild and desolate.

The village is built on

the side of the main

road from Jerusalem

to Jericho; a shorter

footpath to the city

leads over the top of

Oliver.—P.

ae Ge. 37. 35. 1 Ch. 7.

af Job 2. 11. 42. 11. Ro.

12. 15. 1 Th. 5. 14. 4. 18.

ag See ver. 19.

ah This is an import-

ant fact in the nar-

rative, as the com-

pany of mourners af-

ford a sufficient num-

ber of witnesses, some

of them sufficiently

sceptical (ver. 27) and

in malignant (ver. 40), to

test and establish the

reality of the miracle.

—C.

ai Lu. 7. 38; 10. 39. Ps.

45. 11. Mat. 2. 11. Mar. 5.

33. Lu. 5. 8.

aj ver. 21. 37. Mat. 9.

18. ch. 4. 47. 49. 2 Ki. 5.

11.

ak He. 2. 17. 14. 15. Mar.

3. 5.

al Gr. He troubled

himself.

am Lu. 19. 41. Is. 53. 3.

an He. 2. 16-18; 4. 15.

ao Ro. 12. 15. On account

of the afflictive cir-

cumstances, and at

the unbelief of the

spectators.

—C.

ap Mat. 21. 1. Mar. 11.

aq ch. 12. 1.

ar Lu. 10. 38-42.

as See note below.

at ch. 12. 3. Mat. 26. 6.

au 7. Mar. 14. 3. Lu. 7. 37.

av 38.

aw d ch. 13. 23. Ps. 16. 3.

ax He. 12. 6. Re. 3. 19. Mar.

10. 21.

ay f Mar. 5. 39. ch. 9. 3.

az ver. 15. 40. 2 Co. 12. 9.

ba g See ver. 3.

bb h Ho. 6. 2. De. 32. 36.

bc Ge. 22. 14. Is. 30. 18.

bd with ch. 10. 40.

be i He was in Beth-

any, or Bethabara,

beyond Jordan, more

than a long day's

journey distant from

the home of the

mourning sisters.—P.

bf j Ac. 20. 22-24. 21. 13.

bg k ch. 10. 31. 39. Mat.

16. 21. 22. Ac. 21. 12.

bh l ch. 9. 4. 12. 35. Lu.

13. 32. 33. There is no

danger of death till

my work be finished.

bi m ch. 9. 4. 12. 35. Ps.

104. 22. 23. Ec. 2. 14.

bj n When my work is

finished, I cannot

escape death.

bk o Is. 41. 8. Ja. 2. 23.

bl p ch. 15. 9. 14. 15. 2 Ch. 20

7.

bm q De. 31. 16. Mat. 9.

24. ver. 13. Ac. 7. 60. 13.

bn r Co. 15. 18. 51. 1 Th.

4. 14. 15.

bo s It is a token that

he is past danger.

bp t ch. 10. 24. 16. 25.

bq u ver. 4. ch. 9. 3. 11.

br v 48. 5. 36. 10. 38. 14. 10.

bs 11.

bt w To the intent ye

may believe, through-

out all your coming

trials, in the exist-

ence of my power

over death and the

grave.—C.

bu x Mat. 10. 3. Mar. 3.

16. Lu. 6. 15. ch. 20. 24.

bv y ver. 8. Mat. 26. 35.

bw z Let us risk our lives

along with our Mas-

ter, and die as well

as Lazarus.

bx aa Not with Lazarus,

as some interpret, for

then had he said

'and die like him';

but 'let us die with

our Lord,' who thus

through love to his

friends in Bethany

exposes himself to

his implacable ene-

emies in Jerusalem.

—C.

by ab It is the universal

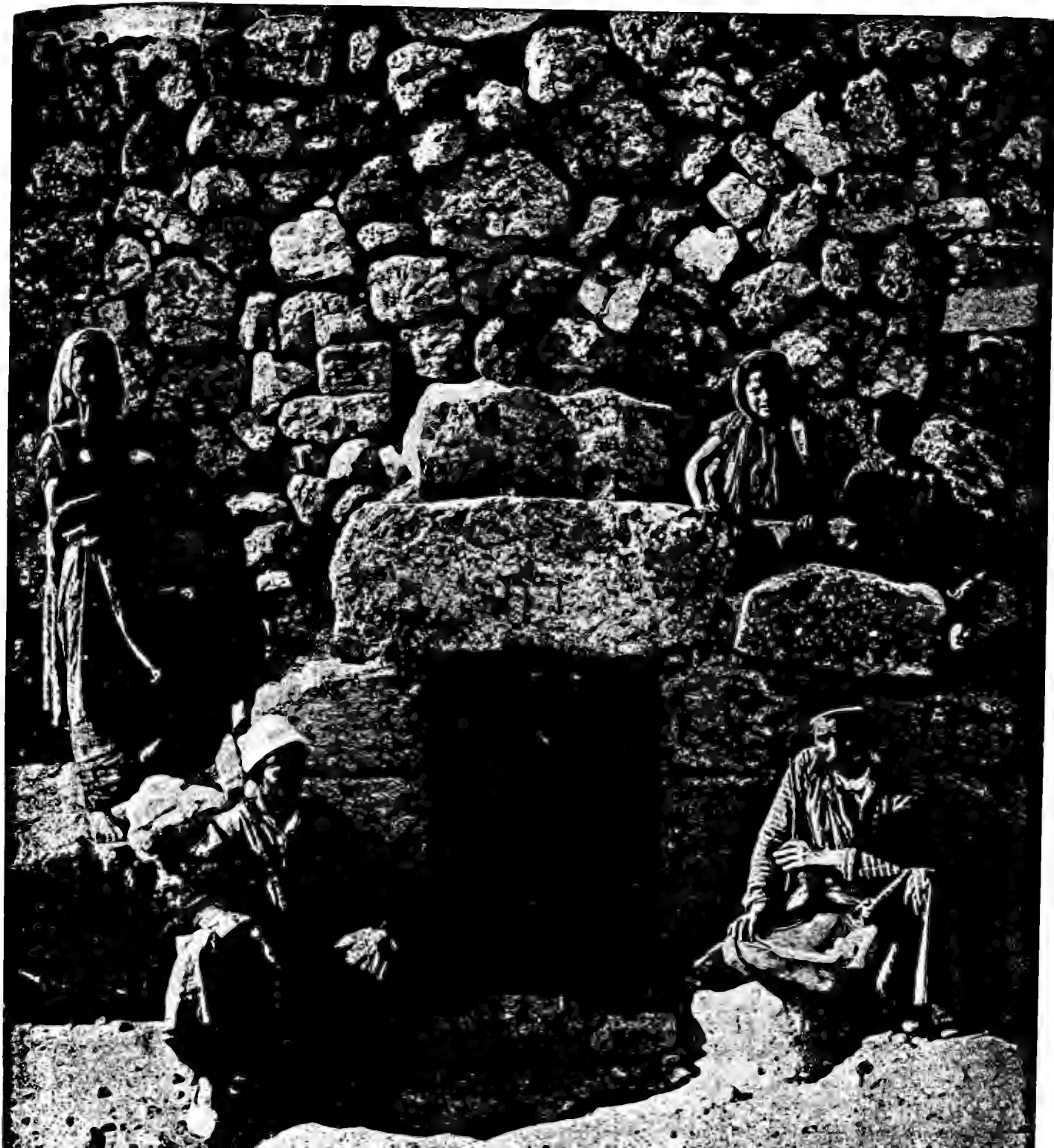
custom in the East;

indeed it is a neces-

sity in such a climate,

to bury on the day of

death. It would seem



thee, That, if thou wouldest believe, thou shouldest see the glory of God?

41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, 'I thank thee that thou hast heard me.

42 And I knew *that* thou hearest me always: but *'because* of the people which stand by I said *it*, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, 'Lazarus, come forth.

44 And^a he that was dead^b came forth, bound hand and foot with grave-clothes:^c and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then^d many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But^e some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 ¶ Then^f gathered the chief priests and the Pharisees a council, and said, 'What do we? for this man doeth many miracles.^g

48 If we let him thus alone, *'all men* will believe on him: *'and* the Romans shall come and take away both our place and nation.^h

49 And one of them, *named* 'Caiaphas, being the high-priest that same year, said unto them, Yeⁱ know nothing at all,

50 Nor consider that it is expedient for us, that one man should die for the people,^j and that the whole nation perish not.

51 And this spake he not of himself: but being high-priest that year, he prophesied that Jesus^k should die for that nation;^l

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53 Then^m from that day forth they took counsel togetherⁿ for to put him to death.

54 Jesus^o therefore walked no more openly among the Jews: but went thence unto a country near to the wilderness, into a city called

A.M. cir. 4037.
A.D. cir. 33.

q ch. 12.28-30. Mat. 11.25. Lu. 10.21. Phi. 4.6.
r Mat. 3.17. ch. 8.29. He. 5.7-12.
s ver. 31.45. ch. 12.30. 2.11.30. 3.10.38.14.11.
t Lu. 7.14. 15.8. 54. Ac. 9.40. Ro. 4.17. Ps. 31.9.
u 1 Ki. 17.22. 2 Ki. 4.34.35. Ac. 20.9-12.
8 He that was dead.
Rather, 'that' had been dead.—C.

4 With ch. 20.5. 7. He was to return to death after some time.

v ch. 2.23. 4.39. 41.8. 30.10. 41.42. 12.11.18. 42.

x ch. 5.15. Ac. 5.25. 1. Sa. 22.9.10.

y Ps. 2.1-4. Mat. 26.3. Mar. 14.1. Ac. 4.6.27.

z ch. 12.19. Ac. 4.16.

5 They admitted the reality of the miracles, but illogically and maliciously attributed them to diabolical agency.—C.

a Ge. 40.10. Is. 9.6.7. 11.10.42.62.7.49.6.

b Da. 9.26.27. De. 28.51-68. Mat. 22.7. Lu. 19.27.42-44.21.20.24.

c Our place of residence they will take to themselves, and from each of us his place of power and profit.—Our nation they will condemn and carry away as slaves, as the Babylonians did with our fathers.

C.—They believed that if the career of Jesus were not stopped, the people would adopt him as their temporal king, and overthrow the local Roman power. This would bring down upon them the wrath of imperial Rome, and result in the total overthrow of the Jewish nation.—P.

d Lu. 3.2. ch. 18.14. Ac. 4.6.

e ch. 7.48.49.

f ver. 48. ch. 19.12. 18.14. Lu. 24.46. He meant that they had better murder Christ than provoke the Romans against them all.

g Mat. 20.28. 1 Pe. 2.24.18. Re. 5.9.15.49.6. Ro. 5.20.1. Jn. 2.25. Ga. 3.13.28. ch. 10.15.16. Ep. 2.13-22.3.6-9.15.49.6.

h That nation. Rather, 'the nation'—the nation as gathered into Palestine, and distinguished from the children of God that were scattered abroad.—a phrase that does not seem applicable to the Gentiles, but to the 'dispersed of Judah and outcasts of Israel.'—C.

i Ps. 2.1-4. 22.12.16. 31.13.109.45.

j From this statement it is obvious that previously the council had been divided, God overruling these divisions to give time for the teaching, example, and miracles of our Lord to do their work.—C.

k ch. 4.1-3.7.1.10.12.10.40.18.20.

A.M. cir. 4037.
A.D. cir. 33.

1 2 Sa. 13.23.2 Ch. 13.19.

2 The town of Ephraim, or Ophrah, is situated among the mountains, on the borders of Benjamin and Ephraim, about twelve miles north of Jerusalem.—P.

3 ch. 2.13.5.16.4. Ex. 12.6.23. 14.17. 34.24. De. 16.1. Le. 23.5.

4 Ge. 35.2. Ex. 19.10.2. Ch. 30.15.18. Nu. 9.6.

5 ver. 8. ch. 5.16.18. 7.11.12.

6 ch. 5.16.18.8.59.10.31.32. Ps. 109.4.

CHAP. XII.

a Mar. 14.3-9. Mat. 26.6-13. ch. 11.1-45.

1 This verse must be taken as a general introduction to what follows. There is no close connection between ver. 1 and 2.

The incident recorded in ver. 2-8 occurred while Jesus was at Bethany, but not immediately after his arrival.—P.

b Lu. 10.38-42. ch. 11.1.5.19-28.39-44.

c ch. 11.28.32. Lu. 10.39.42. Mat. 26.6.7. Mar. 14.3. with Lu. 7.37.38.

2 The supper was in the house of Simon the leper, not of Lazarus. The only conclusion we can draw from ver. 2 is that it took place *in Bethany*. Matthew and Mark mention an *anointing* of ointment, which Mark says 'she brake,' or 'crushed,' and poured on his head. Though neither Matthew nor John mention the *crushing*, yet as I have frequently had occasion to state, Mark is always characterized by minuteness of detail. John says 'she anointed the feet of Jesus, and wiped his feet with her hair.' Matthew and Mark say nothing of this, but simply mention the pouring on his head. There is no contradiction. Crushing the box with her hands over his head, the ointment ran down upon it as he reclined. Then with her hands already smeared she stooped and anointed his feet, wiping them with her long loose hair.—P.

d Mat. 26.8.9. Mar. 14.4.5. Ec. 4.4. Job 5.2. 1 Th. 2.5. Ps. 55.21.

e 29.75. 66. British.

f Ps. 12.2. 55.21. Pr. 26.25.

g Ki. 5.20-27. Ps. 50.18.

h ch. 13.29.

i Ps. 109.31. Zec. 3.2. Ge. 4.4.

j Mat. 26.12. 27.57-60. Mar. 14.8.15.42-47. Lu. 23.50-56. ch. 19.38-42.15.53.9.

k Le. 15.11. Mat. 26.11. Mar. 14.7.

l ver. 35. ch. 8.21. 13.35.16.5-7. C.

m ch. 11.44. 45. Mar. 1.45. Ac. 17.21.

'Ephraim, and there continued with his disciples.¹

55 ¶ And² the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, *'to* purify themselves.

56 Then³ sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now⁴ both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should show *it*, that they might take him.

CHAPTER XII.

1 Jesus excuseth Mary anointing his feet. 9 The people flock to see Lazarus. 10 The high-priests consult to kill him. 12 Christ rideth into Jerusalem. 20 Greeks desire to see Jesus. 23 He foretelleth his death. 37 The Jews are generally blinded: 42 yet many chief rulers believe, but do not confess him: 44 therefore Jesus calleth earnestly for confession of faith.

THEN Jesus,^a six days before the passover, came to Bethany, where Lazarus was which had been dead, whom he raised from the *'dead*.

2 There^b they made him a supper, and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took *'Mary* a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.²

4 Then^d saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him,

5 Why was not this ointment sold for three hundred pence,³ and given to the poor?

6 This^e he said, not that he cared for the poor; but *'because* he was a thief, *'and* had the bag, and bare what was put therein.

7 Then^f said Jesus, Let her alone: against the day of my *'burying* hath she kept this.

8 For *'the* poor always ye have with you; *'but* me ye have not always.

9 ¶ Much^g people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

Ver. 49, 50. Caiaphas, according to his own view, was merely giving utterance to a common sentiment, that 'whatever is politically expedient for a nation is to be boldly executed, however it may be morally wrong in itself or injurious to individual rights.' He does not assert that Jesus for any crime deserves to die, but that, for sake of the people and nation, it is expedient that he should die. But yet, while he thus utters his own opinion, God, unknown to the speaker, overrules his words, ver. 51, and, in honour of the office of the high-priesthood, of which he was personally unworthy, he employs him, in his bloodthirstiness, as he

ought always to follow his example. The death of our godly friends should make life less sweet, death less bitter, and heaven more desirable to us. Dead saints ought not to be lamented as lost, but as gone before, to be with Christ, and to be raised with him to glory. —Many mournful changes may happen in a short time. And it is absurd to pride ourselves in our bodies that may quickly become so ugly and loathsome. It is

hold on every opportunity to comfort his people and glorify his Father: and with the greatest ease he can grant instantaneous deliverances to either soul or body. No death, no bands can hinder his work. Alas! that while his marvellous works affect some, they should but enrage others against him. And great must be the wickedness of human hearts that can be thus influenced. But none are more furious enemies

26 If^g any man serve me, let him follow me;

whole Scrip-
-C.

ercent with the fullest
freedom of the hu-
man will.'—P.

CC

es, nor understand with *their* heart, and be converted, and I should heal them.³

the world, in ignorance, idolatry, and other wickedness, and who reigns in the hearts of worldly men, shall be totally vanquished, his claim defeated, his oracles silenced, and himself be cast out of men's hearts, by the powerful spread of the gospel. 32. And I, after first offering up myself a sacrifice for sin on a cross, and in the

41 These things said Esaias, "when he saw his glory, and spake of him.

42 ¶ Nevertheless "among the chief rulers also many believed on him; but "because of the Pharisees they did not confess him, lest they should be put out of the synagogue:

43 For⁴ they loved the praise of men more than the praise of God.

44 ¶ Jesus⁵ cried and said, "He that believeth on me, believeth not on me,⁴ but on him that sent me.

45 And⁴ he that seeth me seeth him⁵ that sent me.

46 I⁴ am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 And "if any man hear my words, and believe not, I judge him "not:⁷ for I came not to judge the world, but to save the world.

48 He⁸ that rejecteth me, and receiveth not my words, hath one that judgeth him: "the word that I have spoken, the same shall judge him in the last day.

49 For⁴ I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that "his commandment⁸ is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

of glory above. 44-50. He that truly believes in me as the promised Messiah, believes not in me only or ultimately, but, together with and through me, believes in my heavenly Father, who sent me into the world to seek and save lost sinners. And he who, by faith, discerns my person and office, is thereby led into the knowledge of my Father's nature, perfections, and will. I am come into this world to dispel the darkness of ignorance, superstition, and idolatry, and to bring life and immortality to light by the gospel, that whosoever receives and trusts in me should not continue under the power of spiritual blindness, nor wander in the way to eternal misery, but be instructed and guided in the way to everlasting blessedness. And if men, who have had opportunities of hearing and knowing my gospel, willfully refuse it, and me in it, I will at present neither accuse them to the Father, nor pass nor execute upon them any sentence of condemnation; as the direct design of my coming into the world is not to accuse, condemn, or punish, but to secure, offer, and graciously give spiritual and eternal salvation to all that believe, whether Jews or Gentiles. But he that contemns and rejects me and my doctrines, shall, in due time, find an impartial Judge to try, condemn, and punish him: and the truths which I have preached shall be the rule of judgment, and the awful means of aggravating his offences in the last day. For the holy, excellent, supernatural, and gracious nature of the doctrines which I have taught, and my manner of delivering and confirming the same, manifest that I have uttered them as one directed and authorized by my Father. And whatever ye think of it, I know that

15. 36, have been impugned as contrary to fact; for, say the objectors, if the grain of wheat die, there can be no produce. This objection is a melancholy specimen of ignorance. When a man dies, the outward body dies—the inward "spirit returns to God who gave it." So, when the outward parts of the seed are chemically changed by moisture and heat, the inward germ, the embryo plant, is developed, and presents, if not an intended type, yet a natural parallel and illustration, of the resurrection. C.

Ver. 27. If our Lord prayed to be saved and was not answered, how can it be said that "the Father heareth him always?" ch. 11. 42. Two simple and efficient answers present themselves:—(1) The words may be taken interrogatively: "What shall I say? (Shall I say) Father, save me from this hour? (Nay) but for this cause came I unto this hour." (2) A more literal translation will totally remove the difficulty without the interrogation: "Father, save me out of this hour"—which prayer was literally fulfilled, for out of that hour of darkness he arose more bright than ever;—"but for this cause came I into this world," and therefore know I must patiently endure till thy name is glorified in my sufferings. C.

Ver. 41. The glory which Isaiah saw, ch. 6. 1, 5, 8, 9, and the person of whom he spoke, was certainly JEHOVAH, JEHOVAH OF HOSTS; and certainly the words of Isaiah are here applied to Christ. The conclusion is, therefore, inevitable—Christ is JEHOVAH "manifest in the flesh." C.

REFLECTIONS.—Grateful acknowledgments should never be long delayed. While true believers think all expense and service for Christ too little, hypocrites grudge him either heart, hand, or purse: and it is not regard to the poor, but love to the world, that sways them. While some gospel-hearers relish the report of Jesus and his works, others are thereby filled with murderous rancour. And the more Christ honours men, the world will hate them the more. Yea, the stronger evidence of his character Christ gives, obstinate unbelievers are the more exasperated; and if God check them, they become more resolute in wickedness. But

A.M. cir. 4797.
A.D. cir. 33.

Is. 6. 1-5.
ch. 2. 23, 30; 10. 42;
11. 45.
ch. 3. 2; 9. 22; 19. 38;
7. 13; 16. 2.
ch. 5. 44. Ro. 2. 29.
Mat. 16. 2. Lu. 16. 17.
with 1 Th. 2. 4-6. Ga. 1.
10.

ch. 7. 37. Pr. 1. 20-
23; 8. 1-4.
Mar. 9. 37. 1 Pe. 1.
21. Mat. 10. 40. ch. 13.
26.

A Believeth not on
me alone, but on my
Father also, revealed
through me, and
working in and by
me.—C.

ch. 14. 9, 10. 2 Co. 4.
9. Col. 1. 15. He. 1. 3.
5 See note on ch.
14. 9.—C.

ch. 1. 5; 3. 19; 9. 5;
39; 12. 17; 35. 9.
v ver. 48. Mat. 7. 26.
Lu. 7. 30. Is. 53. 1.

¶ Not yet, ch. 5. 45; 8.
15, 16; 9. 3, 17. Mar. 10.
16. 1 Ti. 1. 75. Mat. 18.
11; 20. 28. Lu. 9. 50; 19.
10, 2. Pe. 3. 9, 15.

I judge him not
now, my present
work being merely
that of a teacher.—C.

De. 18. 19. He. 2. 2;
10. 29; 31. Lu. 9. 26; 10.
16.

Mar. 16. 16. Ro. 2.
16. 2 Th. 1. 8, 9. Re. 20.
12.

ch. 3. 11, 32; 5. 20;
8. 26, 38; 14. 10; 15. 15; 17.
16. De. 18. 18.

ch. 6. 63; 17. 32; 31.
1 Jn. 2. 25; 3. 23. Ps. 19.
11. 15; 3. 10.

¶ His command-
ment to me (ver. 49)
is to teach the words
of "life everlasting":
which words be-
come the principle,
germ, and power of
"life everlasting" in
the souls of them
that believe.—C.

The English ver-
sion is here mani-
festly wrong. The
Greek words, gram-
matically rendered,
signify "supper hav-
ing begun, or" while
they were at supper.
Ver. 12 shows that
after washing the
disciples' feet Jesus

A.M. cir. 4037.
A.D. cir. 33.

sat down again to
supper, and ver. 26
represents them eat-
ing.—P.

CHAP. XIII.
Mat. 26. 2. Mar. 14.
1. Lu. 22. 1.

When Jesus knew
that "Jesus hav-
ing known.—C.

ch. 7. 30; 8. 12; 23;
17. 1, 11. Lu. 22. 53;
c 2 Ti. 2. 19. ch. 17. 10-
12; 15. 13. Ro. 8. 39. Je.
31. 3. E. 3. 2. 1 Jn. 4. 19.
Re. 1. 5.

¶ He loved them
unto the end of his
course—the pressure
of his personal sor-
rows never diminish-
ing his anxiety and
love for them.—C.

d ver. 4. 26.
8 Supper being
ended.—Kather, "be-
ing come" for the
supper was not ended
—See ver. 26-28. See
the use of this word,
ch. 21. 4. Ac. 12. 18; 16.
25; 21. 40.—C.

See note * in first
column.

ver. 27; ch. 6. 70. Lu.
22. 33; Ac. 5. 3. Ep. 6.
10.

Mat. 11. 27; 28. 18.
ch. 3. 35; 5. 22, 27; 17. 2.
He. 1. 2; 2. 8. Ac. 2. 36.
Ps. 89. 27. Ep. 2. 22.

ch. 8. 16; 13. 10; 8.
14, 21; 12. 29; 33. 10, 18;
14. 2; 16. 27; 28. 17, 4, 8;
11, 13. Ps. 110. 1.

Lu. 17. 8; 12. 37; 22.
27.

Sa. 25. 41. 1 Ti. 5.
10. et. 14. 16. Mat. 11.
29. with ver. 8. 10. Ep. 5.
26, 27. 1 Jn. 1. 7. Re. 1. 5.

¶ He.
¶ Lu. 5. 8. Mat. 3. 14.
¶ ver. 12; ch. 14. 26; 12.
16.

Lu. 5. 8. Mat. 16. 22;
26. 33; 35. Col. 2. 18, 23.

Because he con-
sidered it an act to
which his Lord
should not conde-
scend.—C.

ch. 3. 3; 5. 1 Co. 6. 11.
Ep. 5. 26. Tit. 3. 5. He.
10. 22. Mat. 3. 11. Ac. 1.
10. 42. 35. 25.

¶ If I wash thee not
—by my Spirit and
blood, ch. 13. 5. 1 Jn. 1. 7.
Re. 1. 5; 7. 14.—C.

CHAPTER XIII.

1 Jesus washeth the disciples' feet: exhorteth them to humility and charity. 18 He foretelleth, and discovereth to John by a token, that Judas should betray him: 31 commandeth them to love one another, 36 and forewarneth Peter of his denial.

NOW before^a the feast of the passover, when Jesus knew¹ that "his hour was come that he should depart out of this world unto the Father, "having loved his own which were in the world, he loved them unto the end.²

2 And "supper being "ended,⁴ ("the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him:)

3 Jesus knowing that "the Father had given all things into his hands, and that "he was come from God, and went to God;

4 He⁴ riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a bason, and began to "wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter⁵ saith unto him, Lord, "dost thou wash my feet?

7 Jesus answered and said unto him, "What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, "Thou shalt never wash my feet.⁶ Jesus answered him, "If I wash thee not,⁷ thou hast no part with me.

devise cavils, and shut their eyes against the illuminations of his Word; or who, for secular honours, avoid the open profession of his name. Abandoned by God, they go on in the ways of ignorance and self-deceit, till they land in the depths of hell. Dreadful will be their case when he, who came into the world to save men, shall judge and condemn them at last. Yea, nothing will more fearfully aggravate their guilt and punishment than abused means of salvation.

CHAPTER XIII. Ver. 1, 7. You know not the reasons of what I am now doing, and little think what is my meaning in it; but I will in a little time somewhat explain my design; and when the Holy Ghost shall be poured out from on high he will further acquaint you with it, and make you to experience the benefit of it. 8. "You may think your refusal is a humble aversion to my disparaging myself; but you cannot be my disciple if you set yourself against my authority, wisdom, and love; and you can have no fellowship with me, or interest in my saving blessings, unless you be spiritually washed in my blood, and, by my Word and Spirit, from the guilt and filth of your sins. 10. He who is once justified and sanctified by my blood and Spirit, needs only to be further cleansed, in the daily exercise of faith and repentance, from the guilt and defilement which, through remaining corruption, he perpetually contracts by his conversation in the world. And most, though not all, of you present are cleansed in this respect. 18. I do not expect you all to be either obedient or happy. I know that

9 Simon Peter saith unto him, Lord, ^{not} my feet only, but also *my* hands and *my* head.

10 Jesus saith to him, He that is ^{washed} needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, ^{Know} ye what I have done to you?

13 Ye^e call me Master and Lord: and ye say well; for *so* I am.

14 If^a I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily,^b verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If^c ye know these things, happy are ye if ye do them.

18 ¶ I speak not of you all: ^I I know whom I have chosen: but that the scripture may be fulfilled, ^{He that eateth bread with me^d} hath lifted up his heel against me.

19 Now^e I^a tell you before it come, that, when it is come to pass, ye may believe that I am *he*.

20 Verily,^b verily, I say unto you, He that receiveth whomsoever I send receiveth me: and he that receiveth me receiveth him that sent me.

21 When Jesus had thus said, ^{he} was troubled in spirit, and testified, and said, ^{Verily}, verily, I say unto you, that one of you shall betray me.¹

22 Then^a the disciples looked one on another, doubting of whom he spake.

A. M. cir. 4037.
A. D. cir. 33.

Ps 51.2-7.
1 Th. 5.23. ch. 15.31.
17.1. Ac. 15.9. Nu. 23.
21. Ca. 4.7. Je. 50.20. 2
Co 5.17.21. Phi. 2.15.
7 ch. 6. 64, 70, 71, 17.
12. ver. 18, 21, 20.
1 Mat. 13. 11, 15.9.
1 Mat. 23. 8-10. Lu. 6
46. 1 Co. 8. 0. 12. 3. Phi. 2.
11.

11 Mat. 11. 20. Ro. 12.
10. Phi. 2. 3, 5. 1 Pe. 5. 5.
Lu. 22. 26, 27. 2 Co. 8. 9;
10. 1. Ep. 5. 2. 1 Pe. 2. 21.
Ga. 5. 1, 2.

12 Mat. 10. 24. Lu. 6.
40 ch. 15. 20.
13 Mat. 7. 21. 24. Ro. 2.
13. 1. 1. 2. 25. 4. 17. Lu.
12. 47, 48.

14 2 Th. 1. 2. 19. ch. 17. 12.
2 Ps. 11. 9. De. 32. 15.
Mat. 26. 23.

15 He that eateth
bread with me. A
special aggravation
of the crime of Judas;
for the rights of hos-
pitality are still reck-
oned, in the East, a
species of bond for
mutual kindness and
protection. But, oh!
what a warning to
every professing be-
liever, lest, through
the temptations of
Satan, he should go
and do likewise.—C.

16 Or, From hence-
forth.

17 15. 41. 23; 46. 10. ch.
14. 29; 16. 4.

18 Mat. 10. 40; 25. 40.
Lu. 10. 16. ch. 12. 44. 1
Pe. 1. 31.

19 ch. 11. 33; 12. 27.
Mat. 3. 5. Ac. 17. 16.

20 Mat. 26. 21. Mar.
14. 18. Lu. 22. 21. Ac. 1
16. 17. 1 Ju. 2. 19. ch. 6.
70.

21 Betray me. Ra-
ther, deliver me up
to my enemies.—C.

22 Mat. 26. 22. Mar. 14.
19. Lu. 22. 23.

Satan had for-
merly, through the
influence of avarice,
put into the heart of
Judas (the thought)
to betray his Lord;
now through the door
which, not the sug-
gestion, but the en-
tertainment of that
thought, had opened,
he himself enters in,
and takes full posses-
sion of his slave.—C.

This is the com-
mencement of Christ's
last discourse to his
disciples. At first
there is a dialogue
between him and
them as they sat at
table—they asking,
and he replying; but
when they had risen
from the supper (ch.
13. 31), the discourse
of Christ took a
higher form: sur-
rounding their Mas-
ter the disciples lis-
tened to the words
of life, and seldom
spoke. Finally, in
the sublime prayer of
the great High-priest,
the whole soul of
Christ flowed forth

in earnest interces-
sion for his own to his
heavenly Father!
(*Oratio*.)—P.

2 This disciple is
the angelic him-
self.—P.

3 Beckoned Rather,
motioned with his
head.—C.

4 They sat at meals
in a recumbent po-
sure, ver. 23; ch. 21. 20.

5 The Jews did not
now celebrate the
passover according
to the Mosaic order
(Ex. xiii.), but reclin-
ing on couches, as
emblematic of their
rest in the promised
land. Each individ-
ual reclined on his
left elbow, with his
feet turned back-
ward; and the second
on the couch had his
head toward the bo-
som of the first.—C.

6 Softly to John
alone, ver. 28.

7 Or, morsel, i.e. of
the bitter herbs, Ex.
12. 8.

8 See note on Mat.
26. 23.—P.

9 ver. 2. Lu. 22. 3. Ps.
109. 6. Ac. 5. 3. Mat. 12.
45.

10 See note * in first
column.

11 Ps. 81. 11. Ro. 1.
24. 26, 28. 2 Th. 2. 10-12.
Ja. 1. 13-15. Re. 17. 17.

12 ch. 12. 6.

13 The scope of the
narrative shows that
our Lord and his dis-
ciples were already
assembled at the
paschal feast: how
therefore can they
have thought that
Judas had been or-
dered to buy what
was necessary for the
feast? The word
feast here signifies
the whole festival,
which lasted seven
days, with its various
offerings, unleavened
bread, and other re-
quisites. It was
manifestly the latter
the disciples referred
to.—P.

14 Pr. 1. 16; 4. 16. Is. 59.
7. Ro. 3. 25. Job 24. 13.
14. ch. 3. 19, 20.

15 Ps. 40. 8. ch. 18. 11.
Col. 2. 14, 15. He. 2. 10.
14. ch. 21. 19. 2. 23, 28;
17. 3-6. Lu. 2. 14.

16 ch. 14. 13. 1 Pe. 4. 11.

17 See note † in first
column.

18 ch. 12. 16, 23, 24, 27.
28; 17. 1, 5, 6; 7. 39. Phi. 2.
6-11. Is. 53. 10-12. He. 1.
3. Ro. 8. 3. Ps. 110. 1.

19 ch. 16. 10; 34. 8; 21.
14. 19.

20 Le. 19. 18. ch. 15. 12.
17. Ep. 5. 7. 1. 1. 1. 20. 21.

21 2. 7, 8; 3. 11, 16, 23. 1 Pe. 1.
22; 3. 8, 9. Ga. 6. 2. Mat.
22. 39. Ja. 2. 8. 1 Th. 4. 9.
Ro. 12. 10; 13. 8-10. Ga.
5. 14, 22. He. 13. 1.

22 Ac. 4. 32; 2. 46. 1 Jo.
2. 10; 3. 14; 4. 20.

23 ver. 24. ch. 21. 21; 14.
5, 8. 22; 16. 17.

A. M. cir. 4037.
A. D. cir. 33.

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7. Ro. 3. 25. Job 24. 13.
14. ch. 3. 19, 20.

15 Ps. 40. 8. ch. 18. 11.
Col. 2. 14, 15. He. 2. 10.
14. ch. 21. 19. 2. 23, 28;
17. 3-6. Lu. 2. 14.

16 ch. 14. 13. 1 Pe. 4. 11.

17 See note † in first
column.

18 ch. 12. 16, 23, 24, 27.
28; 17. 1, 5, 6; 7. 39. Phi. 2.
6-11. Is. 53. 10-12. He. 1.
3. Ro. 8. 3. Ps. 110. 1.

19 ch. 16. 10; 34. 8; 21.
14. 19.

20 Le. 19. 18. ch. 15. 12.
17. Ep. 5. 7. 1. 1. 1. 20. 21.

21 2. 7, 8; 3. 11, 16, 23. 1 Pe. 1.
22; 3. 8, 9. Ga. 6. 2. Mat.
22. 39. Ja. 2. 8. 1 Th. 4. 9.
Ro. 12. 10; 13. 8-10. Ga.
5. 14, 22. He. 13. 1.

22 Ac. 4. 32; 2. 46. 1 Jo.
2. 10; 3. 14; 4. 20.

23 ver. 24. ch. 21. 21; 14.
5, 8. 22; 16. 17.

23 Now there was leaning on Jesus' bosom one of his disciples, whom ^{Jesus} loved.²

24 Simon Peter therefore beckoned³ to him, that he should ask who it should be of whom he spake.

25 He then lying⁴ on Jesus' breast⁵ saith unto him, Lord, who is it?

26 Jesus⁶ answered, He it is to whom I shall give a sop,⁷ when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son of Simon*.⁸

27 And after the sop ^{Satan} entered⁹ into him. Then said Jesus unto him, ^{That} thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some of *them* thought, because ^{Judas} had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.¹

30 He then, having received the sop, ^{went} immediately out: and it was night.

31 ¶ Therefore when he was gone out, Jesus said, ^{Now} is the Son of man glorified, and ^{God} is glorified in him.²

32 If^a God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, ^{yet} a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34 A^a new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By^a this shall all *men* know that ye are my disciples, if ye have love one to another.

36 ¶ Simon Peter said unto him, ^{Lord}, whither goest thou? Jesus answered him,

extorted from enemies themselves; and shall speedily and suitably reward me with a glorious resurrection, ascension, and exaltation at his right hand. 34. The command of brotherly love is here called NEW, not as if it had not all along existed in the law of God, but because Christ revived it when it was sadly corrupted and almost forgotten, and enjoined it by a *new* example, and with *new* explications, motives, and enforcements, that it might be observed with a *new* spirit and temper, and in a *new* manner, as a fundamental law of his kingdom, written in his people's hearts by the spirit of the *New* Testament; and because it is most excellent, and will be eternally in full force.

Ver. 1. The former chapter having closed John's account of our Lord's public teaching and procedure, here commences a specimen of his private instruction and domestic intercourse with his disciples.

the feet of a company of poor; and it is truly fulfilled whosoever one Christian, of whatever rank, performs an act of mercy and kindness to another; but it is violated wherever pride despises, indifference neglects, or covetousness refuses to condescend and relieve. C.

Ver. 26. The 'sop' was a portion of the paschal supper, collected in the fingers and dipped in the sauce, and handed to a guest as a mark of attention.—Note, From considering the position of our Lord and his disciples, and the fact that our Lord, while John was reclining on his bosom, could not have reached to any considerable distance, it seems probable that Judas lay immediately to his left, so that had our Lord laid down his head as John did it, it would have rested on the breast of the traitor. C.

Ver. 31. Now is the Son of man glorified. In the translation the prophetic present is put for the future; in the Greek it is the preterite, used also prophetically to express the nearness or certainty of an event: see ch. 15. 6. The Son is glorified by the resurrection, the victory over death and hell, speedily to be achieved. 'God (the Father) is glorified' in the manifestation of

by his blood and Spirit, and we are willing to obey his command, and imitate his condescension and kindness. If his providences be dark, we must wait till he explain them, and meanwhile daily apply his Word, Spirit, and blood, for the further purification of our heart and life. Without hesitation we must always submit to his authority, and put all the knowledge which we have of his truths into practice. To know better, and do worse, is doubly criminal. And, alas! awful is the thought that any who are in profession Christ's disciples, and under the highest visible relation and obligation to him, should kick at and betray him! But fearfully Satan leads men captive at his will when they are left to their own corruptions. Yea, never is he more ready to enter into men than when

Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

37 Peter said unto him, Lord, "why cannot I follow thee now? I will lay down my life for thy sake.

38 Jesus answered him, "Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

CHAPTER XIV.

1 Christ comforteth his disciples with the hope of heaven: 6 professeth himself the way, the truth, and the life, and one with the Father: 13 assureth their prayers in his name to be effectual: 15 requesteth love and obedience: 16 promiseth the Holy Ghost, the Comforter: 27 and leaveth his peace with them.

LET not^a your heart be troubled: "ye believe in God, believe also in me.¹

2 In^c my Father's house are many mansions: if^a it were not so, I would have told you. "I go to prepare a place² for you.

3 And if I go and prepare a place for you, I¹ will come again, and receive you unto myself; that where I am, there ye may be also.

4 And^h whither I go ye know, and the way ye know.

5 ¶ Thomas⁴ saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am "the way,³ and the^a truth, and "the life: "no man cometh unto the Father, but by me.

7 If^o ye had known me, ye should have known

A.M. cir. 4037.
A.D. cir. 33.

f ver. 33; ch. xi. 18, 19.
2 Pe. 1. 14.
u ver. 33, 36. Mat. 26.
33. 35. Mar. 14. 29. 37.
Lu. 22. 33.
v Mat. 26. 34. Mar.
14. 30. Lu. 22. 34. 1 Co.
10. 12. Pr. 16. 18; 29. 23;
26. 12, 16.

CHAP. XIV.

a Is. 41. 10, 14; 43. 1, 2.
ver. 27, 28; ch. 16. 22, 26.
Th. 2. 1, 2.

u Ps. 112. 7. Is. 26. 3, 4.
Ac. 4. 11, 12; 8. 37. Is. 12.
4, 3. Ep. 1. 12, 13. 1 Pe. 1.
21.

1 Rather, "Believe
in God; believe also
in me. Both clauses
are imperative; and
it is assumed that
they are faithful
as regards the
Father and Son.—P.

c 2 Co. 5. 1. Re. 7. 13.
12, 21. 2 Pe. 1. 11.
d ch. 3. 2. Re. 1. 5; 3.
14. Th. 1. 2.

e He. 11. 16, 26, 20, 25;
9. 8, 24. ch. 17. 24; 13. 33.
36. Re. 21. 2.

f See note "below
g ver. 18, 28. Mat. 28.
20. Ac. 1. 11. He. 9. 28. 1
Th. 4. 16, 17. Phi. 1. 23.
Ro. 8. 17. ch. 12. 26; 13.
36; 17. 24. 2 Ti. 2. 12. Re.
3. 21.

h ver. 2. Lu. 24. 26.
Ac. 14. 22. 2 Ti. 3. 12.
i ch. 20. 25, 27, 28.
j ch. 10. 9. Is. 35. 8, 9.
Ac. 1. 12. Ep. 2. 18. He.
10. 19, 22.

k The way—pre-
pared for the feet of
the traveller. The
truth—to guide the
inquirer. The life—
to raise the dead, and
sustain the energies
of the living.—C.

l ch. 1. 14, 17, 32; 15.
1. Ac. 10. 43. Ep. 1. 13. 2
Co. 1. 20. Col. 2. 9, 17.
Re. 1. 5.

m ch. 1. 4; 3. 14—18, 36;
6. 33—38, 63; 8. 5; 10. 10;
28; 11. 25, 14, 19.
n Ac. 4. 12. Ep. 2. 18.
ch. 10. 7, 9. 1 Pe. 3. 18.
Re. 5. 9.

o ch. 8. 19; ver. 9, 10.
20. 2 Co. 4. 6. Col. 1. 15.
He. 1. 3.

p Go to prepare a
place. Not by work-
ing any change on the
place itself, but by
establishing "through
the eternal Spirit" my

A.M. cir. 4037.
A.D. cir. 33.

own right to enter it
as one "without spot,"
and your right as re-
newed by the same
Spirit, washed in his
blood, and joint
heirs "with me of the
same heavenly in-
heritance, Ro. 8. 17.
He. 9. 11—14, 24.—C.

4 By some visible
representation, Mat.
11. 27. ch. 1. 18. Ex. 33.
30.

6 Philip appears to
have thought that our
Lord in his words—
"From henceforth ye
know him, and have
seen him," referred to
some future vision of
God which the apos-
tles would behold;
hence he says, "Show
us the Father." That
is, Let us see him
now, so that faith
may be satisfied.—P.

7 ch. 10. 30; 12. 45; 17.
21; 23; ver. 20. He. 3.
Col. 1. 15. 2 Co. 4. 6. Phi.
2. 6.

8 ver. 9, 11; ch. 10. 30.
38. 17. 27. 23. 1 Jn. 5.
7. ch. 3. 2, 3; 34. 5; 36; 17.
16; 10. 38; 12. 49; 17. 8; 6.
36—40. Lu. 24. 19.

9 ch. 5. 17. Ac. 10. 38.
He. 2. 4.

10 ch. 5. 36; 10. 25, 32, 38;
17. 21, 22; 15. 24. Mat. 11.
5.

11 Mat. 21. 21. Mar. 16.
17, 18. Lu. 10. 17. Ac. 2.
45; 16. 17; 10. 46; 16. 18;
19. 6, 12. 1 Co. 12. 10, 28.
Mat. 21. 21.

12 Ac. 5. 15; 19. 32; 2. 41;
4. 45; 14. 9, 7. Ro. 15. 19.

13 Reference is evi-
dently made to the
gift of the Holy Ghost,
whom Christ had pro-
mised to send after
his glorification. Com-
pare the remarkable
statement in ch. 16. 7.
P.

14 Mat. 7. 7; 21. 22. Is.
45. 11. Mar. 11. 24. ch.
15. 7; 16. 23, 24. 1 Jn. 3. 22;
5. 14. 1 Jn. 5. 15; 16. 23.
20, 21. 1 Pe. 4. 11. Col. 3.
17. Lu. 2. 14.

15 ver. 21, 23; ch. 15. 10,
14. 1 Jn. 2. 3; 5. 34; 5. 9.
3.

16 ver. 26; ch. 1. 26; 16;
13. Ro. 8. 34. 26, 27.
Mat. 28. 20.

17 ch. 15. 26; 13. 13. 1 Jn.
2. 27; 4. 6.

18 1 Co. 2. 14. Ro. 8. 7.

my Father also: and from henceforth ye know him, and have seen him.

8 ¶ Philip saith unto him, Lord, show^a us the Father, and it sufficeth us.⁵

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me "hath seen the Father; and how sayest thou then, Show us the Father?

10 Believest^a thou not that I am in the Father, and the Father in me? "the words that I speak unto you I speak not of myself: "but the Father that dwelleth in me, he doeth the works.

11 Believe me that I am in the Father, and the Father in me: or else "believe me for the very works' sake.

12 ¶ Verily, verily, I say unto you, He that believeth on me, "the works that I do shall he do also; and "greater works than these shall he do; because I go unto my Father.⁶

13 And^e whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do it.

15 ¶ If^y ye love me, keep my commandments.

16 Andⁱ I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 Even^a the spirit of truth; whom "the world

and bad report, and of loving all them that bear his image for his sake.

CHAPTER XIV. Ver. 1—3. Be not discomposed or terrified at my being betrayed, nor at my approaching ignominies and death, nor at the disappointments and sufferings which ye may be called to undergo on my account; but labour to live by faith, not only on God's promises, but also on my character, offices, relations, work, and fullness, as represented in the gospel, as the blessed means of quieting your hearts. For in heaven, where my Father dwells in the highest manifestations of himself, there are many delightful abodes, and some in which ye shall have eternal rest and satisfaction after your toil and trouble on earth. If it had been otherwise, I would have faithfully and kindly undeceived you; but I am going away from you by death to secure that glory for you, and, by my ascension, to take possession of it in your name, and to prepare everything in the best manner for your arrival thither.—And when, and as surely as, I go in this manner to prepare heaven for you, I will quickly return, by my Spirit, to prepare you for it; and will receive your souls at death, and your whole persons at my second appearance, into my immediate presence and fellowship, that ye may be for ever in a state of freedom, honour, and delight, where I already am in my divine nature, and shortly will be in my human. 6, 7. I myself am the only mean of access to and acceptance with God, and of your receiving grace and eternal blessedness from him. I am the Way, as, by

person, nature, and office, ye would have known what my Father is, who is one with me in all essential properties. And as ye have begun to see him in the manifestations which I have made of his power and goodness, ye shall hereafter, by the descent of the Holy Ghost, and by other means, know more and more of him. 9—11. Whoever is duly acquainted with me, who am his express image, in my person, offices, and work, hath seen the most lively displays of the Father's perfections. Why, then, after so long acquaintance with me, do you unadvisedly desire a visible representation of him to satisfy all your doubts? Do you not yet believe that I and my Father, though distinct persons, are essentially united, and have the most real, mutual, and intimate communion in Godhead? For neither do I preach the doctrines which you have heard, nor perform the miraculous works which you have seen, but as inseparably united to and sent by him. Believe therefore upon the authority of my Word, and upon the credit of my miracles which I perform in so godlike a manner, that I and my Father have an essential and inseparable inbeing in one another. 12—14. And I assure you, my disciples, that if ye believe in me, according to the declarations which I have made of myself, ye shall be enabled to do as great miracles as ye have seen me do; nay, be instrumental in the far greater and more extensive work of converting multitudes of Jews and Gentiles through all nations of the world; because I will ascend to heaven to intercede for and send down my Spirit upon you and them. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. 15. If ye love me, keep my commandments. 16. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 17. Even the spirit of truth; whom the world

all my commandments.—And to encourage you herein, I, as your High-priest and Advocate, will intercede effectually with my Father for you; and he, in concurrence with me, will send you another Counsellor, Advocate, and Comforter, to supply the want of my bodily presence, in instructing, assisting, and exciting you to every duty, in pleading your cause against your enemies, and comforting you in all your tribulations: who shall not abide with you a little while, as I have done, but in every period of time and eternity—even the Holy Ghost, who, being of the same nature with me and my Father, is truth itself, infinitely faithful, and the author and teacher of all truth; and whom carnal and unregenerate men do not entertain or embrace, because they have no true knowledge of or affection towards him; but ye who are enlightened and renewed by his operation have an experimental acquaintance with him; for he at present dwells, and works, and manifests himself in you, by his gracious and miraculous influences; and shall quickly further manifest himself in you with increasing light, power, and consolation. 18—20. And though I am going from you by death, I will not leave you destitute, exposed, friendless, and forlorn, but will pay you repeated visits after my resurrection; and will return, by my Spirit, after my ascension, to your unspeakable comfort and advantage. Shortly these wicked men who reject, despise, and abuse me, shall see me no more on earth, but ye shall see me alive after my passion; and because I am the living God, and shall rise again to an

cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

18 I^a will not leave you comfortless: I will come to you.

19 Yet^a a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

20 At that day ye shall know that I am in my Father, and ye in me, and I in you.

21 He^a that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22 Judas saith unto him, (not Iscariot,) Lord, how^a is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He^a that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being yet present with you.

26 But^a the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.⁸

27 ¶ Peace^a I leave with you, my peace I

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c ch. 4. 14. Ro. 8. 9. 14.
16. 26. 1 Co. 3. 16. Ga. 4.
6. 5. 18. 25. 2 Ti. 1. 14.
Eph. 2. 27.
2 Ma. 18. 20. 28. 20.
He. 13. 5. 18. 41. 10. 14.
43. 1. 2. 4. 6. ver. 3. 28.
7 Or, orphans.
c ch. 7. 34. 8. 21. 13. 33.
16. 16.
c ch. 11. 25. 1 Co. 15.
13. 20. He. 7. 25.
A ver. 9. 10; ch. 17. 3.
21. 23.
1 Ro. 8. 1. 1 Co. 1. 30. 6.
17. 2 Co. 5. 17. 21. Ga. 2.
20. Ep. 2. 10. 15. 30. ch. 17.
21. 23.
7 See ver. 15. 23. 24.
ch. 15. 14. 1 Jn. 2. 5. 3.
c Ps. 149. 4. 147. 11. 135.
27. 15. 62. 3. 5. Zep. 3. 17.
2 Co. 3. 18.
7 Lu. 6. 16. Ac. 1. 13.
Jude 1.
c Lu. 1. 34. ch. 3. 4. 9.
6. 52. 60. 7. 16. 1 Co. 4. 7.
ch. 16. 18.
c See ver. 21. Re. 3.
20. He. 13. 5. Ps. 91. 1.
121. 3. 8. 1 Jn. 4. 16. Re. 3.
12. 21. 7. 15. 1. 3. 11. 1.
1 Jn. 2. 24.
c See ver. 15. 21. 23.
c ch. 5. 19. 26. 38. 3. 32.
34. 7. 28. 8. 26. 28. 36. 42.
12. 44. 50.
c ch. 16. 1. 16. 28.
c ver. 16. 17. 18. 15. 26.
16. 7. Lu. 24. 49. Ac. 1. 5.
Ro. 8. 26. Joel 2. 28.
c ch. 16. 13. 14. 1 Jn. 2.
20. 27. 16. 31. 34.
c ch. 4. 22. 12. 15.
8 This was a special
promise to the apostles,
and was intended
to prepare them
for the full develop-
ment of the new faith,
and for the great
work of writing the
New Testament
Scriptures.—P.
c Ro. 5. 1. 10. 2 Co. 5.
20. 21. Ep. 2. 14. 17. Col.
1. 20. 3. 15. Phil. 4. 7. ch.
16. 33. Ho. 2. 18. 19. Is.
54. 7. 10. 1 Pe. 3. 14.
* Satan, the 'prince
of this world,' who
brought sin into it,
and by sin death—
he would come again
to battle with Christ.
Christ declares that
Satan has nothing in
him—no property, no
relic of the fall, no pas-
sion or sinful tenden-
cy. Death, which un-
der ordinary circum-
stances is the result of
Satan's power, Christ
would yield up, that
he might, by triumph-

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ing over it, 'destroy
him who had the
power of death, that
is, the devil.—P.
c See ver. 1. Re. 1. 17.
18. Is. 35. 3. 41. 51. 12. 42.
10.
c See ver. 3. Ac. 1. 11.
2 Ps. 47. 5. 6. ch. 16. 7.
c ver. 12. 18. ch. 10. 20.
1 Co. 11. 3. 15. 27. 28. 15.
49. 1. 6. 42. 1. 6. Je. 31. 32.
Ga. 4. 4. with ch. 5. 18;
10. 30. Phil. 2. 6. 1 Jn. 5. 7.
18. 9. 6.
c ch. 13. 19. 16. 4. 30. 31;
10. 38. 11. 15. 42.
c Ep. 2. 12. 6. 12. Lu. 4.
6. 2 Co. 4. 3. ch. 12. 31. 16.
11. Lu. 22. 52.
c He. 4. 15. 7. 26. Lu.
1. 35. 2 Co. 5. 1. 1 Pe. 1.
19. 22. 1 Jn. 3. 5. 8.
c See note^a in first
column.
c He. 5. 7. 8. Phil. 2. 8.
ch. 10. 18. 18. 11. Ps. 40.
8. Mat. 26. 39. 42.

CHAP. XV.

a Is. 4. 2. 11. 1. Je. 23.
5. Zec. 3. 8. 6. 12. with
Ch. 1. 9. 6. 32. 35.
c Ca. 8. 12. Is. 5. 1.
Mat. 20. 121. 33. 1 Co. 3.
9. 15. 60. 21.
c Mat. 15. 13. Lu. 13.
7. 3. 9. Mat. 13. 41. 42.
ver. 6. He. 6. 13.
1 Every branch in
me—by mere profes-
sion.—Purge it,
pruning or clearing
it from parasitical
plants or destructive
insects.—C.
c He. 12. 15. Re. 3. 10.
15. 27. 9. Ep. 5. 26. 9. Ga.
5. 22. 23. 2 Pe. 1. 5. 9.
c ch. 13. 10. 17. 17. 1.
1 Pe. 1. 22. Ep. 5. 26.
c Ga. 2. 20. Col. 2. 6. 7.
1. 23. 1 Jn. 2. 6. 18. 45. 24.
25.
* The term 'abide'
expresses *real*, as
contradistinguished
from *nominal* union
with Christ. Man may
not always be able to
distinguish them, but
God can. Man can
only judge by the
fruit, which from
the merely human
stand-point is the
only trustworthy test
of the Christian.
God looks deeper.
He sees the to be in-
visible link of faith
the moment it joins
the soul to the Sa-
viour.—P.
c ch. 6. 68. 1. 14. 16;
ver. 5. Ho. 14. 8. Ga. 2.
20. Ac. 4. 12. Phil. 1. 11: 4.
13.

give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

29 And^b now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.⁹

31 But^a that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

CHAPTER XV.

1 The consolation and mutual love between Christ and his members, under the parable of the vine. 18 A comfort in the hatred and persecution of the world. 26 The office of the Holy Ghost, and of the apostles.

I AM^a the true vine, and my Father is the husbandman.

2 Every^a branch in me¹ that beareth not fruit he taketh away: and every branch that beareth fruit he purgeth it, that it may bring forth more fruit.

3 Now^a ye are clean through the word which I have spoken unto you.

4 Abide^a in me, and I in you.² As^b the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

Wherefore, as in Jesus 'dwelt all the fulness of the Godhead bodily,' from him, as our Mediator, must ever ascend the voice of all our necessities to the Father, and through him must come down, in reply, 'every good and every perfect gift.' C.

Ver. 23. *We will come unto him*, &c. The union of Jesus and the Father in one word, 'we'; and in one action, 'we will come'; and in one permanent 'abode' with every believer, is surely an assertion of the Godhead attribute of omnipresence common to the Father and the Son which is not to be resisted or gainsaid! Had the speaker been a mere man or the highest angel, the language had been folly, falsehood, and blasphemy! C.

Ver. 28. *My Father is greater than I*. This is the accustomed stronghold of all who deny the Godhead of the Son. But surely, whether they assert Jesus to be mere man or highest angel, the declaration that God was 'greater' in power than either man or angel amounts to the merest and most useless truism, conveying no new information. How, then, is the Father greater than the Son? Even as every believer is greater, not in nature, but in work, because the Son has gone in righteousness to the Father (see ver. 12), and thence supplies him with grace and power, ver. 13. Thus also the Father is greater, not in nature, but in working for the glory of the Son, than was the Son, either for his own glory or the glory of the Father. In the days of his humiliation he 'finished the work which the Father had given him to do,' but no more.—But the Father has reserved 'in his own power,' (Ac. 1. 7) the 'greater work' of progressively subduing all the enemies of the Son, even to the last enemy, death, 1 Co. 15. 28. C.

REFLECTIONS.—What a safe and suitable object of faith is our Redeemer! All his Father's perfections shine in him as his only begotten Son and mediatorial Servant. There is no saving knowledge of, faith in, or fellowship with God, but through him. Infinite was his condescension in becoming his Father's servant, and

heart, and faithfully observes, my commandments, manifests his love to me; and shall in return be accepted and approved of, and delighted in, by me and my Father; and we will favour him with the peculiar manifestations of our glory; multiply the tokens of our special presence with him, by our Word, ordinances, and Spirit, and continue to hold the most free and intimate fellowship with him, as the spiritual house and temple in which we desire to dwell. 26, 27. But when, after my death and ascension to heaven, the Holy Ghost, whom the Father shall, for my merit and upon my intercession, send as a Guide, Advocate, and Comforter, to supply my room and carry on my work, is come unto you, he shall lead you into a more clear and extensive acquaintance with all truths necessary to be known or preached, and shall revive in your minds the remembrance of all the particulars which ye have heard from me, that ye may fully apprehend and properly improve the same. And meanwhile, as your parting and dying friend, I not only earnestly wish for you, but promise, and graciously bestow upon you, all that solid and substantial peace and happiness which I secure and enjoy, and which the world neither can give you nor take from you. Let therefore no apprehensions of my approaching death, nor of your own loss or trouble, discompose your minds. 28, 29. I have told you that I am just going to leave you with a design to return and receive you into my Father's

opportunity of discoursing more to you before my death; for Satan, who formerly pretended to offer me all the kingdoms of this world, and who powerfully works in the hearts of its rulers and people, is now making his last effort, stirring up his evil instruments, to unite their stratagems and force for murdering me. But he can find no corruption in me to work upon by his temptations, or to give him power over me. Nor can he hinder my death from tending to the glory of my Father, the salvation of believers, and destruction of his own kingdom, or even bring it about, without my own free consent. But to make it evident, both to friends and foes, that I love my Father, and am now heartily willing to obey his commandment in laying down my life for all the world, let us therefore rise from this table and retire to the garden, whither my enemies are coming to apprehend me.

Ver. 9. *He that hath seen me hath seen the Father*. God, in his infinity of being and perfection, must be essentially invisible to every finite creature; for it is manifestly impossible for the finite, either by bodily or mental sight, to comprehend the infinite. God therefore becomes 'manifest in the flesh,' and he that has, on examination and conviction, acknowledged Jesus to be the 'Son of God,' has seen all that man can see of the eternal love, the tender mercy, the overflowing goodness, the unerring wisdom, and the saving power of 'God the Father.' C.

Ver. 12. This promise has undoubtedly a special reference to the apostles, and was most literally fulfilled when Peter, not by a power inherent in himself (as was the power of our Lord), but merely by a power derived from the name of Jesus, said,

5 I am the vine, ye *are* the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me³ ye can do nothing.⁴

6 If⁵ a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ⁶ye shall ask what ye will, and it shall be done unto you.

8 Herein¹ is my Father glorified, that ye bear much fruit;⁵ so^a shall ye be my disciples.

9 As⁶ the Father hath loved me, so have I loved you: ²continue ye in my love.

10 If^a ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These^{*} things have I spoken unto you, that my joy might remain in you,⁶ and *that* your joy might be full.

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1. ch. 14.8. Phil. 1. 11.
2. ch. 14.16. Ga. 5. 22-24.
3. Ps. 1. 2-3. 18. Col. 2.9.
4. 12. 19. 2. Co. 3.5.
5. Or. severed from me.

6. Do nothing. Rather, 'produce or bear nothing.'—C.

7. Ps. 1. 4. 21. 9. 10. Mat. 7. 10. 7. 19. 2. Ti. 3. 13. Jude 12. Mat. 25. 20. 41. He. 6. 4-8. 10. 20. 31. 2. Pe. 2. 20-22. Re. 20. 15. 21. 8.

8. ch. 14. 13. 14. 16. 23. 24. ver. 16. 1. Jn. 3. 22. 5. 7. Ja. 5. 16. Is. 58. 9. 105. 24. Job 22. 27.

9. Ps. 92. 13-15. Mat. 5. 16. Ep. 1. 12. Phil. 1. 11. 1. Pe. 2. 12. 4. 11. 1. Co. 6. 20.

10. Though believers must be humble, and never seek great things for themselves, they should always aim at great things for God. Would they glorify God, they must bear much fruit.—C.

11. ch. 8. 31. 13. 35. Mat. 5. 44. 45. Lu. 6. 35.

12. Mat. 3. 17. 12. 18. Col. 1. 13. Ga. 2. 20. Re. 1. 5.

13. 1. Jn. 4. 16. Ga. 2. 20. Jude 21.

14. ver. 14. ch. 14. 15. 21. 23. 1. Jn. 2. 5. Is. 42. 1. ch. 10. 17.

15. See ch. 14. 20. 16. 24. 17. 24. 13. 1. Jn. 1. 4.

16. That my joy might remain in you. 'That I may continue to have joy in you' (Campbell).—C.

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A.D. cir. 33.

1. ch. 13. 34. 35. Ep. 5. 2. 1. Th. 4. 9. 1. Pe. 1. 22. 4. 2. 1. Jn. 3. 4. 16. 10. 1. 1. Ro. 5. 6-8. 1. Jn. 3. 16. Ep. 5. 2. Ga. 2. 20. ch. 10. 10. 11. 15. 1. Jn. 4. 10.

2. ver. 10. ch. 14. 15. 23. 2. Ch. 20. 7. Ja. 2. 23. Is. 41. 8. Mat. 12. 50.

3. Ge. 18. 17. Ps. 95. 14. ch. 17. 8. 26. Ep. 1. 9. 3. 5. Col. 1. 26. 2. Ti. 3. 15-17. Mat. 13. 11.

4. He had made known, not all things in detail, but all things in principle and outline.—C.

5. 1. Jn. 4. 10. 19. ch. 6. 70. 1. 18. 19.

6. Mat. 28. 19. 20. Mar. 16. 15. ch. 4. 30. 20. 21-23. Ac. 28. 28. 13. 40. 47. Ep. 2. 10. 3. 5-8. Ga. 1. 16. Col. 1. 6. 23. 26. Ac. 11. 13.

7. ch. 14. 23. 14. Is. 45. 11. Mat. 7. 7. 11. 2. Co. 3. 5. Mat. 21. 22. See ver. 7.

8. In my name. By my authority as my representatives, and for my glory.—C.

9. See ver. 12. 6. Mat. 10. 22. 25. 1. Jn. 3. 1. 13. Ja. 4. 4. Ps. xxii. 1. 1. Is. liii. 1. Ep. 5. 7. 11. 1. Jn. 4. 5. 2. 16.

10. If you were the children of this world, if your principles and objects were conformed to the world, the world would love its own offspring, and its own imitators.—C.

12 ¶ This^{*} is my commandment, That ye love one another, as I have loved you.

13 Greater^{*} love hath no man than this, that a man lay down his life for his friends.

14 Ye^a are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends: ^afor all ⁷things that I have heard of my Father I have made known unto you.

16 Ye^a have not chosen me, but I have chosen you, and ²ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that ^awhatsoever ye shall ask of the Father in my name,⁸ he may give it you.

17 These^a things I command you, that ye love one another.

18 ¶ If^b the world hate you, ye know that it hated me before *it* hated you.

19 If^c ye were of the world,⁹ the world would

fort our hearts; his peace allays our troubles and our fears; his answers to our prayers supply our wants; and his instructions and influences graciously conduct us to the heavenly mansions, where we shall sit with him on his throne, and see him as he is. Astonishing is it that he should thus manifest himself unto us and not unto the world! And if we desire further discoveries of his glory, and experience of his goodness, let us love him, keep his commandments, and faithfully follow him whithersoever he goeth.

CHAPTER XV. Ver. 1-5. In my peculiar relation to the church, I am the fountain of spiritual influence, and the means of conveying it to her members: and my Father plants and takes care of me, and of all that are connected with me. Such members of the church as are united to me only in profession and appearance, without bringing forth the fruits of holiness, he, in his righteous judgment, cuts off as unprofitable and injurious. Such, as being spiritually and vitally united to me by my Spirit and faith, bring forth fruits of righteousness, he, by the various methods of his Word, ordinances, influences, and rods, purges from their remaining corruption, that they may abound more in good works, and have their end everlasting life. Now therefore, Judas being gone, ye are all my living and fruitful members, partakers of my Spirit, and inwardly purified by faith in my Word, which works truly in you: adhere therefore more and more closely by faith and love to me, as your source of perpetual support and supply; for whatever be your present attainments in grace, ye cannot continue to perform holy obedience any otherwise than by continued union and communion with me. And the more abundantly ye cleave to me by faith and love, and have my Spirit dwelling in you, the more ye will abound in spiritual fruits, to the glory of God, and your own and others' advantage: for separate from me, and without my continual influence, even ye, my real members, can do nothing truly good and acceptable to God. 6, 7. Such church members, as do not thus adhere to me by faith and love, shall quickly be stripped of all relation to me or my church; and their gifts, profession, and specious appearances shall wither and die; and they shall be gathered together at the last day as fit fuel for divine wrath, and cast into everlasting remorse. But

ciples, and be approved, esteemed and owned by me as such. For as my Father dearly loves and delights in me, not only as his eternal Son, but as the root and medium of all gracious communications to you, so I dearly love and delight in you, as branches united to me, and deriving virtue unto all holy fruitfulness from me. Cleave therefore affectionately and steadfastly to me, that ye may be still further approved of and delighted in by me. And if, from a principle of faith and love, ye cheerfully obey my commandments as your Lord and Saviour, ye shall continue to be approved and owned by me as my dearly beloved friends, even as I, in the character of man and mediator, have cheerfully fulfilled all righteousness in obedience to my Father's commandment, and am continually approved by him, and know that he loves me.—These things have I thus freely and plainly declared to you, that I may rejoice in you as my fruitful members; and ye may rejoice in your union with me, and in my abiding love to you; that through the influences of my Spirit, ye may have fullness of joy to support you under all your troubles and losses; and all may issue in your complete and everlasting joy with me. 12-17. The great command which I now insist on, as a proof of your sincere affection and discipleship to me, is, that you be affectionate, and ready to perform all kind offices one to another for my sake, in consideration and in imitation of my fervent love to you in laying down my life for you. For greater love I cannot show to you, who were naturally my enemies, than in dying for you, as if ye had been my most important and endeared friends. And ye will manifest yourselves to be my true friends, and be esteemed and owned by me as such, if, from the sense of my love to you, ye make conscience of a ready and impartial obedience to all my commandments.—I neither have nor will use you as mere servants, who are kept ignorant of their master's secrets, but as friends, to whom I have imparted, and will further impart by my Spirit, all the blessed love of my Father, which is profitable for you to know or preach.—And not from natural goodness of yours, but out of love, have I called you either to salvation or to the apostleship, but by my own grace have I made you my servants and friends, that, by virtue derived from me, ye may bring forth the fruits of righteousness in your lives. 18. If the world hate you, ye know that it hated me before it hated you. 19. If ye were of the world, the world would

against me, your head and chief, as they can be against you.—If ye were of the same carnal temper and disposition with worldly men, encouraging them in their sinful courses, they would esteem you as persons of their own party and likeness; but because ye are not conformed to them in their corrupt principles, manners and customs, but are through active faith in my sacrifice set apart to exemplify and preach my spiritual and holy gospel, they have an irreconcilable antipathy to you. In order therefore to prevent murmuring at the maltreatment which you must meet with, often consider that you are not worthy of, nor warranted to expect, better treatment than I, your Lord and Master, have found. If then these carnal men have reviled and persecuted me, ye may expect they will do the same to you: and if, instead of receiving the truth in the love of it from me, they have carped and cavilled at my doctrine on account of its contrariety to their depraved sentiments, tempers, and views, they will, for the same reason, set themselves against it when delivered by you.—And on account of your relation and likeness to me, and your zealous profession and publishing of my gospel, they will thus hate, oppose, and persecute you, as they have no true knowledge of God, nor of his sending me into the world to secure the salvation of men. 22-25. If I had not in the plainest manner asserted and demonstrated my Messiahship among them, their sin, in refusing to believe in me, had been less: but since they have had so long the enjoyment of the clearest evidence of the divinity of my person, office, and doctrine, their sin is so highly aggravated, that they can plead no excuse for it.—And whoever hates and opposes me, is an enemy to my heavenly Father who sent me, and hath given public testimony to me as his beloved Son.—Nay, if I had not wrought among them such a multitude of merciful and public miracles, as neither Moses nor any other man ever wrought in such a gracious and god-like manner, they might still have had some pretence of excusing their infidelity, or at least of lessening its guilt: but their persisting in it, notwithstanding their being eye-witnesses of all, must proceed from a rooted enmity at the holiness and authority of both me and my Father; and is, as the psalmist David typically foretold, a hating me without any just provocation.

A.M. cir. 4037.		A.M. cir. 4037.
A.D. cir. 33.		A.D. cir. 33.

27 And^p ye also shall bear witness, because ye have been with me from the beginning.

* Comforter is not, like 'Spirit,' a title of nature, but of office—the title of one who ministers consolation in sorrow. See 1. 14. 1; 16. 6; 20. 22. The Spirit, in his divine nature, has never been absent from the world or the church (Ge. 1. 2. Ps. 139. 7-10. 2 Pe. 1. 21); but as a Comforter he was not with the church, otherwise he would have promised,

whether I am going,
and the necessity and
advantages of my de-
parture.—C.
1 ch.14.1,27, 28; ver.
20,22.
1 Co.11.50. Ro.8.28.
J.4.17. Ec.3.1.
4 ch.7.39. 14.16,26;
5.26. Lu.24.49. Ac.1.
5.8;2.4.33.Ep.4.8-13.
5.68.18.
8 See note * in first
column.
4 Or, *convince*.
1 Mar.16.15. Ro.10.
8.1 Pe.1.12. 1 Th.1.5.
Ac.11.-xix.

8 And when he is come, he will ⁴reprove ¹the world of sin, and of righteousness, and of judgment:

for us. All that will live godly must suffer persecution; and the more faithful professors are, especially ministers, the more must they expect of it.—But inexpressible will be our guilt if we pervert the clearest revelations of Christ, and render them the occasion of greater enmity and opposition to him and his gospel, his servants and followers. It is to quarrel with our own mercies, and become our own worst adversaries; and whatever we may pretend, it is all owing to our ignorance of, and enmity against, God himself.

CHAPTER XVI. Ver. 1-3. I have beforehand told you of the trials and comforts which lie before you, that ye may not be discouraged in, or turned from, your duty by my leaving you, or by the troubles which you may meet with from my enemies and yours, whose rage will lead them to all manner of violence and cruelty against you. The ecclesiastical rulers will excommunicate you from all church-fellowship, as the most abandoned wretches. Nay, so furious will be their mad zeal against you, that multitudes will barbarously take pleasure in murdering you, imagining it an honour done to God, and a mean of promoting his interest in the world.—Thus they will persecute you for my sake, because, through the wilful blindness and hardness of their hearts, they neither know, nor believe in, nor love me nor my Father. 4-6. These things I have thus plainly foretold you, that, when such trials come, ye may hereby be the more confirmed in your faith in me and my words.—And I did not tell you of this sooner, because I was with you to shelter you from trials, by exposing myself, and to support and comfort you under them.—But now I am just going to leave you, and return to my Father's immediate presence.

loving purpose and the just order of things, unless I return thither, the Holy Ghost, that blessed Guide, Advocate, and Comforter, will not visit you with his richest gifts, graces, counsels, and assistances, supports and joys; but when once I am enthroned in my heavenly kingdom, I will send him to answer all the great and glorious purposes for which ye and my church shall need him.—And he, coming from on high, by virtue of my death, and in consequence of my resurrection and exaltation, shall carry on my cause in this lower world, demonstratively convincing both Jews and Gentiles of their sinfulness and misery, of the insufficiency of all their works to recommend them to the favour of God, of the sufficiency of my obedience and suffering to justify them in his sight; and of my judicial power to reform the world, overthrow the kingdom of Satan, and at last condemn to punishment the unbelieving and unrighteous. By his miraculous gifts and operations for confirming the gospel, and by his internal illumination and influences, he shall convince the world of the sinfulness of heart and life, and especially of its great sin of unbelief in wilfully rejecting me. He shall convince men of the righteousness of my person and cause, and of the necessity and perfection of that everlasting righteousness which I am come to work out by my obedience and death, because I am now to be exalted at my Father's right hand, in testimony of his full acceptance of it in the room of a lost world;—and ye shall no more see me in this state of debasement, in which I must continue till it be finished. He shall also convince men of my power and will to renew and sanctify sinners, to destroy the kingdom of darkness, and to execute judgment upon all the flesh.

9 Of sin, because they believe not on me;
10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of this world is judged.

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.

14 He shall glorify me: for he shall receive of mine, and shall show it unto you.

15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you.

16 ¶ A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

17 Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

A.M. cir. 4037.
A.D. cir. 33.
¶ Ro. 3. 19, 20: 7. 9
Ac. 2. 37, 38; 3. 13-19; 19.
18-20; 5. 4.
¶ Is. 53. 10-12; 42. 21;
45. 24; Lu. 24. 26. Da.
9. 24. 2 Co. 5. 21. Ro. 1.
17; 4. 25; 10. 4; 3. 24-26. 1
Ti. 3. 16.
¶ Is. 49. 24-26. Mar.
12. 27. Ps. 58. 18. ch. 12.
32; 14. 30; 20. Col. 2. 12.
15. He. 2. 14. Lu. 10. 18.
1 Jn. 3. 5, 8. Re. 12. 7, 8;
20. 12; 13. Ep. 2. 12. Th. 3.
3-7. Ac. 10. 42; 17. 31.
Ro. 2. 2.
¶ ch. 15. 15, with ver.
6. 1 Co. 3. 1, 2; 10. 23. He.
5. 11. 12. Mar. 4. 33.
¶ ver. 14; ch. 14. 27, 26;
15. 26. 1 Jn. 2. 27. Ep. 4.
11-13.
¶ Joel 2. 28. Ac. 11. 28;
13. 11; 14. 1; 15. 29. 1 Ti.
4. 1. 2 Ti. 3. 1-6. 2 Pe. 1.
14. &c. Re. 1. 1, 19; iv. v.
xxii.
¶ ver. 9-11. Phil. 2. 8-
11. He. 2. 9. ch. 2. 11.
with Ac. 20. 35. 1 Jn. 2.
27.
¶ Mat. 11. 27. ch. 3.
35; 13. 3; 17. 210. Col. 1.
19; 2. 39.
¶ ver. 5, 17-19; ch. 7.
33; 13. 33; 14. 19.
¶ Ac. 2. 4. 2 Co. 3. 28.
Re. 1. 7. He. 9. 28; 10. 37.
¶ ver. 5, 28; ch. 13. 1, 3;
14. 2, 28. Mar. 16. 19. Lu.
24. 51.
¶ Lu. 9. 45; 18. 34; 24.
25. ch. 12. 16; 14. 5, 20.
¶ Mat. 16. 9, 11. He.
5. 11. Pr. 30. 3. Ps. 73. 22;
94. 8.
* The two clauses
of this verse are not
antithetical. There is
no contrast or com-
parison between the
asking of Christ, and
the asking of the
Father in his name.
In Greek the words
rendered 'ask' are
quite distinct. The
first signifies to ask
for information.—
In that day, when
the Holy Spirit shall
be given to you, ye

A.M. cir. 4037.
A.D. cir. 33.
shall be no longer in
ignorance, no longer
desirous of asking
me questions. The
second signifies to
ask in prayer, or to
pray. The clause is
in no way connected
with what precedes:
it is an independent
promise.—P.
¶ ch. 2. 24, 25; 21. 17.
Mat. 9. 4. Ac. 1. 24. He.
4. 13. Re. 2. 23. Ps. 139. 1.
-4. Je. 17. 10. ver. 30.
¶ ver. 16; ch. 7. 33; 13.
33; 14. 19.
¶ Mat. 27. 27-50.
Mar. 15. 33-37. Lu. 23.
27; 24. 27.
¶ Re. 11. 10; 18. 7. Mat.
27. 38. Mar. 12. 7.
¶ Ps. 126. 5, 6. Ac. 2.
46, 47; 5. 41; 13. 52. Jude
24. 1 Th. 4. 17, 18. 2 Th.
2. 16, 17.
¶ Is. 26. 17. Ge. 3. 16.
¶ Ge. 21. 6. 2 Co. 4. 17.
He. 12. 11.
¶ ver. 6, 20.
¶ Lu. 24. 41; 52. ch. 17.
13; 20. 19; 20. 28; 21. 1-14.
Ac. 5. 41; 13. 52; 20. 24. 1
Pe. 1. 8. Mat. 25. 23. Is.
61. 7.
¶ As ch. 14. 5, 8. 21;
ver. 17.
¶ Being taught by
the Spirit, you will
not need to ask me
any farther ques-
tions.—C.
¶ Mat. 7. 7, 11; 21. 22.
Lu. 11. 9. ch. 14. 13, 14.
15. 28; 95. 24. Job 22.
27.
¶ See note * in first
column.
¶ Mat. 7. 8, 11. Ja. 1.
5; 4. 2; 5. 10; 16. 15, 41.
ch. 15. 11. 1 Jn. 1. 4; 5.
13-15.
¶ Your joy in the
progress of my gos-
pel, and the conver-
sion of sinners, 1 Th.
3. 9. Col. 2. 5; 1 Jn. 4.—C.
¶ Or, *parables*.
¶ Or, *parables*, ver.
12, 16-18.
¶ Ac. 2. 34, 36; 4. 20.
26, 27.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, 'A little while, and ye shall not see me: and again, a little while, and ye shall see me?'

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.⁶

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

25 These things have I spoken unto you in proverbs:⁸ but the time cometh, when I shall no more speak unto you in proverbs,⁹ but I shall show you plainly of the Father.

But when the Holy Ghost, who is faithfulness and truth itself, shall come to do his work upon and by you, he shall give you a complete understanding of the whole of divine truth relative to my gospel kingdom. And he will reveal these things unto you, not as separate from, but as one with me and my Father, and entirely acquainted with our whole mind and will. He will also acquaint you with all that is necessary for you to know, or make known to the church, relative to time or eternity. And his manifesting to you the things relative to my person, offices, cause, and kingdom, will tend to my honour, and make you to have clear, exalted, and endearing thoughts of me, of my love, fullness, office, and work. For in this he will manifest to you what concerns my Father, as I am one with him in nature, perfections, counsels, and property; and the administration of all that he does is committed to me. 16, 20, 22. In a few hours I shall be taken from you by death and burial, and after that ye shall have but for a few days an opportunity of seeing me, and then I will ascend to my Father.—My sufferings and death shall quickly overwhelm you with sorrow and mourning, while my carnal enemies will triumph and rejoice, imagining that they have ruined me: but very soon after, by my personal visits, and the pouring out of my Spirit upon you, I will turn your sorrow into the greatest joy, the foundation of which neither men nor devils shall ever be able to shake, and of which no one can rob you. 23-27. And under this comforting light, and these influences of my Spirit, ye shall neither need my bodily presence, nor to ask information as ye now do. But I solemnly assure you, that whatever ye, by the assistance of the Spirit, shall ask my Father and yours, with faith in my name, as your only Mediator, High-priest, and Advocate, he will readily grant it on

my Father, and of all his gracious mind; of my own person, office, and work; and of your proper method of fellowship with us: and then shall ye, by the assistance of the Spirit, offer up all your requests, with express mention of my name, and entire dependence on me.—Nor need I again inform you that I, as your great Advocate, will recommend your persons and prayers to the Father's acceptance: nay, he himself will delight to hear your prayers thus presented to him, and to manifest his affection towards, and bestow his favours upon, you as my disciples, who believe in and love me as his Son and the appointed Saviour of mankind. 28. I, who was with the Father from everlasting, voluntarily came forth from him, in a way of peculiar manifestation, into this world; and in a little time I am to leave this world and return to the Father in my ascension, that I may be glorified together with him, and may manage the concerns of my people in heaven, and by my Spirit apply my complete salvation to all who believe. 31-33. Do ye now at last clearly apprehend, and firmly believe what I have said? or do ye imagine that ye are so established in the faith, that ye shall no more stagger through unbelief? Nay, to manifest my omniscience, and to warn you to be humble and watchful, I assure you that within a very little time, even this same night, ye shall all, suddenly affrighted, leave me to my murderous enemies, and disperse yourselves, for your safety, among your friends. But though you will thus shamefully desert me, my Father will assist, own, and carry me through all the sufferings which I have consented to undergo in his service and for his honour. Now, all these things I have delivered to you in this farewell discourse, that by virtue of your union with me, and by faith in me, ye may enjoy the most refreshing peace

the Spirit, though commonly considered as descriptive of the process of conversion, rather a description of that threefold evidence whereby he shall convict the world, the unbelieving, self-righteous, Christ-condemning world, of that 'blasphemy against the Holy Ghost which shall not be forgiven, neither in this world, neither in the world to come?' Mat. 12. 31, 32. C.

Ver. 26. And I say not unto you, &c. That is, 'I do not merely say that I will pray the Father for you:—I need not farther assure you of it, for the Father himself loveth you; and therefore I never can either forget, neglect, or cease to love and intercede for you. C.

Ver. 33. I have overcome the world—its flatteries, its ambition, its honours, its pleasures, its hopes, its injustice, its malice, its calumnies, its sorrows, its fears, and its god. C.

REFLECTIONS.—Blind bigotry often raises the most furious persecution in the church; and her best friends are frequently reproached and murdered as her worst enemies. True believers are sometimes grieved at that which, properly understood, is a real ground of their joy. For how much more advantageous is it to have Jesus, our exalted Forerunner and Advocate, on his throne, than to have him always continued on earth! How great is he!—possessed of all perfections and property equally with his Father and the Holy Spirit. And thrice happy is it that this divine Spirit, who perfectly knows all the designs and mysteries of the Godhead, comes to acquaint us with all needful truth, and to glorify Jesus Christ, in revealing and communicating his fulness to us. Powerfully he convinces men of sin, righteousness, and judgment—all to the honour of Christ.—Kindly Jesus suits his instructions to our capacities and circumstances.—But great is our dullness and ignorance that we rightly apprehend but few of them. Powerfully he dispels our griefs, and turns them into joy by his gracious visits. But never, when we are self-conceited, are we far from danger and shame. Let me therefore always be clothed with self

26 At^a that day ye shall ask in my name: and I say not unto you, ^athat I will pray the Father for you:

27 For^a the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 I^a came forth from the Father, and am come into the world: again, ^aI leave the world, and go to the Father.

29 ^aHis disciples said unto him, Lo, now speakest thou ^aplainly, and speakest no proverb.¹

30 Now^a are we sure^a that thou knowest all things, and needest not that any man should ask thee: ^aby this we believe that thou camest forth from God.

A.M. cir. 4037.
A.D. cir. 33.
9 ver. 23.
10 Mat. 6.7, 8. ver. 27.
11 Ch. 14.21, 23, 17, 18, 23, with 1 Jn. 4. 10, 19, ver. 28, 30.
12 Ch. 1.9, 13, 19; 6.14, 17; 29.8, 42; 17.18; 9.39; 11.27, 12.46, Ro. 8.3; Ga. 4.4; 1 Ti. 1.15.
13 Ch. 7.31, 8.14, 11.13, 13.14, 20, 17, 11, 13; ver. 5, 16.
14 Ac. 1.3, Mat. 13.11.
15 1 Cor. 13.12, ver. 13.
16 Mat. 23.13, Lu. 11.15, xvi. 8c.
17 1 Cor. 13.12, Col. 2.3.
18 Because you have penetrated to our deepest thoughts, we believe 'thou camest forth from God,' who alone 'trieth the hearts,' and discerneth the spirits.—C.
19 ver. 27; ch. 17.2, 14; 2.11, 14.
* Christ had overcome the world; they were in Christ—united to him by faith, and one with him;
consequently they had no more reason to fear the persecutions or temptations. They could do all things through Christ.
* Lu. 8.25 ch. 11.26; 13.38, ver. 32.
* 2 Cor. 13.7, Mat. 26.31, 50, Mat. 14.27, 50, ch. 20.10.
* Or, *his own home*.
* ch. 8.16, 29; 14.10, 29. 15.42, 16; 50.7, 9, 49.
* ch. 15.11, 14, 30; ver. 4.
* See ch. 14.27, Mi. 5.5, Is. 9.6, 7, Ro. 5.1, 10, Ep. 2.14 Col. 1.20.
* Ch. 15.19-21, Ac. 14.22, 1 Ti. 3.12, He. 12.6 Col. 1.24, Re. 3.19.
* Is. 49.24, 25, 1 Co. 15.57, 1 Jn. 4.4, 5.4, Ga. 6.1.
* See note * in first column.
CHAP. XVII.
a ch. xiv. xvi.
b Ps. 121.11, 12, 125.1.

31 Jesus answered them, 'Do ye now believe? 32 Behold,^a the hour cometh, yea, is now come, that ye shall be scattered, every man to his own,³ and shall leave me alone: and ^byet I am not alone, because the Father is with me. 33 These^c things I have spoken unto you, that ^din me ye might have peace. 'In the world ye shall have tribulation: but be of good cheer; ^eI have overcome the world.'⁴

CHAPTER XVII.

1 Christ prayeth to his Father to glorify him, 6 to preserve his apostles, 11 in unity, 17 and truth: 20 to glorify them, and all other believers with him in heaven.

THESE words^a spake Jesus, and ^blifted up his eyes to heaven, and said, Father, 'the

stony afflictions shall work for us an exceeding and eternal weight of glory.

CHAPTER XVII. Ver. 1-3. O Father, the time fixed in thy eternal love for completing my course of obedience on earth is now come! Own and support me as thy Son, under my sufferings, that, in finishing all righteousness, triumphing over sin, Satan, and death, and in ascending to heaven, I may manifest and spread the honour of all thy compassion in the world; that in the exercise of that mediatorial authority over all mankind which thou hast allotted me as the reward of my obedience, I may freely and graciously bestow the great blessing of eternal life upon all those who come unto me and accept me as their Savior and abide in me. And the way to, the beginning, earnest, and evidence of right to, this eternal life, and even the complete enjoyment of it, is by an approving and fiducial knowledge of thee as the only true and faithful God, in opposition to all idols; and of me as the anointed Saviour and the only Mediator, in opposition to all others. 4, 5. As I have invariably intended and manifested thy glory in the whole of my doctrine, miracles, and practice, and am just ready, without fail, to honour all thy perfections by my death, which will complete that work of the work of redemption which was intrusted to me, do thou therefore, according to thy affection to me, advance my incarnate person to the highest glory at thy right hand, where I may appear in my human nature and mediatorial office like myself, and shine forth in that divine majesty which I had with thee from eternity, but which has been obscured in my humble state on earth. 6-8. As for those true believers who through faith have accepted me as the Savior of the world and have determined to walk in me as they received me, I have begun to give them a spiritual understanding of thine excellencies, mind, and will, and of my relation to thee and commission from thee; and they, under my powerful influence on their hearts, have embraced and adhered to thy truths which I taught them; and by my instructions have been made to know and believe that all things which I, as Mediator, have undertaken, taught, performed, or suffered, are by thy love and blessed, and the fruits of thy infinite wisdom and sovereign grace. 9, 10. I therefore affectionately recommend to thy care, these my disciples and those who through their ministry accept me as the Redeemer of the world as the members of my mystical body, to be redeemed and saved by me, that thou mayest perfect everything which concerns them. And as thy right in them is so inseparably and entirely the same with mine, I pray that thou wouldst perform in them all the good pleasure of thy goodness, that I, together with thee, may be glorified in their redemption and blessing.

in heart and affection, testimony, interest, and designs, as we are in ours.—While I have been personally conversant with them, I have, according to thy commission, by my doctrine, example, and powerful influences, so confirmed and preserved them from apostasy, that not one of them has miscarried, except the perfidious Judas, who, by forsaking and betraying me, is just now bringing inevitable ruin upon his own head, agreeably to the ancient predictions concerning him. But now, as I am coming to be glorified at thy right hand in heaven, leaving them without the benefit of my company to guide, protect, and comfort them, I thus supplicate thee in their hearing, that they may rejoice in hope of thy preserving, teaching, and comforting Spirit, and that their joy may be more abundant than ever it was in my personal presence. 14, 15. I have given them a spiritual understanding of, and commission to preach, thy gospel; and carnal and unbelieving men are filled with enmity, rage, and violence against them, because their principles, tempers, doctrines, and views, as well as mine, are utterly disagreeable to their carnal lusts, sentiments, and interests. However, I do not plead that thou, to deliver them from their troubles, shouldst deprive this world of their holy example and useful ministrations; but that thou wouldst preserve them from the temptations of Satan and their own remaining corruptions, and support them under, sanctify to them, and carry them through, all the persecutions which they may meet with before they have finished their work. 16-19. They are already of such a religious temper and disposition, and engaged in such excellent work, as is directly contrary to the inclinations of carnal men, even as I myself have been before them. Let this holy temper and practice be maintained and increased in them by means of thy Word; and by the anointing of thy Spirit, let them be consecrated to serve thee in propagating gospel truth. For as thou hast sent me into the world with a commission to preach thy important and infallible truths to mankind, I have authorized them to carry on the same work, wherever Providence may cast their lot, after my departure from them. And for this, as one great reason, have I devoted myself to the mediatorial office, and am going to consecrate myself by suffering and death, that they, through the truth, may, by the Holy Ghost, be consecrated to, fitted for, supported, and succeeded in preaching it. 20, 21. Nor do I only pray for such preserving, supporting, sanctifying, and comforting influences to my apostles, but to all who, in this and the following ages, shall be brought to a saving faith in me, by means of their publication of the gospel—that the whole number of believers, in all generations, may be joined together as one body, in faith and love, worship and obedience, by one spirit, in as near a resemblance as possible to that union which we have by our mutual inbeing; and

may attain to the most perfect union they are capable of, in one spiritual body, under me as their Head—that by means hereof multitudes of both Jews and Gentiles may clearly and satisfactorily perceive and believe that I am the Christ whom thou hast sent into the world for the redemption of men; and that thou hast a peculiar, affectionate, and delightful love to them for my sake, some way resembling that supreme love which thou bearest to me as thine eternal Son and their Mediator. 24. And I further claim that, according to my sacrifice and suffering, all those whom thou hast called to receive eternal life be given the opportunity of repentance and acceptance of heaven, where I already am in my divine nature, and for ever shall be in my entire person, that there they may have an appropriating, blissful, and transforming vision of that glory which thou hast bestowed on me as their Head and Representative, because from all eternity thou hadst an infinite delight in me, as thy Son and their Savior, who sought to glorify thee in their salvation. 25, 26. All these things do I ask from thee, not only as thou infinitely hatest all impurity, and lovest me and them for my sake, but as thou art a righteous and faithful Father, ready to give men whatever I have secured for them. As for the unregenerate worldlings, they are ignorant of and reject thee and thy counsels; but I am thoroughly acquainted with thy nature, perfections, and will; and these my apostles have known and received me as the true Messiah whom thou has sent for the salvation of Israel.—And as, according to my commission, I have fully declared to them whatever was proper, and have savingly enlightened them in the knowledge of thyself, I will, after my resurrection, by personal visits, and after my ascension by the effusion of my Spirit, more clearly and fully acquaint them with thy glorious perfections and will, that the infinite love with which thou hast from eternity loved me may extend to and manifest itself in men, and that I may dwell in their hearts by faith till they arrive at that perfection of eternal blessedness which, in thy distinguishing love, thou hast prepared for all and for all who receive me by faith.

Ver. 1. It is recorded of our Lord that he continued all night in prayer, but this is the longest of his prayers of which the Spirit has left any verbal record. C.

Ver. 3. *The only true God.* This, like ch. 14. 28, has been a special stronghold of all who deny the supreme deity of the Son of God; yet requires merely the application of one Scripture rule, the 'comparing of spiritual things with spiritual,' 1 Co. 2.3, to show itself in perfect accordance with that essential doctrine.

(1) Then, be it remembered, that our Lord teaches us to say, 'Our Father who art in heaven.' (2) That the gods of the nations are idols—false gods—always on earth—never in heaven. (3) That 'THE WORD was God' 1 Jn. 1.1, 'and dwelt among us.' (4) That, as such, he is called 'the true God,' 1 Jn. 5.20. Wherefore, the Father is called 'the only true God'—God in heaven—not in opposition to Jesus Christ, who is 'the true God'—God manifest in the flesh, 'dwelling among us on earth; but the Father

c ch. 7, 30; 8.20, 12.23, 27, 28; 13.1, 31, 32; 16.4, 32, with Mar. 14.35, 41. Lu. 22.53. Mat. 26.45, 46, 51-53.

hour is come; glorify thy Son, that thy Son also may glorify thee.¹

2 As² thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And³ this is life eternal, that they might know thee the only true God, and Jesus Christ, whom⁴ thou hast sent.

4 I⁵ have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me, with thine own self, with the glory which I had with thee before the world was.⁶

6 ¶ I⁷ have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they⁸ have kept thy word.

7 Now⁹ they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I¹⁰ pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

10 And¹¹ all mine are thine, and thine are mine; and I am glorified in them.

11 And¹² now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the¹³ son of perdition; that the scripture might be fulfilled.

13 And¹⁴ now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I¹⁵ have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

A.M. cir. 4037.
A.D. cir. 33.

1 These are Christ's very words, reported by the evangelist with infallible accuracy under the guidance of the divine inspiring Spirit. The first word is remarkable:—*Father; not my Father*. It shows the closeness of relationship.—*P.*

2 Da. 7. 13, 14. Mat. 11. 27; 28. 18. ch. 3. 31-32; 5. 22, 27. He. 1. 2; 2. 6, 9. Ep. 1. 20-23. Phil. 2. 9-11. 1 Co. 15. 25. Ps. 110. 1.

3 ver. 24; ch. 4. 14; 6. 27, 54-57; 10. 28, 11. 25. 20. 1 Co. 3. 22. Ac. 5. 31. 18. 51. 10-12. Col. 3. 3.

4 Is. 53. 11. Je. 9. 23. 24. 1 Jn. 5. 20. 1 Co. 2. 2. Phil. 5. 7-11.

5 De. 4. 4. ch. 10. 30-34. 9. 10. 1 Co. 8. 6. 1 Th. 2. 5. 6. 1 Th. 1. 9.

6 Is. 48. 16. 51. 1. Mar. 9. 37. Lk. 1. 45. 43. 9. 48. ch. 4. 16, 34; 5. 30; 6. 27. 29. 57. 7. 29. 8. 42. 10. 30; 11. 42. ver. 8. 18. Ro. 8. 3. Gal. 4. 4. 1 Jn. 4. 10.

7 Mat. 9. 8; 15. 32. Mar. 2. 12. Lk. 5. 26. 18. 43. ch. 4. 34; 13. 32; 19. 30; 5. 30; 9. 31. 11. 4. 40. 12. 28. 14. 11. 17. 8. 29; 15. 10. Is. 42. 21. Mat. 3. 15. 2 Th. 4. 7.

8 ver. 24. Phil. 2. 9-11. Ps. 110. 1. ch. 13. 32. Ep. 1. 20-23. 1 Pe. 3. 22. Re. 3. 21. 5. 9. 12. Pr. 6. 31.

9 ch. 1. 1. 2. Phil. 2. 6. He. 1. 1. 10. 1. 1. 20. Re. 13. 8. Mat. 25. 34.

10 See note * below.

11 ver. 7, 14, 26; ch. 1. 18. Ps. 22. 22. He. 12. 12. 13. 6. 1.

12 ver. 2. 9-12. 14. 26. 24. ch. 10. 27, 29; 15. 19. 18. 50. 37. 2 Th. 1. 19. Ro. 8. 30. 11. 4. Ac. 13. 48.

13 He. 3. 6. Ps. 119. 11. Pr. 23. 23. 2 Th. 1. 13. Jude 3. Re. 2. 13. 3. 3. 8. 10.

14 ch. 15. 15; 16. 27, 28; 8. 28; 12. 49; 14. 10. See ch. 16. 27, 30.

15 See ver. 6, 7, 13, 15; ch. 6. 58; 14. 10.

16 ver. 11-24. He. 7. 25. 26. 9. 24. Ro. 8. 30, 33, 34.

17 1 Jn. 5. 19.

18 ch. 16. 15; 10. 10, 11. Ac. 13. 48. Ro. 8. 30.

19 Ga. 1. 24. 1 Pe. 2. 9.

20 See ch. 16. 28. Ac. 1. 9.

21 Ga. 1. 4. Ja. 4. 4. 1 Jn. 2. 16. Ro. 12. 2.

22 Ps. 16. 1; 121. 3-8. Is. 27. 3; 49. 16. 1 Pe. 1. 5. Jude 1. 24. Fr. 18. 10.

23 ver. 21-23. Ep. 4. 4. 5. 13. Ro. 12. 16; 15. 5. 6. 1 Co. 1. 10. 2 Co. 13. 11. Phil. 2. 2.

24 He. 2. 13. ch. 10. 28; 18. 9. 6. 39. 7. 7; 13. 18. Jude 1.

25 ch. 6. 70; 13. 18. 1 Jn. 2. 19. 2 Th. 3. 3. Ps. 109. 8. Ac. 1. 20.

26 ver. 6-8, 11, 12; ch. 15. 11; 16. 4, 13; xiv. xvi. 1 Jn. 1. 4. Phil. 4. 4. Ps. 1. 2.

27 See ver. 8, 12.

28 ver. 16; ch. 15. 18-21. 1 Jn. 3. 13. ch. 8. 23. Mat. 10. 24, 25. Ge. 3. 15. Pr. 29. 27. He. 11. 13. 1 Pe. 4. 4. 1 Co. 15. 49.

29 Our Lord here most distinctly refers to three estates of existence as realized in his person: (1) The state of eternal pre-existence with the

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Father in heaven. (2) The state of humiliation on earth when he assumed manhood, and put off for a time the external glory of deity. (3) The state of resurrection glory, when he assumed in his twofold nature, God-man, the same glory which he had as God with the Father from eternity. John here brings out in the very words of 11. 18 the deepest mysteries of our faith.—*P.*

1 See ver. 11. Mat. 6. 13. 1 Jn. 16. 5. 18. 19. 2 Th. 2. Gal. 1. 4. 1 Th. 3. 1.

2 From the Evil One—from the power, the wiles, the evil influence, the fear of Satan. He is the great adversary of Christ's people as he was of Christ himself.—*P.*

3 See ver. 14.

4 ch. 15. 3. Ac. 15. 9. Ep. 5. 26. 2 Th. 2. 13. 1 Pe. 1. 22. ver. 19. 2 Co. 3. 18. ch. 3. 31. 31. Ps. 119. 5. 6. 11. 104. 151.

5 Is. 61. 1-3. ch. 10. 36; 20. 21-23. 2 Co. 5. 20. Ep. 3. 8. 6. 20.

6 He. 13. 12. 19. 14. 10. 7. 9. 10. Ep. 5. 26. 1 Pe. 18. 19. 2. 24. 3. 18. 1 Co. 1. 23. 1 Th. 4. 7.

7 Or, truly sanctified.

8 ver. 6-11. Ac. 1. 13; 11. 19. ix. Ep. 4. 11. 1 Co. 12. 28.

9 Ac. 2. 4. 14. 4. 8. c.

10 ver. 11. 22. 23. Ac. 2. 45. 4. 32. Ro. 12. 5. Ep. 4. 3. 6. 1 Co. 1. 10.

11 ch. 1. 18. 5. 19. 23. 10. 30. 38. 14. 9. 10. 22. ver. 11. 12. Phil. 6. 1. 1 Jn. 5. 7.

12 In one body and under one head, Ep. 1. 22.—*C.*

13 ch. 13. 35; 14. 10. Mat. 5. 16. Ac. 4. 13. 1 Co. 14. 24, 25.

14 ch. 1. 16; 16. 14; 17. 10. 12; 20. 28-29. Mar. 6. 7; 16. 17; 18. 2 Co. 3. 18. Ro. 6. 4. 6.

15 ch. 14. 23. 1 Jn. 4. 12-16. Ga. 2. 20. Ro. 8. 11. Col. 2. 9. 10. ch. 14. 10, 20; 6. 57. Is. 42. 1.

16 ver. 21. He. 11. 40; 23. Col. 2. 2. Phil. 3. 15. Ep. 4. 12; 13. 16.

17 1 Jn. 3. 14. 19. Je. 31. 3. Ep. 1. 6. with ver. 24. Col. 1. 13. Mat. 3. 17.

18 ch. 12. 26; 14. 3. Phil. 1. 23. Re. 3. 21. 1 Th. 4. 7.

19 1 Jn. 3. 2. 2 Co. 3. 18. 1 Co. 13. 12.

20 ch. 8. 19. 55; 15. 21; 16. 3. Mat. 11. 25. 26.

21 ch. 1. 18; 7. 29; 8. 55; 10. 15; 15. 19, 20. Mat. 11. 27.

22 ch. 16. 27; ver. 8, 21; ch. 6. 59. Mat. 16. 16.

23 ch. 15. 15; ver. 6, 8. 14. Ps. 22. 22. He. 2. 12.

24 1 Jn. 4. 16. Ro. 5. 5. Ep. 1. 6. ch. 15. 9.

25 Col. 1. 27. Ep. 3. 17. Ga. 2. 20. Col. 3. 3. See ver. 23.

26 CHAP. XVIII.

a Mat. 26. 36. Mar. 14. 37. Lk. 22. 39.

b Sa. 15. 23. 2 Ch. 15. 16. 2 Ki. 23. 11.

15 ¶ I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.³

16 They⁴ are not of the world, even as I am not of the world.

17 ¶ Sanctify⁵ them through thy truth: thy word is truth.

18 As⁶ thou hast sent me into the world, even so have I also sent them into the world.

19 And⁷ for their sakes I sanctify myself, that they also might be sanctified through the⁸ truth.

20 ¶ Neither pray I for these alone, but for them also which shall believe on me through their word;

21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one⁹ in us: that the world may believe that thou hast sent me.

22 And¹⁰ the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I¹¹ in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26 And¹² I have declared unto them thy name, and will declare it: that the love whereby thou hast loved me may be in them, and I in them.

CHAPTER XVIII.

1 Judas betrayeth Jesus. 6 The officers fall to the ground. 10 Peter smiteth off Malchus' ear. 12 Jesus is taken, and led unto Annas and Caiaphas. 15 Peter's denial. 19 Jesus examined before Caiaphas. 28 His arraignment before Pilate. 36 His kingdom. 40 The Jews ask Barabbas to be let loose.

WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

Ver. 19. Sanctify myself. Separate myself from the world, and dedicate myself utterly to the service of my Father. C.

Ver. 21. How is it that the world, out of which the disciples were taken (ver. 6), for whom Christ Jesus did not pray (ver. 9), that hated his disciples (ver. 14), and with which our Lord and his apostles had nothing spiritually in common (ver. 16), is here said to believe that the Father had sent him? Some solve the difficulty by taking the word 'world' in two senses, viz. the one an unbelieving, and the other a believing world. But how strange must it appear if the same word be taken thrice in one sense, and immediately after twice in a sense the very opposite! Surely there is no necessity for this arbitrary and violent transmutation!

Father's perfections manifested and promises ratified thereby! It is impossible for those to fall short of grace or glory who are interested in such prayers, which so closely connect the glory of God and the good of men.—Marvellous is his exaltation and his saving power! And thrice happy are they who have the saving knowledge of him as the only Mediator, and of his Father in him. His glorification of his Father's perfections, by fulfilling all righteousness in

ence, Christ's prayers, the directions of his Word, and the influences of his Spirit, will carry all who are faithful safely, and even comfortably and honourably, through it. If we be not carnally disposed, we shall quickly get to heaven, out of the reach of carnal men. For if Jesus devoted himself to sufferings for us, he will advance us to glory with him. Whatever good work he once begins will not fail on his account; and if his ministers need to be eminently holy, steady,



VALLEY OF JEHOSHAPHAT. [John, xviii:1.]—This is also called the valley of the Kedron, but is generally known as the Valley of Jehoshaphat. The Jews believe that the final judgment will be held here, and for this reason they regard it a great privilege to be buried on the sides of the Mount of Olives, so when they arise from the dead to be judged they will be close to the place of the final accounts. This belief among the orthodox Jews

is based on Joel, iii:2-12. The Moslems have also adopted the belief of the Jews, and so they have turned the sides of the valley next to the walls of Jerusalem into a cemetery. In this valley are the tombs of Absalom, Zechariah and St. James. The brook Kedron flows through it. When the name "Valley of Jehoshaphat" was first applied to this place is not known. The date is not mentioned in the Bible.

2 And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.¹

3 Judas^a then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground.³

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way:

9 That the saying might be fulfilled which he spake, Of them which thou gavest me have I lost none.

10 ¶ Then^a Simon Peter, having a sword, drew it, and smote the high-priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

12 ¶ Then^a the band and the captain, and officers of the Jews took Jesus, and bound him.

13 And led him away to Annas first; for he was father-in-law to Caiaphas, which was the high-priest that same year.⁵

14 Now^a Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die⁶ for the people.

15 ¶ And^a Simon Peter followed Jesus, and so did another⁷ disciple: that disciple was known unto the high-priest, and went in with Jesus into the palace of the high-priest.

16 But^a Peter stood at the door without.

A.M. cir. 4037.
A.D. cir. 33.

c Lu. 21. 37; 22. 39.
1 See note on Mat. 26. 36.—P.

d Mat. 26. 47. Mar. 14. 43. Lu. 22. 47. Ac. 1. 16. Ps. 3. 1; 22. 16.

e Mat. 16. 21; 17. 22, 23; 20. 18; 19; 26. 21—24, 31; 32. ch. 10. 17, 18. Ac. 2. 28.

f ch. 19. 19. Lu. 18. 37; 1. 26; 2. 4, 39; 51. Mat. 2. 23.

g Is. 3. 9. Je. 8. 12.

h Ps. 120. 5; 27. 21; 40. 14. Ec. 8. 4. This showed that he could easily have killed them.

i By what speciality in the appearance or manner of our Lord this was effected does not appear. But as the band, which was doubtless of Roman soldiers, must have heard much of the miraculous powers of Jesus, and as they had with them such light as would give full display to his person, it is not improbable that some indescribable heavenliness in his appearance, manner, or voice, produced an effect upon them which, if not directly miraculous, was in every sense supernatural, and amounted to an acknowledgment of his kingly dignity. And perhaps (as Boothroyd supposes) our Lord intended by this power over the soldiers to show to his disciples that he could have escaped if he had pleased.—C.

j Mat. 26. 56; 20. 28. Is. 53. 6. Ep. 5. 25. 1 Pe. 5. 7.

k ch. 17. 12; 10. 28. Jude 1.

l Mat. 26. 33. 35. 51. Mar. 14. 47. Lu. 22. 49, 50. ver. 18, 26.

m Any one who reads the history of Josephus relating to this time will see why Peter had a sword as the means of intimidating the robbers with which Judea was so terribly infested.—C.

n Ps. 75. 8. Mat. 20. 22; 23. 26, 39; 42. 51. Mar. 10. 38; 14. 36, 47. Lu. 12. 50; 24. 42, 50. He. 12. 2.

o Mat. 26. 57. Mar. 14. 53. Lu. 22. 54. Ac. 2. 23. La. 4. 20.

p Ge. 22. 9. Ps. 105. 18; 118. 27. Ju. 16. 21.

q Lu. 3. 2. ver. 24. Ac. 4. 6.

r And Annas sent Christ bound unto Caiaphas the high-priest, ver. 24.

s ch. 11. 49, 50.

t See note on ch. 11. 50.—C.

u Mat. 26. 58. Mar. 14. 54. Lu. 22. 54.

v Another. Rather, the other disciple, who appears to have been John himself.—C.

w Mat. 26. 59, 70. Mar. 14. 54. Lu. 22. 55—57.

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A.D. cir. 33.

x Mar. 14. 54. Lu. 22. 55, 56. Ps. 1. 1. Pr. 9. 6; 13. 20.

y Of charcoal, as the original signifies. The parties stood in a circle round the fire, which was, most probably, in a sort of portable grate, as the eastern houses have no fireplaces.—C.

z Lu. 11. 53; 20. 20.

aa Lu. 2. 40. 4. 15. 16. ch. 5. 14—47; 7. 14, 20, 28; 8. 21; 10. 23. Lu. 21. 37. Ps. 22. 27; 40. 9; 10. Ac. 26. 26.

bb ch. 7. 46. Is. 45. 19; 48. 10. ch. 1. 21.

cc Job 10. 10. Je. 20. 2. Ac. 23. 2. 3. Mi. 5. 1. Is. 50. 6.

dd The original signifies any blow which was inflicted—most probably with some staff of office.—C.

ee Or, with a rod.

ff Mat. 11. 29. 1 Pe. 2. 19—23.

gg A Christian is bound to bear injuries without revengeful retaliation; but is privileged, even by the example of his patient and long-suffering Lord, to impugn and call in question the injustice he may suffer.—C.

hh Mat. 26. 57. ver. 13.

ii Mat. 26. 71, 72. Mar. 14. 66, 70. Lu. 22. 58.

jj Lu. 22. 59, 60. Mar. 14. 70, 71. Mat. 26. 73, 74.

kk Mat. 26. 74, 75. 35. 14. 71, 72. Lu. 22. 60, 61. ch. 13. 38. Mar. 14. 30.

ll See note on Mar. 14. 72.—P.

mm Mat. 27. 2. Mar. 15. 1. Lu. 23. 1.

nn Or, Pilate's house. Ps. 110. 14. 16. Mi. 2. 1. Ps. 140. 2.

oo Ac. 10. 28; 11. 3. Mat. 23. 34.

pp Feast-offering, De. 16. 2. 2 Ch. 30. 17; 35. 8, 9, 13.

qq The phrase eat the pasover may signify eat the paschal lamb; but it may have a wider signification. The context alone can determine the true meaning. If it signify the paschal lamb, then our Lord must have been crucified on the 14th of the month, and could not have eaten the paschal supper with his disciples. Yet the other evangelists say he did, Mat. 26. 17—20, &c. The word *pasover*, therefore, must have some other meaning. John employs it to denote the whole festival, ch. 2. 13; 6. 4, &c.; but the word *eat* limits it here to some particular act. We know that it was customary to kill voluntary peace-offerings on the 15th, and these were eaten by the offerer and his friends who were ceremonially clean.

rr To these offerings the term *pasover* was applicable; and to these doubtless the evangelist refers in this passage.—P.

Then went out that other disciple, which was known unto the high-priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not.

18 And^a the servants and officers stood there, who had made a fire of coals;⁸ for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

19 ¶ The^a high-priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by struck Jesus⁹ with the palm of his hand,¹ saying, Answerest thou the high-priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?²

24 Now^a Annas had sent him bound unto Caiaphas the high-priest.

25 ¶ And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.

26 One^b of the servants of the high-priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27 Peter^c then denied again: and immediately the cock crew.³

28 ¶ Then^a led they Jesus from Caiaphas unto the hall of judgment:⁴ and it was early; and they themselves went not into the judgment-hall, lest they should be defiled; but that they might eat the⁵ passover.⁶

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

by force of arms. I am not destitute of almighty power to rescue myself; but from regard to the glory of God, and to manifest my own love in the salvation of sinners, I freely and cheerfully submit to all the tribulation and wrath which he hath appointed me to undergo, and I will allow of no opposition to it. 20, 21. Whatsoever I have taught has been with all openness, plainness, and freedom to all sorts of people, in the most public places, and on the most solemn occasions. Nor did I ever teach aught in private that I did not teach openly.—Let then my hearers, whether friends or foes, be examined as to what, thank God, I have taught.

and the way of salvation to sinful men. This is the mean of my conquests and government; and every one that is acquainted with and awakened by the word of truth may believe and embrace my testimony, and become my willing subject.

Ver. 2. This garden may have belonged to some friend of our Lord: or, more probably, have been one of those public gardens which are common around cities, both in Asia and Europe.—Note. The life of our Lord is strikingly diversified between extreme activity and publicity, and the love of quiet and retirement. There never appears, however, any morbid preference either for publicity or solitude; but the one is dilatory in this passage.—P.

REFLECTIONS.—Garden retirements should at once lead our thoughts to Adam's ruining fall, and to the gracious promises and redeeming sufferings of Christ. Amazing was his willingness to die for us who thus went forth to meet his murderers. And after showing his ability to strike them dead, he readily resigned himself into their hands, in obedience to his Father's will. Why then should danger or death ever deter us from faithfully owning his cause? Kindly he proportions his people's trials to their strength, and preserves them.

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, ^aTake ye him, and judge him according to your law. The Jews therefore said unto him, 'It is not lawful for us to put any man to death:

32 That the saying of Jesus might be fulfilled,⁷ which he spake, signifying what death he should die.⁸

33 Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself,⁹ or did others tell it thee of me?

35 Pilate answered, ^aAm I a Jew? ^bThine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 Jesus^a answered, ^cMy kingdom is not of this world:² if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king.³ To this end was I born, and for this cause came I into the world, that I should bear⁴ witness unto the truth. Every one that is ^dof the truth heareth my voice.

38 Pilate saith unto him, What is truth?⁴ And when he had said this, he went out again unto the Jews, and saith unto them, ^eI find in him no fault *at all*.

39 But^a ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 Then^f cried they all again, saying, Not

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^a Ac. 25.27. ch. 7.51.
^b With Ge. 49. 10.
Eze. 21.26.27. ch. 19.15.
^c Mat. 20.19.26.2. ch. 12.12.33. Lu. 23.32.33.
For the Jews did not crucify any.

^d He had signified that he should be lifted up.¹ ch. 3.14:1.32, that is, upon the cross. Now he said never a Jewish, but was a Roman mode of punishment; wherefore the Roman governor being compelled to pronounce sentence, the prophesy of our Lord was eventually fulfilled.—C.

^e Mat. 27.11. Mar. 15.2. Lu. 23.3.
^f From a personal desire to learn the truth; or, as instigated by others, to involve me in a charge of treason?—C.

^g Ps. 147.19.20. Ro. 3.2. with Ne. 4.2. Ezr. 4.12.

^h *Am I a Jew?*—that I should either think or care about asking such a question?—C.

ⁱ ver. 28; ch. 19.11. Mat. 27.2. Mar. 15.1. Lu. 23.1. Ac. 3.13.

^j Re. 1.5; 3.14. 1 Ti. 6.13.
^k Ps. 45.3.6. Is. 9.6.7. Da. 7.13.14. 2.44. ch. 6.15; 8.15. Zec. 9.9. 2 Co. 10.4.5. Lu. 12.14.17.20. 21. Ro. 14.17. Col. 1.13.

^l As if he had said, 'I am, indeed, a king; but my kingdom is "righteousness, and peace, and joy in the Holy Ghost"—principles not of this world; and my servants are taught to pray and suffer, rather than to contend and fight. Wherefore, as my kingdom is spiritual, and interferes not with temporal governments, there is no just reason to accuse me of any seditious purposes or acts.'—C.

^m *Yes.* Mat. 26.64. with Mar. 14.62. ⁿ 1 Ti. 6.13. Re. 1.5.3. 14.5.5.4.

^o 1 Pe. 1.23. Ga. 4.28. ch. 17.17; 8.32.47; 7.17. ^p Jn. 4.53.19.

^q *What is truth?* As if he had said, 'Why, as to truth, who can tell what it is? A suitable subject for metaphysical disputation; but a useless inquiry for a soldier and a governor.'—C.

^r Mat. 27.24. Lu. 23.4.14.5. ch. 19.4.6. ^s Mat. 27.15-17. Mar. 15.6. Lu. 23.17. ^t Ac. 3.14. Lu. 23.18. Mar. 15.7-11.

A.M. cir. 4037.
A.D. cir. 33.

CHAP. XIX.

^a Is. 50.6; 53.5. Mat. 20.19; 27.26. Mar. 10.34; 15.15. Lu. 18.33. 15.10-19. 15.50.6. Ps. 22.6.

^b See note on Mat. 27.20.—C.

^c *Hail!*—equivalent to 'health!' 'success!' 'prosperity!'—C.

^d See ver. 6. 2 Co. 5.21. 1 Pe. 2.2; 3.18. 1 Jn. 3.5. He 7.26. 1 Pe. 1.19. ^e This is now the second time. (see ch. 18.38) that Pilate, as a Gentle judge, has borne witness to the innocence of our Lord.—C.

^f *Behold the man!* From this example, as well as in ch. 18.38, it is apparent that Pilate was a sententious and laconic speaker, nor is it easy in either case precisely to pronounce upon his meaning. The Sentences have left us not a single trace of the personal appearance of our Lord, yet it is not improbable that Pilate saw in the countenance of our Lord such evident marks of sincerity, guileless simplicity, and innocence, that he made this appeal to the compassion of the Jews—as if he had said, 'Behold the man you have accused, and let his meek, subdued, patient, and innocent aspect, excite your pity, while I pronounce his release!'

^g *Note.* While such was, probably, the secret thought of Pilate, Providence overruled it to make him still further a witness for, and, as it were, a preacher of Jesus.—C.

^h ver. 15. Ac. 3.13.14; 2.22.23; 13.27.28. ⁱ 1 Je. 44.16. De. 18.20. with ch. 1.50; 5.18; 10.30.33.38. Mat. 26.65.

^j Either the law against false prophets, De. 18.20; or that against blasphemy, Le. 24.16.—C.

^k His previous fear does not seem to have arisen from the danger of condemning an innocent man, for of that he afterwards showed himself perfectly capable; but he must have heard of Jesus as a worker of miracles, and stood in awe of his power; or, being convinced that he was king of the Jews, he may have dreaded some turn of his partiality, in the event of his crucifixion.—C.

this man, but Barabbas. Now Barabbas was a robber.

CHAPTER XIX.

¹ Christ is scourged, crowned with thorns, and beaten. ⁴ Pilate is desirous to release him, but being overcome with the outrage of the Jews, he delivereth him to be crucified. ²³ They cast lots for his garments. ²⁶ He commendeth his mother to John. ²⁸ He dieth. ³¹ His side is pierced. ³⁸ He is buried by Joseph and Nicodemus.

THEN Pilate^a therefore took Jesus, and scourged him.

2 And the soldiers platted^b a crown of^c thorns, and put it on his head, and they put on him a purple robe,

3 And said, Hail,² King of the Jews! and they smote him with their hands.

4 ¶ Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.³

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!⁴

6 When^a the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.

7 The Jews answered him, ^bWe have a^c law, and by our law he ought to die, because he made himself the Son of God.

8 ¶ When Pilate therefore heard that saying, he was the more afraid;⁶

9 And went again into the judgment-hall, and saith unto Jesus, Whence art thou? ^dBut Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? ^eknowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, ^fThou couldest have no

^g ch. 18.38; ver. 4. Lu. 22.67; Ps. 38.13. Is. 53.7. Mat. 27.12.14. Ac. 8.32. Phi. 1.28. ^h ch. 18.39. ⁱ ch. 7.30. Ac. 2.23; 4.27.28. Ps. 59.9. Ro. 8.32. Lu. 22.53. ^j ch. 14.15.

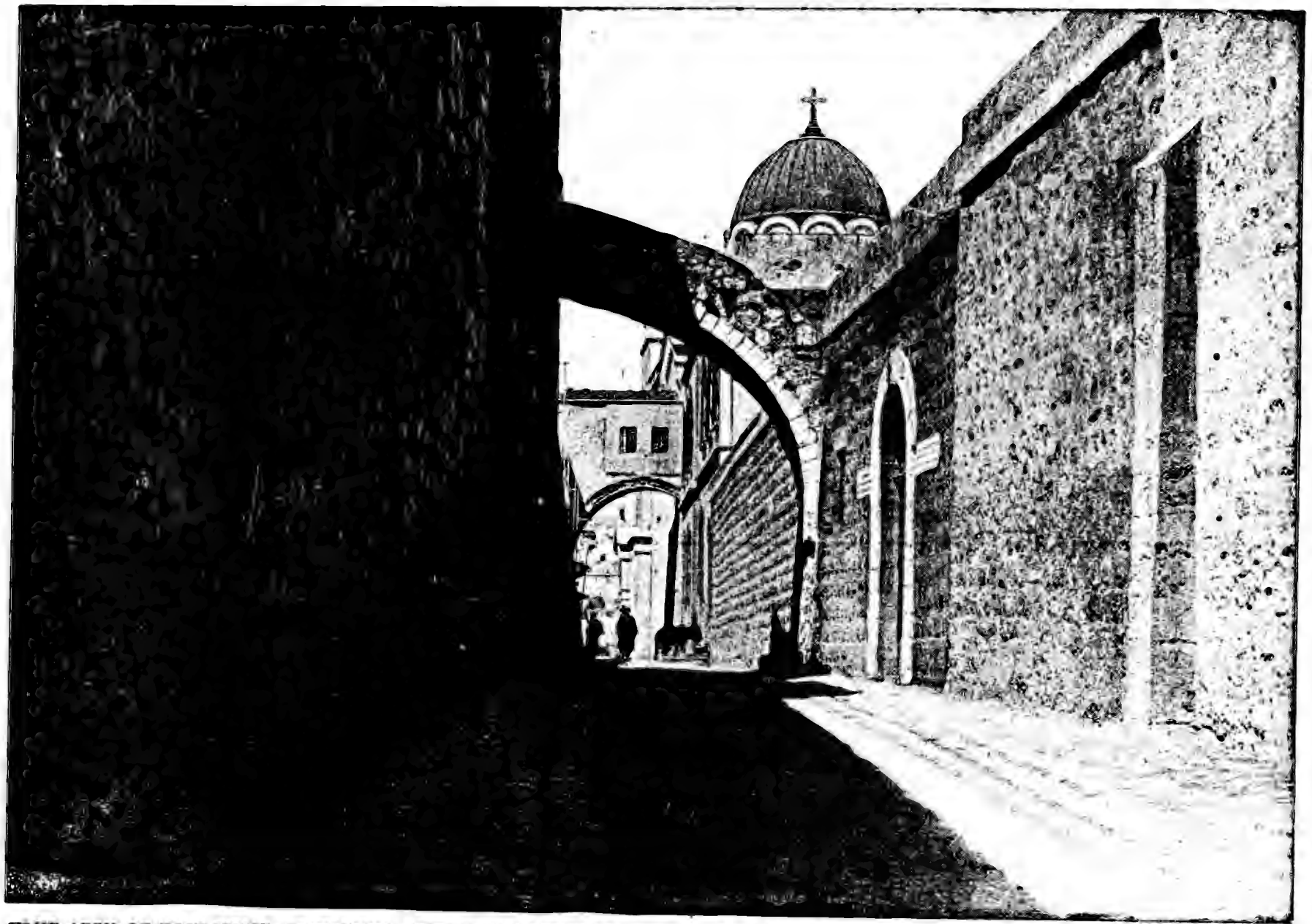
fulness, and to avoid fellowship with sinners! And let the wisdom, meekness, and boldness of Christ be my pattern. Let me adore that wonderful providence which overruled all for the fulfilment of scripture, the glory of God, and salvation of men. And never let me condemn persons or things because they are run down by the multitude.

CHAPTER XIX. Ver. 11. Therefore, &c. To discover the grounds of this conclusion has greatly perplexed commentators. Might we venture to suggest one additional solution, it would be this:—Take the words 'Thou couldest have no power at all against me except it were given thee from above' as parenthetical, and consider the words 'Therefore he that delivered me unto thee hath the greater sin' as a reply to Pilate's assertion of despotic authority, 'I have power to crucify thee, and I have power to release thee,' and the reply is most applicable—'Therefore he that delivered me' to a judge determined to assert and act upon power, and not upon justice and mercy 'has the greater sin—his own sin aggravated by that of the judge his accomplice.'—C.

Ver. 14. Mark says (it was the chief priests).

probably half-past the Jewish one o'clock A.M., at which time, according to John, Jesus was 'delivered to be crucified,' ver. 16. Now, as it is evident from Mat. 20.12 that the Jews counted their hours from their commencement, and not from their conclusion, this would leave barely an hour and a half till the Jewish 'third hour.' And considering the readiness with which the mass of spectators could emerge from the hall and advance through the crowded streets; and allowing a sufficient time for the procession to Calvary, which lay without, though near to the city (He. 13.12; Jn. 19.20; and Robinson's *Geography*, pp. 64-80); and adding the time necessary for completing the cruel preparations for the crucifixion—it will be easy to perceive how this hour and half harmonized. C.

REFLECTIONS.—What struggles are there in the breasts of carnal men between the convictions of their conscience and their care of their secular interests—between the terrors of God and the fears of men! But indulged lusts dreadfully bear down all religion, truth, and equity.—How shocking is it to behold the men of Israel persecute their divine King with outrage, indignity by his Spirit. And to magnify the grace of God, fulfil the predictions of the prophets, and honour the crucified Redeemer, disciples who had long been timorous and afraid to own him are emboldened at such an important crisis to give him an honourable interment.—Now, my soul, behold the God-man who was falsely accused that I might be honourably acquitted—was wounded and scourged, that by his stripes I might be healed—was clothed with a robe of derision, that I might be clothed with robes of righteousness and garments of salvation—was crowned with thorns, that I might wear a diadem of glory—had his royalty insulted, that I might be made a king unto God—was condemned, that I might be justified—bore his own cross, and was crucified on it, that he might bear my sins and carry my sorrows—was numbered with transgressors, that I might have a cup of salvation, joy, and praise—and finished



THE ARCH OF ECCE HOMO, JERUSALEM—WHERE THE CROSS WAS LAID UPON CHRIST. [John, xix:16.]—The way along which our Savior was led from the Judgment Hall to the place of crucifixion is called the Via Dolorosa, or the Way of Sorrow. The Arch of Ecce Homo is the second station in the Way of Sorrow, for it is said that here the cross was laid upon Christ. There is something

very pathetic about this gloomy street. As one walks along and sees the people kiss the various stations, thereby evidencing their deep love for the Man of Sorrows, it is sufficient to call forth tears from the hardest heart. Beginning with the palace of Pilate and ending with Calvary, the Via Dolorosa is the most loved street in the world, and it is the only street in history made famous by one single person walking over it one time.

power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, 'If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar.

13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha.⁷

14 And it was the preparation of the pass-over,⁸ and about the sixth hour:¹ and he saith unto the Jews, Behold your King!

15 But they cried out, Away with him, away with him, crucify him! Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar.

16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

17 And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha:

18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19 And Pilate wrote a title,² and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.³

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.⁴

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam,⁵ woven from the top throughout.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

A.M. cir. 4037.
A.D. cir. 33.

7 ch. 18: 3 Mar. 14: 44

Mat. 20: 4-7: 1-2

8 Lu. 12: 47, 48 ch.

15: 22-4 Heo. 4-8 Ja.

4: 17

9 Lu. 23: 5 Ac. 17: 7

with ch. 18: 30: 0: 15

10 Pr. 20: 25 Ac. 4: 19

11 16 raised pavement

12 Le. 21: 8 Nu. 28

10: 17 Mar. 14: 44 Mat.

27 Lu. ver. 31: 47 Lu. 1

34

13 The preparation

of the pass-over means

here the Friday of

the paschal week,

which was the 14th of

the month: the pre-

paration day for the

paschal Sabbath

taken in this sense

an apparent discrepancy

between John

and the other evan-

gelists regarding the

date of the crucifixion

is removed. - P.

14 Noon-tide, Mar.

15: 25

1 According to this

statement it was the

sixth hour when Je-

sus stood before Pi-

late in the Hall of

Judgment; but Mark

ch. 15: 25 says he was

crucified at the third

hour, and the three

first evange-

lists agree in the

statement that Christ

being upon the cross

from the sixth hour

there was darkness

over all the land un-

til the ninth hour;

Mat. 27: 45 Mar. 15: 33

Lu. 23: 44. The solu-

tion of this difficulty

may be either that by

a mistake of an early

copyist the numeral

letter for six may

have been inserted

instead of three, or

John may have here

reckoned by Roman

time, which was the

same as ours, while

the other evangelists

reckoned by eastern

time, which counted

from six o'clock in

the morning. - P.

15 Mat. 27: 45 Mar.

15: 25 Lu. 23: 44

Ac. 3: 13, 14, 15: 26 ver.

0

16 ch. 18: 31 Ge. 49: 10

Eze. 37: 20, 27

17 Mat. 27: 26, 31, 33

Mar. 15: 15, 20, 22 Lu.

23: 24, 26

18 Le. 24: 14 Nu. 15:

35, 36 1 Ki. 13: Ac. 7:

58 He. 13: 11, 12

19 Ga. 3: 13, 15, 52

Mat. 27: 35, 38, 44 Mar.

15: 25-38, 39 Lu. 23: 32,

33, 39

20 Mat. 27: 37 Mar.

15: 26 Lu. 23: 38

21 See note below

22 A public notifica-

tion of his Messia-

ship, instead of a

charge against him.

23 Jn. 4: 14 Mar. 16:

15 Re. 5: 9 This pre-

saged him being

preached through all

the world in the dif-

ferent languages of

mankind.

24 Mat. 27: 35 Mar.

15: 24 Lu. 23: 34 Ps. 22:

18

25 A robe called

'abba,' of which the

most valuable kind is

without seam,

still continues to be

worn by the Arabs

in Palestine. See

Clarke's Travels, vol.

ii, p. 425 - C.

26 Or, wrought, Ex.

39: 22

27 Ps. 22: 18

28 Mat. 27: 55, 56 Mar.

15: 40, 41 Lu. 23: 21

49

29 Or, Alpheus, Lu.

24: 18: 0: 15 Mar. 3: 18

Mat. 10: 3

Each evangelist

gives, as it were, a

different edition of

this superscription.

A.M. cir. 4037.
A.D. cir. 33.

the fourth, as given

by Mark, simply by

observing, that it is a

part of the first, as

given by Matthew,

and therefore, though

incomplete, as his de-

scription, is yet per-

fectly true, as it is the

superscription of his

accusation. - C.

31 e John, ch. 13: 23

21: 20-24, with 2: 24

2 Ps. 68: 5: 40: 9 Th.

5: 3 Ge. 4: 12

3 ch. 16: 32

4 1: 1, 24: 27, 44 Ge. 3

15: 18: 2: 1-4: 22: 1-21: 56

1: 21: 15: 50: 5: 13, 21

8 All things were

accomplished. Satan

has now tempted

Judas to sell the

council to purchase,

the people to de-

mand, Pilate to com-

cede, and the soldiers

to execute. - All

things, conducting

our Lord to that final

act of obedience

unto death, even the

death of the cross,

whereby he became

at once a sacrifice

and a Saviour. - C.

32 Ps. 59: 21

33 Ps. 59: 21 Mat. 27:

48 Mar. 15: 30

1 Matthew (ch. 27:

48) and Mark (ch. 15:

30) say, 'A tree,' i.

wherefore it follows

that what they call

'a tree' was the stem

of the hyssop, most

probably a species of

the *Physalis*. - C.

34 ch. 17: 24 Mat. 3: 15

Da. 9: 24: 13: 4-21 Ro.

10: 4 He. 9: 11, 12: 10: 1

14: 1: 12: 7

35 12 finished Not

redemption, as it

stands in a ransom-

price (1 Co. 6: 20: 1 Pe.

1: 19), for that was not

paid while he yet

lived; but as it stood

in the work of active

obedience (ch. 17: 4),

whereby he 'magni-

fied the law and made

it honourable,' 1s. 42:

21 - C.

36 Mat. 27: 50 Mar.

15: 37 Lu. 23: 46 ch. 10

11: 15, 17, 18: 1 Th. 5: 10

15: 53: 10, 12 He. 2: 14,

15

37 ver. 42

38 See note on ch. 10:

14 - C.

39 De. 21: 22, 23

40 Ex. 20: 8: 12: 18 Nu.

28: 17, 18: 15: 13 Le. 23:

7: 8

41 It was a high day

because it was a

feast festival. It

was the weekly sab-

bath. 2 It was the

paschal sabbath, i. e.

the sabbath which

occurred during the

paschal week, and

which was regarded

with special veneration.

3 Being the

day after the first day

of the passover, i. e.

being the 16th of

Nisan, it was the day

when the first-fruits

were solemnly pre-

sented to the Lord in

the temple. Thus the

words of John are

strikingly illustrated.

4 He. 9: 22: 23: 1 Jn. 5:

6: 8: 1 Pe. 3: 21: 1 Co. 1:

30: 1: 45: 24

45 The flowing of the

'water' was a proof

that all the blood had

previously been ex-

posed through the

extremity of torture;

an evidence, per-

haps, necessary to

prove that, as little

the shedding of the

blood, i. e. 17: 11) was

necessary to the re-

mission of sins (He. 9:

22), the blood of our

Lord had all been

shed, and his life

most certainly offered

as a sacrifice for all.

46 ch. 21: 24: 1 Jn. 1: 1-2

2

26 When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.



MODERN MOUNT CALVARY—ONE OF THE TWO PLACES AGREED UPON AS THE PLACE OF CRUCIFIXION. [John, xix:17.]—This is here called modern Mount Calvary, because another place contends for the honor of being the spot where our Lord was crucified. The other place is inside the walls of Jerusalem and covered by the Church of the Holy Sepulcher. This is outside of the walls, and many of the best

authorities claim that the evidences are in favor of its being the real place where Christ was crucified. It is to the north of the city, just across the Damascus road from the wall. To the right of the picture, near the margin, we see the dome of the Church of the Holy Sepulcher. So from this place we really have a view of both of the places where different authorities represent Christ as being crucified.

42 There^y laid they Jesus therefore, because of the Jews' preparation day; for the sepulchre was nigh at hand.

CHAPTER XX.

1 Mary cometh to the sepulchre: 3 so do Peter and John, ignorant of the resurrection. 11 Jesus appeareth to Mary Magdalene, 19 and to his disciples. 24 The incredulity and confession of Thomas. 30 The scripture is sufficient to salvation.

THE first^a day of the week cometh Mary¹ Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the^b other disciple whom Jesus loved, and saith unto them, 'They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter^a therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did^c outrun Peter, and came first to the sepulchre.

5 And he, stooping down, *and looking in*, saw^d the linen clothes lying; yet went he not in.

6 Then^b cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,²

7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple which came first to the sepulchre, and he saw, and believed.

9 Forⁱ as yet they knew not the scripture, that he must rise again from the dead.

10 Then^j the disciples went away again unto their own home.

11 ¶ But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,

12 And seeth two angels in white sitting,³ the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw^k Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, I

A.M. cir. 4037.
A.D. cir. 33.

3 ver. 31. Ac. 13. 29. 1
Co. 15. 4. Mat. 12. 40. Ps.
22. 15.

CHAP. XX.

a Mat. 28. 1, 2. Mar.
16. 1-4. Lu. 24. 1, 10.

i See note * below.
b ch. 13. 23; 19. 26; 21.
7. 30, 24.

c ver. 9, 13; 15. Lu. 24.
10.

d Lu. 24. 12. ver. 6, 10,
11.

e Lu. 13. 30.
f Lu. 24. 12. ver. 6, 7;
ch. 19. 40; 11. 44.

g ch. 18. 15-27; 21. 7.
Mat. 16. 15, 16. ch. 6. 67.
69.

h He left his grave-
clothes, as he never
more would need
them, ch. 11. 44.

i Lu. 9. 44; 24. 25, 26.
ch. 12. 16. Ps. 16. 10. Ac.
2. 31; 13. 34-35. Mat.
16. 27.

j Mar. 16. 13. Lu. 24. 9.
Lu. 24. 4. Mat. 28. 3.

k Mar. 16. 5, 6. This
seems to have been
a second appearance
of angels' distinct
from that in Mark
and Luke.

l ver. 15, 16. Mar. 16.
9. Mat. 28. 9. Ca. 3. 3-4.
with ch. 21. 4. Mar. 10.
12. Lu. 24. 16, 31.

m Ca. 3. 2.

n The diversities in
the four narratives of
our Lord's resurrec-
tion present no con-
tradictions; and while
they testify that there
was no private con-
cert between the
evangelists to pro-
duce a 'cumulatively
devised fable,' their
textual difficulties
may all be removed
by the following prin-
ciple, legitimately
deducible from a
combined view of
the whole:—1. There
were two companies
of women—one of
which immediately
after the interment,
on Friday, returned
to the city to prepare
spices.
Lu. 23. 55; 24. 1.—A
second, consisting of
the two Marys and
Salome, who still
lingered in deep
sorrow near the sepul-
chre (Mat. 27. 59-61),
and did not buy their
share of the spices till
the Sabbath (Satur-
day) was past, Mar.
16. 1.—Note. Though
Mary Magdalene is
mentioned here
alone, because she
alone ran to tell Peter
and John, yet it is
evident from Mar. 16.
that she had come
in as one of a com-
pany. 2. That there
were two visions of
angels, and two sepa-
rate addresses to
two separate parties.
3. That Simon went
a first time to the
tomb, and returned
unbelieving (Jn. 20. 9);
and a second time,
and returned 'wonder-
ing in himself,' yet
unbelieving (Lu. 24.
12); when Jesus ap-
peared to him (Mar.
16. 13; 1 Co. 15. 5), yet
left him still in unbe-
lief (Mar. 16. 14); and
finally yielded cred-
ence to the reality of
the resurrection when
he saw and prophesied
and the Spirit of God
rendered further re-
sistance impossible.
See for a more de-
tailed solution of the
difficulties in the nar-
rative of the resurrec-
tion, either Gratius,
West, Doddridge,
Pilkington, Townson,
Cranfield, or Town-
send, &c. West is
said to have been an
infidel, and being de-

o ver. 15, 16. Mar. 16.
9. Mat. 28. 9. Ca. 3. 3-4.
with ch. 21. 4. Mar. 10.
12. Lu. 24. 16, 31.

p Ca. 3. 2.

q The diversities in
the four narratives of
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r Lu. 10. 4. 2 Co. 5. 16,
with Mat. 28. 9.

s Ps. 22. 22. Ro. 8. 29.
He. 1. 12. Mat. 28. 10.

t ch. 13. 3; 14. 2; 10. 5.
7, 16, 28; 17. 5, 11, 13.
Pe. 1. 3. Ep. 1. 3, 17. Ps.
89. 20.

u Ro. 8. 14, 15. 2 Co. 6.
18. Ga. 3. 26, 4, 6, 7.

v Ge. 17. 7, 8. Ps. 43. 4.
54. 14. 15. 41. 10. 31.
35. Ecce 30. 28. Zec. 13.
9. He. 11. 16. Re. 21. 3.

w Mat. 28. 10. Mar.
16. 10, 14.

x Mar. 16. 14. Lu. 24.
36-48. 1 Co. 15. 5.

y ch. 14. 27; 16. 33.

z ver. 27. 1 Jn. 1. 1.
Lu. 24. 37-40.

a ch. 16. 22. Lu. 24. 41
-43. 1 Jn. 1. 1, 2.

b ch. 14. 27.

c ch. 10. 35; 17. 18. Is.
61. 1-3; 11. 2-4, with
Mar. 16. 15-18. Mat. 28.
18-20. Lu. 24. 49. 2 Ti. 2.
He. 2. 14.

d Ac. 2. 4, 38; 8.

e Mat. 18. 18; 16. 19.
Lu. 24. 47. Ac. 2. 38. 1
Co. 5. 4, 5; 2 Co. 2. 6, 11. Ti.
1. 20.

f Remit. To whom-
soever ye shall
remit sins on earth,
I will remit them
through my blood,
Ep. 1. 7. they, on be-
lieving your testi-
mony, shall receive
that forgiveness
which you promise,
Mar. 16. 16. Ac. 2. 38.—
C.

g Retain. — And
whomsoever ye shall
bind on earth, and up-
on my authority, and
by my Spirit, pro-
nounce guilty, they
shall be held guilty.
But these three con-
ditions are essential
both to the remitting
and retaining of sins,
and without them,
every human preten-
sion to either power
is blasphemy and
usurpation.—C.

h ch. 11. 16; 14. 52; 2.
Mat. 10. 3.

i ch. 1. 41, 45; ver. 2,
13, 18; ch. 21. 7.

j Ps. 78. 41. Lu. 24.
39. ver. 20. Job 9. 16.
Lu. 24. 25.

k The idea convey-
ed in the translation
seems rather revolt-
ing, and was certainly
unnecessary to con-
viction. Should not
the passage, there-
fore, rather be trans-
lated, 'Unless I put
my finger upon the
print of the nails, and
lay my hand upon
his (wounded) side?

l ver. 19. Mi. 5. 5. Is. 9.
7; 26. 12. Col. 1. 20. ch. 14.
27; 16. 33.

m This cannot be an
exclamation, for then
it would have been a
breach of the third
commandment, which
Jesus must have re-
proved (Mat. 5. 19),
instead of which (ver.
29) he interprets it
as an evidence of

n ver. 19. Mi. 5. 5. Is. 9.
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u This cannot be an
exclamation, for then
it would have been a
breach of the third
commandment, which
Jesus must have re-
proved (Mat. 5. 19),
instead of which (ver.
29) he interprets it
as an evidence of

v ver. 19. Mi. 5. 5. Is. 9.
7; 26. 12. Col. 1. 20. ch. 14.
27; 16. 33.

16 Jesus saith unto her, 'Mary. 'She turned herself, and saith unto him, Rabboni; which is to say, 'Master.

17 Jesus saith unto her, 'Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, 'I ascend unto my Father, 'and your Father; and to my God, and 'your God.

18 Mary^v Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

19 ¶ Then^w the same day at evening, being the first^x day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, 'Peace be unto you.

20 And when he had so said, 'he showed unto them *his* hands and his side. 'Then were the disciples glad when they saw the Lord.

21 Then said Jesus to them again, 'Peace be unto you: 'as my Father hath sent me, even so send I you.

22 And when he had said this, he breathed on them, and saith unto them, 'Receive ye the Holy Ghost:

23 Whose^y soever sins ye remit,⁴ they are remitted unto them; *and* whose soever *sins* ye retain,⁵ they are retained.

24 ¶ But^z Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, 'We have seen the Lord. But he said unto them, 'Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand⁶ into his side, I will not believe.

26 ¶ And after eight days, again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, 'Peace be unto you.

27 Then saith he to Thomas, 'Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: 'and be not faithless, but believing.

28 And Thomas answered and said unto him, 'My Lord and my God.'

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: 'blessed are they that have not seen, and *yet* have believed.

30 ¶ And many other signs truly did I



GROTTO OF JEREMIAH—THE PLACE WHERE CHRIST WAS BURIED.
 [John, xx:1.]—The Grotto of Jeremiah is under the height we have already given under the name of modern Mount Calvary. Those who look upon what we call modern Mount Calvary as the place where Christ was crucified take the position that the tomb of Joseph, in which Christ was buried, is what is now known as the

Grotto of Jeremiah. This Joseph of Arimathea, a city of the Jews, asked Pilate for the body of Jesus, and then took it down from the cross, wrapped it in new linen and laid it in a sepulcher that was hewn in stone wherein man never before was laid. Joseph of Arimathea was said to be a native of Ramleh, on the road from Jerusalem to Joppa. His connection with the burial of Christ brings his name to our day.

31 But^a these are written, that ye might believe^b that Jesus is the Christ, the Son of God; and that, believing, ye might have life through his name.

CHAPTER XXI.

¹ Christ appearing again to his disciples was known of them by the great draught of fishes. ¹² He dineth with them: ¹⁵ earnestly com-mandeth Peter to feed his lambs and sheep: ¹⁸ foretelleth him of his death: ²² rebuketh his curiosity touching John. ²⁵ The conclusion.

AFTER these^a things¹ Jesus showed himself again to the disciples at the sea of Tiberias; and on this wise showed he himself.

2 There^b were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, Children,² have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side³ of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore⁴ that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,⁵) and did cast himself into the sea.

8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,⁶) dragging the net with fishes.

9 As soon then as they were come to land, they saw^a a fire of coals there, and fish laid thereon, and bread.⁶

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three:⁷ and for all there were so many, yet was not the net broken.

A.M. cir. 4037.
A.D. cir. 33.

2 R. 15. 4. Lu. 1. 4.
3 Mat. 10. 10. ch. 60.
9 35. 38. Ac. 8. 37.
8 ch. 15. 10. 18. 30. 5.
24. 10. 1 Pe. 1. 9. 1 Jn.
5. 10. 13.

CHAP. XXI.

1 Mat. 20. 32. 28. 7. ch.
6. 1.

1 Some commenta-
tors have ventured
to call in question
the authority of this
chapter, not because
it is wanting in any
MS., but merely be-
cause they think it
contains matter of too
little consequence.

Such a principle of
criticism is not to be
tolerated, even were
the matter of the nar-
rative of little im-
portance; still less,
when it is just the
best possible for the
purpose—a narrative
of witnesses engaged
in their customary
employments, disco-
vering their risen
Lord, conversing, and
eating with him.—C.

2 ch. 1. 47. 45. 11. 10.
Mat. 4. 21. 10. 23.

3 Lu. 5. 1. Co. 15. 10.
Co. 15. 10.

4 Lu. 24. 15. ch. 20. 14.
2 Or. 5. 12.

5 Lu. 24. 15. ch. 20. 14.
2 Or. 5. 12.

6 Lu. 5. 4. Ps. 37. 3.
120. 2.

7 A symbolical ad-
monition to all who
are, by office, 'fishers
of men,' not merely
to labour, but to fol-
low Christ in seeking
the right side of
the ship.—C.

8 ch. 13. 23; 20. 2, 19.
20. ver. 20. 24.

9 Ac. 2. 30; 10. 36. ch.
20. 2. 19. 20. 25. 28; 11. 21.
27. 8.

10 Not altogether
naked, but having
laid aside his upper
garment.—C.

11 Ca. 8. 7. 25. 0. 5. 14.
Ps. 42. 1; 84. 2. Mat. 14.
28. 29.

12 100 yards.

13 1 Ki. 19. 6.

14 This preparation
was miraculous on
land, as the draught
of fishes had been on
the sea—both intend-
ed to show the dis-
ciples, when their
efforts had failed, and
their means been re-
duced to nothing, how
easily and certainly
their Lord could sup-
ply all their wants.—C.

15 This presaged
their being instru-
mental in converting
multitudes to Christ.

16 More than these.
—Not more than
these boats, nets, and
fishes; for it were
possible to love Jesus
'more than these,'
and still love him very
little; but 'more than
these' thy fellow-dis-
ciples love, accord-
ing to thy promise,
Mat. 20. 33, in which
thou didst promise
love and fidelity,
though all men should
forsake me.—F. E. D.

17 The original signi-
fies to provide with
pasture.—C.

18 The question was
put to Peter appar-
ently to remind him
of his former bold
profession. 'Though
all shall be offended
because of thee, yet
will I never be of-
fended; and of the

A.M. cir. 4037.
A.D. cir. 33.

100 fall which fol-
lowed, when he
denied his Master.
The words adminis-
ter a reproof, but it
is accompanied with
a renewed token of
confidence and love.
—P.

11 Dine. — Rather,
'breakfast.' See ver.
3. 4.—C.

12 Ac. 1. 4; 10. 41. Lu.
24. 35. 42. 43.

13 ch. 20. 19. 26.
14 Mat. 10. 1. ch. 1. 42.
15 Will. Mat. 20. 33.

16 See note * in first
column.

17 Ps. 139. 1. 4; 17. 3. 2.
Sa. 2. 3. 2. Ki. 20. 30.

18 Is. 40. 11. Je. 3. 15.
Eze. 34. 2. 10. He. 13. 20.
ch. 10. 11. 14. 1. Ti. 4. 10.
1 Pe. 2. 25. 2. 4. Ac. 1. 28.
Ep. 4. 11. 13. 2. Ti. 4. 2.

19 See note * in first
column.

20 Feed. The origi-
nal here signifies
tend, watch over,
guard, as a shepherd.
—C.

21 With ch. 13. 38; 18.
17. 25. 27. Peter hav-
ing thrice denied his
Master, Christ puts
his love to him thrice
to the trial, and thrice
repeats his recom-
mendation to be a faithful
and diligent apostle.

22 La. 3. 33. Mat. 26.
75. Mar. 14. 72. Lu. 22.
61. 62.

23 ch. 2. 24. 25. 16. 30. 18.
4. Mat. 9. 4. He. 4. 13.
Re. 2. 23. Je. 17. 10.

24 ver. 15. 16. 14. 10. 11.
He. 13. 10. ch. 10. 11. 14.
1 Pe. 2. 25. 2. 4. Ac. 20.
28. Mat. 28. 20. Mar. 10.
15.

25 Feed. — Provide
with pasture.—C.

26 Ac. 12. 3. 4. 2 Pe. 1.
14. ch. 13. 39. 37. Ac. 21.
11. 13.

27 Peter's last days
were spent in prison,
and he died a martyr.
It is this our Lord
here alludes to: John
adds the explanation
in the following verse,
which was probably
written after Peter's
death.—P.

28 1 Pe. 4. 11. 2 Pe. 1. 14.
Phi. 1. 20.

29 ch. 12. 26. Nu. 14. 24.
1. Sa. 12. 20. 26. Mat. 10. 38;
16. 24. 19. 28.

30 ch. 13. 23; 19. 26; 20.
20. ver. 7. 24.

31 I will come. Not
till I come to the final
judgment of the world
—for that would be a
forced and unnatural
meaning—but till
I come in those pre-
dicted judgments by
which Jerusalem shall
be trodden down, and
the Jewish power dis-
solved—events which
all history testifies
that John alone of all
the apostles survived.
—C.

32 John outlived all
the apostles and dis-
ciples of Christ. He is
generally supposed
to have lived in Ju-
dea till the death of
the Virgin. Then he
went to Ephesus, and
after the death of all
his brethren he bat-
tled nobly for Chris-
tian truth in the
churches of Asia
Minor. He was ban-
ished to Patmos in
the reign of Domi-
tian, and returning to
Ephesus again, died
about the close of the
first century.—P.

12 ¶ Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus showed himself to his disciples after that he was risen from the dead.

15 ¶ So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter, seeing him, saith to Jesus, Lord, and what shall this man do?

22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

a Mat. 24. 3. ch. 14. 22. Ac. 1. 6. De. 29. 29. Job. 33. 15. Da. 4. 35. b Mat. 16. 28. 26. 64. 25. 31. c Th. 1. 7. 8. Re. 1. 7. 22. 20. d Da. 12. 9. 13. De. 29. 29. Lu. 10. 41. 42. ver. 19. Mat. 10. 24.

his own repeated appearances, and even the jealousies of disciples, concur to render it unquestionable. But marvellous was his condescension and kindness to such as had forsaken him in his extremity—to Peter, who had denied him, and to Thomas, who had so per-
verely indulged the most obstinate unbelief. He

And Jesus and his consolations are frequently at hand when we know not where to find him. He takes delight to recognize his relation and hasten to our help. And neither shut doors, slavish fears, nor unbelieving hearts, can hinder his gracious visits. Yea, the stoutest

REFLECTIONS.—Often repeated, miraculous, and manifest are the proofs of Christ's resurrection. And it is highly criminal to doubt of it after so many satisfactory documents. With what wonders of divine power, condescension, and kindness he shows himself



SEA OF GALILEE—SHOWING VIEWS OF CAPERNAUM. [John, xxi:11.]—
 "Simon Peter went up and drew the net to land full of great fishes, an hundred and fifty and three, and for all there were so many, yet was not the net broken." This incident took place on the Sea of Galilee after the resurrection. It is probable that it also occurred at Capernaum, where our Savior made his home after being rejected by His own people at Nazareth. The picture

above is a representation of Capernaum as it appears to-day. Broken marble, Corinthian and Doric capitals, weeds, desolation, and the ever-moving and ever-changing Galilean Sea, is all that we see now. The proud Capernaum, that was exalted to heaven, is now left utterly in ruins. Here, in the midst of His old home, the Lord appeared to the disciples after the resurrection.

24 ¶ This is the disciple which testifieth of these things, and wrote these things: and ^{we} know that his testimony is true.

25 And^e there are also many other things

A.M. cir. 4037.
A.D. cir. 33.

^d ch. 19, 35; 1 Ju. 1, 1-3; 5, 3; 1 Ju. 12.

^e ch. 20, 30, 31; Job 26, 14; Ps. 40, 5; 71, 25; Ac. 19, 38; 20, 35; Mat. 11, 5; He. 11, 32.

A.M. cir. 4037.
A.D. cir. 33.

^f See Nu. 13, 33; De. 1, 8; Da. 4, 11; Am. 7, 10; Mat. 19, 24.

^g Or peruse and digest.

which Jesus did, the which, if they should be written every one, [¶]I suppose that even the world itself could not contain⁸ the books that should be written. Amen.

us, without indulging vain curiosity, follow him through sufferings and death.—Without his direction ministers spend themselves in vain in fishing for souls; but under his guidance and influence multitudes are brought to

him; nor can their gospel altogether fail. The weakest souls must be equally taken care of as the strongest. Nor can ministers ever truly manifest their love to Jesus without earnest care and labour to feed his

lambs and sheep with his gospel provision. And blessed be the Lord that his own oracles have no uncertainties and need no human supplements. On their contents we may safely rest the eternal salvation of our souls.

CONCLUDING REMARKS ON THE BOOK OF JOHN.

The young student of the Greek language who attempts, in any degree, to become his own teacher, soon discovers some surprising difference between the style of John and that of the preceding evangelists. He can read his Gospel with comparative ease, while he finds the difficulties of the others nearly insuperable. This simplicity of construction forms a beautiful example of the teaching Spirit 'becoming all things to all men, that he might (instruct) some,' furnishing 'milk to babes,' while abounding in 'strong meat' for them who 'are able to bear it.' C.

The training of St. John under our Lord, his mental characteristics, and the circumstances under which he wrote this Gospel, have been sketched in the introduction. From the moment when, turning from the Baptist, he joined Jesus, he seems never to have left his side. He delighted in the contemplation of that nature which was all love and mercy. He hung with devoted attention on every word which fell from his lips. He endeavoured to fathom every truth set forth in those matchless discourses. In the intimacy of companionship he doubtless asked and prayed until the full light of divine truth flashed upon his mind. From Mary, too, after our Lord on the cross had committed her to his care, John doubtless derived much information. She who had watched her son with mingled affection and wonder from infancy could no doubt communicate to the beloved disciple many of those displays of wisdom, love, and power which she alone had witnessed. John was also impressed more deeply than any of his brethren with the promise of the Holy Spirit given during one of our Lord's last interviews with his disciples:—'But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have done unto you. . . . When he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear that shall he speak, and he will show you things to come.' And John appears to have realized, in some respects at least, more remarkably than any of his brethren, the fulfilment of this promise, in the way in which he was able to record Christ's long discourses.

John's subsequent career is prophetically sketched in the close of the Gospel, ch. 21, 20-24. After the ascension John seldom appears in the great events of the church's history until near the close of his life. He was a man of contemplation rather than of action. His mind was in all probability absorbed in the study of the deep mysteries of gospel doctrine. He saw others better adapted for the external work of the church, and he was content, while aiding occasionally by his counsel, Acts 3, 1, 11; 4, 19-23; 8, 14-17. Paul speaks of him as one of the pillars of the church at Jerusalem, Ga. 2, 9. His subsequent career is only dimly

shadowed in early church history. He is said to have remained in Judaea till the death of Mary relieved him from his sacred trust. Afterwards he seems to have gone to Ephesus, and to have settled there after the close of Paul's work. When he alone was left of all Christ's disciples, and when the trials of the infant church needed his aid, he came boldly forward as a champion of the truth. False doctrines began to spring up. The humanity of Christ was denied by some; the reality of his divine mission by others. A partial conformity to Judaism was advocated on the one hand; and an unholy alliance with idolatrous worship was tolerated on the other. With all these, and probably other forms of error, the aged apostle had now to battle. His profound knowledge of divine truth was now of advantage, and was set forth with equal clearness and simplicity in his Gospel. An age of controversy is apt to be an age of angry feeling. Theological disputes are generally productive of more bitterness than other disputes. But while John met error boldly, and refuted it fearlessly and effectively, he displayed and inculcated a love and gentleness such as could only be drawn from the heart of Jesus himself. He gave to the church and the world in his writings a divine exemplar of Christian controversy.

While John breathed the very spirit of love—while he affirmed that 'God is love'—that the substance of both Law and Gospel is love, the religion which he defended and developed was yet no mere sentiment. The love which John inculcated and exemplified was a love displayed in obedience to divine law, and in the full reception of divine truth. The character of John has been often greatly misrepresented. Christian art has in some degree contributed to this. 'The youthful feminine form which art has assigned to St. John, has served to remove from our minds the stronger features of his nature. Yet these may not be forgotten, for even in this aspect the eagle is his true symbol. His love was no soft feeling, but a living principle, an absolute devotion to truth, as he had seen and known it in the person of his Lord. He stands forth as the ideal of a thoughtful Christian, relentless against evil, and yet patient with the doubting. He tarried till the Lord came, and left his Gospel as the witness and seal of the accomplishment of the apostolic work.'

John was a close follower, and an ardent and enthusiastic imitator of Jesus. Christ's life, Christ's character, Christ's words, formed the constant subjects of contemplation and study. To him Christ was all in all. He sought wisdom from its highest source; he drew his love from the heart of his loving Master. In John we see the noblest powers employed in the noblest work; we see the highest genius consecrated to God; we see, too, his life-work crowned with the noblest reward. P.

THE ACTS OF THE APOSTLES.

The Gospel by Luke and the Acts of the Apostles are both dedicated to Theophilus; and as the author of 'The Acts' calls the Gospel his 'former treatise,' there is, therefore, internal evidence, with which all antiquity agrees, that the book of 'Acts' was written by Luke. As it continues to the second year of Paul's imprisonment, it could not have been finished earlier than A.D. 64 or 65. The object of the writer was, evidently, not a complete history of the Christian church during the period which his narrative embraces; for he passes over all the affairs of the church at Jerusalem subsequent to the conversion of Paul; furnishes few records of the labours of any other apostle; while some he never mentions at all. Nor was it his object to write a complete history even of Paul, his companion; for he passes over in silence some of the most remarkable events of his life, such as his journey into Arabia, three of his shipwrecks, and his exposure and perils among the robber hordes of the deserts. His objects were higher than these, however gratifying they might appear to a pious curiosity, and however instructive as examples of devotedness and zeal. The object of Luke was mainly to record the wonderful effusion of the Holy Ghost on the day of Pentecost, thus teaching the church that, without the Spirit of God, all other qualifications are impotent; to furnish a few specimens of apostolic preaching; to record some of the principal miracles by which the gospel testimony was confirmed; and to bear witness to the admission of the Gentiles into the Christian community.

This being the last historical book of the Scriptures, it is worthy of remark, that not one of the sacred biographers, from Moses to Luke, ever attempts to produce 'a hero'—a man superior to all his contemporaries—the idol of historic worship! The Bible alone tells truth! Paul is introduced as a guilty murderer; and subsequently to his conversion—though the writer passes no opinion—he faithfully records the fact, and leaves us to judge for ourselves, whether Paul or Barnabas was in error in that 'sharp contention' that separated them in the work of the mission, ch. 15. 39. Yet the Bible produces really great characters! Men devoid of every ambition but to do good! Men capable of sacrificing every hour of ease, every prospect of emolument, and hope of honour; of undergoing every toil, of enduring every persecution, of repaying kindness for every injury, of rejoicing in tribulation, of hoping against hope, of enduring to the end; neither depressed by failure, nor rendered vain by success.—Self nothing—Jesus all! Such was Moses—such the prophets—such the apostles; and such, in some measure, must be every one who, 'through faith and patience, would inherit the promises.' C.

CHAPTER I.

1 Christ, preparing his apostles to the beholding of his ascension, gathereth them together into the mount Olivet, commandeth them to expect in Jerusalem the sending down of the Holy Ghost, promiseth after few days to send it: by virtue whereof they should be witnesses unto him, even to the utmost parts of the earth. 10 After his ascension they are warned by two angels to depart, and to set their minds upon his second coming. 12 They accordingly return, and, giving themselves to prayer, choose Matthias apostle in the place of Judas.

THE former^a treatise have I made, O Theophilus, ^bof all that Jesus began both to do and teach,

2 Until the day in which he ^cwas taken up, after that he ^dthrough the Holy Ghost ^ehad given commandments unto the apostles whom he had chosen:¹

3 To^g whom also he showed himself alive after his passion by many infallible proofs, being seen of them ^hforty days, and speaking of the things pertaining to the 'kingdom of God:

4 And, being assembled together with ⁱthem,² commanded them that they should not depart from Jerusalem, but wait for ^jthe promise of the Father, which, *saieth he*, ye have heard of me.

5 For^k John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days:

A. M. cir. 4037.
A. D. cir. 33.

CHAP. I.
a Gospel of Luke.

Lu. 1. 3
b Lu. i. xxiv. Ro. 15. 8 ch. 10. 38.

c Mar. 16. 19. Lu. 24. 51. ver. 9. He. 1. 3. 1 Ti. 3. 16.

d Jn. 3. 34. Mat. 3. 16. Is. 11. 2. 46. 1. 3.

e Mat. 28. 19, 20. Mar. 16. 15-18. Lu. 24. 45-49. Jn. 20. 21-23; 21. 15-17. ch. 10. 41, 42.

f Luke here states the scope and purpose of his Gospel in a few words—Christ's life, acts, and teachings, in so far as these were designed to develop Christianity, and to set an example to the church in every age. He began with the advent, and closed with the ascension. Now he takes up the narrative in order to show the subsequent results.—P.

g Mat. xxviii. Mar. xvi. Lu. xxiv. Jn. xx. xxi. ch. 10. 40-42. 1 Co. 15. 5-8.

h De. 9. 9, 18. 1 Ki. 19. 8. Mat. 4. 2.

i Mat. 3. 24. 17; 12. 24. 31. 33. 41-49.

j Or, eating together with them.

k Lu. 24. 49. Jn. 14. 16. 26. 15. 26. 16. 7; 20. 22. ch. 2. 4. 33. 4. 8.

l Mat. 3. 11. ch. 2. 41. 15. 19. 19. 4.

m At Bethany. See Lu. 24. 50.—C.

n Da. 7. 27. Am. 9. 11. Mat. 18. 17. 20. 21. Lu. 17. 20. 22. 30.

* This verse is in antithesis to the pre-

A. M. cir. 4037.
A. D. cir. 33.

them to accomplish God's great work on earth. The extent of their field of labour is here indicated. It is no longer limited to the Jews. They are no longer prohibited from entering the territory of the Samaritans. Even the Gentiles are now embraced in the apostles' grand commission.—P.

o De. 29. 20. Mat. 24. 36. 13. 32. Lu. 17. 20. See Jn. 21. 21. Th. 5. 1.

p ch. 2. 1. 4. 33. Lu. 24. 49. 16. Joel. 2. 28.

q Or, the power of the Holy Ghost coming upon you.

r Lu. 24. 47. 48. Mar. 16. 15. Mat. 28. 19. ver. 20; ch. 2. 32. 1. 15. 4. 31.

s ch. 2. 32. 1. 15. 4. 31. 10. 39. 41. Jn. 15. 27. Ro. 10. 18. 15. 19. ch. 11. xiii.

t See note * in first column.

u Mar. 16. 19. Lu. 24. 50. 51. Jn. 6. 62. Mat. 17. 5.

v Mat. 17. 2. 28. 3. Lu. 24. 4. Jn. 20. 12.

w ch. 2. 7. 13. 31.

x Mat. 20. 6. Lu. 24. 5. Jn. 14. 3. Da. 7. 13.

y Ps. 47. 5. with Mat. 25. 31. 1. 7. Th. 1. 7. 8. 10. 1. Th. 1. 10. Re. 1. 7.

z That is, visibly, and in clouds. Da. 7. 13. Mat. 24. 30.—C.

aa Mat. 24. 31. 26. 30. Zec. 14. 4. Lu. 21. 37. 24. 52.

ab About a mile, or perhaps more. Lu. 24. 50. Jn. 11. 18.

ac The sabbath-day's journey, as determined, not by the Mosaic law, but by the rabbins, from a calculation.

7 And he said unto them, "It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 But^e ye shall receive power after that the Holy Ghost is come upon you:⁴ and ye shall be ^fwitnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.⁵

9 And^g when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10 ¶ And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in ^hwhite apparel;

11 Which also said, Ye ⁱmen of Galilee, 'why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, ^j'shall so come in like manner⁶ as ye have seen him go into heaven.

12 ¶ Then returned they unto Jerusalem from ^k'the mount called Olivet, which is from Jerusalem a ^l'sabbath-day's journey.⁸

13 And when they were come in, they went up into an ^mupper room, where shode both

14 These^a all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

15 ^a And in those days ^a Peter stood up in the midst of the disciples, and said, (the number of the names⁹ together were about an hundred and twenty.)¹

16 Men ^{and} brethren, ^b This scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17 For he was ^c numbered with us, and had obtained part of this ^d ministry.

18 Now^e this man purchased² a field with the reward of iniquity; and ^f falling headlong, he burst asunder in the midst, and all his bowels gushed out.³

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

20 For it is written in the book of Psalms, Let^h his habitation be desolate, and let no man dwell therein: and, His bishopric⁴ let another take.

21 Wherefore of these men which have accompanied with us ⁱ all the time that the Lord Jesus went in and out among us,

22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained⁵ to be a ^j witness with us of his resurrection.

23 And they appointed two, Joseph called Barsabas,^k who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou, Lord, which^l knowest the hearts of all ^m men, show whether of these two thou hast chosen,⁶

25 That he may take part of ⁿ this ministry and apostleship, from which ^o Judas by transgression fell, that he might go to his own place.

26 And^p they gave forth their lots, and the lot fell upon Matthias; and he was numbered with the eleven apostles.

A.M. cir. 4037.
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CHAPTER II.

1 The apostles, filled with the Holy Ghost, and speaking diverse languages, are admired by some, and derided by others. 14 Whom Peter disproving, and showing that the apostles spake by the power of the Holy Ghost, that Jesus was risen from the dead, ascended into heaven, had poured down the same Holy Ghost, and was the Messiah, a man known to them to be approved of God by his miracles, wonders, and signs, and not crucified without his determinate counsel and foreknowledge: 37 he baptizeth a great number that were converted. 41 Who afterwards devoutly and charitably converse together: the apostles working many miracles, and God daily increasing his church.

AND when^a the day of Pentecost was fully come, ^b they were all with one accord in one place.

2 And^c suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them ^d cloven tongues, like as of ^e fire, and it sat upon each of them.¹

4 And^g they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.²

5 And^h there were dwelling³ at Jerusalem, Jews, devout men, out of every nation under heaven.

6 Now when this was noised abroad,⁴ the multitude came together, and were ⁵ confounded, because that every man heard them speak in his own language.

7 And they were all ⁶ amazed, and marvelled, saying one to another, Behold, are not all these which speak ⁷ Galileans?

8 And ⁸ how hear we every man in our own tongue, wherein we were born?

9 Parthians, and ⁹ Medes, and Elamites, and the dwellers in ¹⁰ Mesopotamia, and in Judea, and ¹¹ Cappadocia, in Pontus, and ¹² Asia,⁶

10 Phrygia,⁷ and Pamphylia, in ¹³ Egypt, and in the parts of Libya about Cyrene, and strangers of ¹⁴ Rome, ¹⁵ Jews and proselytes,

11 Cretes⁸ and ¹⁶ Arabians, we do hear them speak in our ¹⁷ tongues the ¹⁸ wonderful works of God.

12 And⁹ they were all amazed, and were in doubt, saying one to another, ¹⁹ What meaneth this?

13 Others¹⁰ mocking said, These men are full of new wine.

REFLECTIONS.—The most glorious and uncontrollable evidence is given us of the resurrection and exaltation of our once crucified Redeemer, that through him our faith and hope might be in God. Great numbers of disciples had frequent opportunities of seeing and conversing with him after his death, and could not possibly mistake him for any other; yea, saw him ascend, in our nature, to heaven, and heard the angel's attestation concerning him. Most glad-

the delight of our souls! The joint effectual fervent prayers of righteous men avail much. But O the inexpressibly terrible end of treacherous ministers! Their honour or wealth avail them but little in the day of God's wrath. Happy is it when God, even by terrible things in righteousness, degrades and punishes them for the confirmation of his truths, and supplies their room with such as are qualified and faithful. And

salem. It was called Pentecost the fiftieth because celebrated on the fiftieth, counting from the second day of the passover; that is, seven weeks after the 16th Nisan. Comp. Le. 23:15, &c.; De. 16:9, &c.; and see Josephus' Antiq. iii. x. 6. It was also called the feast of weeks, De. 16:10, and was considered a thanksgiving for the harvest, De. 16:9, &c. C.

Ver. 5. Can this assertion be true, seeing the continent of America and Pacific Islands had not been discovered? Observe, the narrative does not say 'out of every country,' but 'out of every nation under heaven.'

14 ¶ But Peter, standing up with the eleven, lifted^a up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing^a it is *but* the third hour of the day.⁷

16 But this is that which was spoken by the prophet Joel:

17 And^a it shall come to pass in the last days,⁸ saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants and on my handmaidens I will pour out, in those days, of my Spirit; and they shall prophesy:

19 And^a I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

20 The^a sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:⁹

21 And^a it shall come to pass, *that* whosoever shall call on the name of the Lord, shall be saved.¹

22 Ye men of Israel, hear these words; Jesus^k of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

23 Him,¹ being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

24 Whom^a God hath raised up, having loosed the pains of death: because it was not *possible*² that he should be holden of it.

25 For David speaketh concerning him, *I* foresaw the Lord always before my face; for he is on my right hand, that I should not be moved:

26 Therefore^a did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer *thine* Holy One to see corruption.

28 Thou^a hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29 Men and brethren, let me³ freely speak

A.M. chr. 4037.
A.D. chr. 33.

^c Jn. 18. 27. ch. 1. 15.
ver. 30; 12. 2. 8.
^d 15. 1. Ho. 8. 2.
^e 1 Th. 5. 7.
^f Nine o'clock forenoon.
^g 1. 44. 3. Joel 2. 28.
—^h Ps. 72. 6. Eze. 11. 10.
30. 27. Zec. 12. 10. Jn. 7.
38. ch. 10. 45. 17. 49. 16.
11. 28; 16. 9. 17. 0. 12. 10.
1 Th. 4. 1. 2 Th. 3. 1-6. 2.
Pe. 3. 3. 2 Co. 12. 1.

⁸ The last days—the days of Messiah.—*All flesh*—persons of all ranks and of all nations. The passage is quoted from Joel 2. 28-32, with some slight differences, partly by inversion of clauses, partly by supplying from the context an expository portion, and partly by exchanging, or changing phrase for another; but, in all, the sense of the original is never changed, but merely rendered more obvious.—C.

^a Joel 2. 30. 31. Mat. 24. 29. Lu. 21. 25. Mal. 4. 1. 5. 9. Zep. 1. 14-17.
ⁱ Mar. 13. 24. 2 Pe. 3. 7-10.
^j See note on Mat. 24. 30, and the expository passages of Isaiah.—C.

^k Joel 2. 32. Ps. 87. 5. Ro. 10. 13. 1 Co. 1. 2. He. 4. 10. ch. 9. 14. 15. 13. 46. 48. Mat. 24. 14. 20. 13. 28. 19.

¹ Shall be saved from the common run that shall overwhelm the unbelieving Jews (see note on Mat. 24. 10), which temporal event was a type of judgment to come.—C.

² Mat. 11. 4. 5. Lu. 7. 16. 24. 19. 21. Jn. 3. 2. 5. 19. 26. 30. He. 2. 4. Jn. 10. 25. 38; 14. 10. 11; 15. 22. 24. ch. 10. 38.
³ Mat. 20. 24. 54. Lu. 22. 22. 53; 24. 44. Jn. 7. 39. 8. 20; 18. 13; 19. 11. ch. 4. 27. 28; 13. 15. 18; 5. 30. Ro. 8. 25. 35. 38. 1 Pe. 1. 20. Mat. 20. 19. 26. 45. 47. 27. 1.

⁴ ver. 32; ch. 1. 15; 4. 10. 10. 40; 13. 19. 30. 37. 31. Lu. 24. 1. Ro. 4. 24. 25; 8. 11. 1 Co. 6. 14. 15. 15. He. 13. 20. 2 Co. 4. 14. Ep. 1. 20. Col. 2. 12. 1 Pe. 1. 21. 1 Th. 1. 10.
⁵ Jn. 10. 18.
⁶ It was not *possible* that death could hold captive eternal life. It was not *possible*, because there was in him no sin whereby the violated law could detain him as a culprit.—C.

⁷ Ps. 16. 9. 10. Ro. 8. 34.
⁸ Da. 9. 24. Lu. 1. 35. 5. Ps. 16. 11; 17. 15; 21. 4-6.
⁹ Or, *I may*.

^a ch. 13. 1. Ki. 1. 10. 2 Sa. 7. 12. 13. 23. 2. 1 Ch. 22. 10. Ps. 132. 17. 18. 9. 7. Lu. 1. 30. 33. Jn. 18. 37. Ro. 8. 34. 5. 1 Th. 1. 17. He. 6. 17. Re. 17. 14; 19. 16.

^b The sense of their tremendous guilt as a nation, and as individuals, in having rejected and crucified the Messiah, now comes in full force upon their minds. They are overwhelmed with fear and remorse. They know not what to do. They can scarcely hope for pardon. Their latter—almost hopeless cry was, *Men, brethren, what shall we do?*—C.

A.M. chr. 4037.
A.D. chr. 33.

exercise of prayer, looking to the one God and Saviour; were thus in the use of the means of grace, and therefore in the way of salvation.—C.

² Ps. 110. ch. 13. 31; ver. 1. 1 Pe. 1. 11. 12. 13. See ver. 24. 27; ch. 1. 15. 26. Mat. xxviii. Mar. xvi. Lu. xxv. Jn. xx. xxi.

³ See ch. 1. 8. 22; 3. 15; 5. 12. 10. 19. 41. 49. Jn. 14. 10. 26; 15. 26; 16. 7. 13. ch. 1. 4. 8. 10. 45; 5. 34. Ep. 4. 8. Phil. 2. 9.

⁴ David is not ascended. This does not say that the spirit of David was not then, or is not now, in heaven (see 2 Co. 5. 6, 8); but that his body was still in the grave ver. 20, resting in hope of that blessed resurrection of which Jesus had now become the first-fruits and head.—C.

^a Ps. 110. 1; 8. 1. Mat. 22. 44. He. 1. 3. 13. 1 Co. 15. 25. Re. 3. 21. Ep. 1. 20. Zec. 13. 1.

^c Jn. 17. 36. 69.
^d Mat. 28. 18. Ep. 1. 20-23. Phil. 2. 9-11. ch. 5. 11. 12. 30. Jn. 3. 35. Ps. 2. 6-8.
^e Zec. 7. 16. Zec. 12. 10. Lu. 3. 10. Jc. 6. 16. ch. 9. 6. 10. 30. Jn. 16. 8-11. Ro. 7. 9.

⁵ See note * in first column.
⁶ Mat. 3. 6. 8. Mar. 1. 4. 5. ch. 3. 19; 22. 16. 1. Jn. 1. 7. Tit. 3. 5. Is. 1. 18; 29. 1. Lu. 24. 47.

⁷ For the remission. Rather, *unto* the remission of sins, which remission is not baptism, but in that blood of Jesus to which baptism, the sign and seal of faith, conduces. Ep. 1. 7. 1 Jn. 1. 7.—C.

⁸ ver. 10-18; ch. 8. 15. 17. 10. 44. 5. 19. 6. 17. The result of the baptism which Peter here enjoins, and which he represents as *preceded by repentance, and accompanied by faith*, is the remission of sin; and 2d, the gift of the Holy Ghost.—C.

that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh he would raise up Christ to sit on his throne;

31 He,^a seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32 This^a Jesus hath God raised up, whereof we all are witnesses.

33 Therefore, *being* by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascended^a into the heavens: but he saith himself, *“The LORD said unto my Lord, Sit thou on my right hand,*

35 Until I make thy foes thy footstool.

36 Therefore let all the *house* of Israel *know* assuredly, that *God* hath made that same Jesus, whom ye have crucified, both Lord and Christ.

37 ¶ Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?⁵

38 Then Peter said unto them, *Repent*, and be baptized every one of you in the name of Jesus Christ, for the remission⁶ of sins, and ye shall receive the gift of the Holy Ghost.⁷

39 For *the* promise is unto you, and to your children, and to all that are afar off,⁸ *even* as many as the Lord our God shall call.

40 And with many other words did he *testify* and exhort, saying, Save yourselves from this untoward generation.

41 ¶ Then^a they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

42 And^a they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread,⁹ and in prayers.

43 And^a fear came upon every soul: and many wonders and signs were done by the apostles.

44 And^a all that believed were together, and had all things common;

45 And^a sold their possessions and goods, and parted them to all *men*, as every man had need.

46 And^a they, continuing daily with one accord in the temple, and breaking bread¹ from house to house,² did eat their meat with gladness and singleness of heart, praising God, and

¹ Bread, from what

CHAPTER III.

1 Peter preaching to the people that came to see a lame man restored to his feet, 12 professeth the cure not to have been wrought by his or John's own power, or holiness, but by God, and his Son Jesus, and through faith in his name: 13 withal reprehending them for crucifying Jesus. 17 Which because they did it through ignorance, and that thereby were fulfilled God's determinate counsel, and the scriptures: 19 he exhorteth them by repentance and faith to seek remission of their sins, and salvation in the same Jesus.

NOW Peter^a and John went up together into the temple at the hour of prayer, *being the ninth hour*.¹

2 And a certain man, ^blame from his mother's womb, was carried, whom they laid daily at the gate of the temple which is called Beautiful,² to ask^c alms of them that entered into the temple;

3 Who, seeing Peter and John about to go into the temple, asked an alms.

4 And ^dPeter, fastening his eyes upon him, with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, ^eSilver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk.³

7 And he took him by the right hand, and lifted him up: and ^fimmediately his feet and ankle bones received strength.

8 And ^ghe, leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 And^h all the people saw him walking and praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and ⁱthey were filled with wonder and amazement at that which had happened unto him.

11 And, as the lame man which was healed held Peter and John, all the people ran together unto them, in ^jthe porch that is called Solomon's, greatly wondering.

12 ¶ And when Peter saw ^kit, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as^l though by our own power or holiness we had made this man to walk?

13 The^m God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath ⁿglorified his Son Jesus; whom ^oye delivered up, and

A.M. cir. 4037.
A.D. cir. 33.

CHAP. III.

a Lu. 24.53. ch. 5.21.

25.

It was customary

for the Jews to pray

three times a day, Ps.

55:17. Da. 6.10. Morn-

ing prayer was offer-

ed at the Jewish third

hour, corresponding

to our nine; noon, at

the sixth hour; twelve;

evening, at the ninth

hour, three in the

afternoon.—C.

b ch. 4.22:14.8.

2 This gate was

added to the court of

the Gentiles by He-

rod the great; and

was, according to Jo-

sephus, thirty cubits

high, and fifteen

broad.—C.

c Jn. 9.8. ver. 10.

d ch. 4.9.

e Mat. 10.9. 1 Pe. 4.

10.11. Mat. 7.22. Mar.

16.17. ch. 4.10.

f In the name of

Jesus—"by the power

inherent in that

name, the power de-

legated to me his

apostle that I may

evidence my apostle-

ship, and the truth of

that gospel which I

am commissioned by

Jesus to preach. This

was a wondrous tes-

timony to Christ. It

was, when fairly con-

sidered, irresistible.

—P.

g Mat. 8.13. 15.9.

22:12. 13:15. 28.

h Is. 35.6. Mar. 2.11.

12. Jn. 5.8.

i ch. 4.16.21.22.

j ch. 2.7.12:14.13. Mat.

9.32.23.

k ch. 5.12. Jn. 10.23.

l Ps. 115.1. Jn. 15.2.

Co. 3.5.

m ch. 5.30. 31. Mat.

22:32. Ex. 3.6. 15.16:4.5.

Lu. 20.37.38.

n Jn. 7.39:12.16:13.31.

22:17. 1.5. ch. 2.36:5.31.

Ep. 1.20. to Phil. 2.8.11.

He. 2.9. Re. 1.5.18. Ps.

cx.

o Mat. 27.2. 17.25.

Mar. 15.1.9. Jn. 18.40.

19. 15. Lu. 23.1. 10.23.

ch. 2.23:14.26.28:5.30.

p How could they

be said to have de-

nied Jesus "through

ignorance," in face of

all his miracles? Their

eyes were blinded

through prejudice in

favour of a temporal

king and conqueror,

and therefore the

meek and lowly Jesus

they could not ac-

knowledge. Their ig-

norance was highly

criminal, for it was

prejudice against re-

pentance—still it was ig-

norance; and there-

fore the apostle ad-

duces it, not as an

excuse for former sin,

but as an argument

for present repen-

tance.—C.

q Being announced

in the first prophecy

(Ge. 3.15) as the "seed

of the woman," he was

thus under a broken

law, and so liable to

its penalty—sorrow,

labour, and death—

before he could ac-

complish the work of

salvation. Subse-

quently every sacri-

fice pointed to him as

a sufferer, while all

the prophets, but

especially David,

Isaiah, and Daniel,

describe him in the

plainest terms as sold,

scourged, wounded,

and crucified.—C.

A.M. cir. 4037.
A.D. cir. 33.

CHAP. III.

a Lu. 24.53. ch. 5.21.

25.

It was customary

for the Jews to pray

three times a day, Ps.

55:17. Da. 6.10. Morn-

ing prayer was offer-

ed at the Jewish third

hour, corresponding

to our nine; noon, at

the sixth hour; twelve;

evening, at the ninth

hour, three in the

afternoon.—C.

b ch. 4.22:14.8.

2 This gate was

added to the court of

the Gentiles by He-

rod the great; and

was, according to Jo-

sephus, thirty cubits

high, and fifteen

broad.—C.

c Jn. 9.8. ver. 10.

d ch. 4.9.

e Mat. 10.9. 1 Pe. 4.

10.11. Mat. 7.22. Mar.

16.17. ch. 4.10.

f In the name of

Jesus—"by the power

inherent in that

name, the power de-

legated to me his

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evidence my apostle-

ship, and the truth of

that gospel which I

am commissioned by

Jesus to preach. This

was a wondrous tes-

timony to Christ. It

was, when fairly con-

sidered, irresistible.

—P.

g Mat. 8.13. 15.9.

22:12. 13:15. 28.

h Is. 35.6. Mar. 2.11.

12. Jn. 5.8.

i ch. 4.16.21.22.

j ch. 2.7.12:14.13. Mat.

9.32.23.

k ch. 5.12. Jn. 10.23.

l Ps. 115.1. Jn. 15.2.

Co. 3.5.

m ch. 5.30. 31. Mat.

22:32. Ex. 3.6. 15.16:4.5.

Lu. 20.37.38.

n Jn. 7.39:12.16:13.31.

22:17. 1.5. ch. 2.36:5.31.

Ep. 1.20. to Phil. 2.8.11.

He. 2.9. Re. 1.5.18. Ps.

cx.

o Mat. 27.2. 17.25.

Mar. 15.1.9. Jn. 18.40.

19. 15. Lu. 23.1. 10.23.

ch. 2.23:14.26.28:5.30.

p How could they

be said to have de-

nied Jesus "through

ignorance," in face of

all his miracles? Their

eyes were blinded

through prejudice in

favour of a temporal

king and conqueror,

and therefore the

meek and lowly Jesus

they could not ac-

knowledge. Their ig-

norance was highly

criminal, for it was

prejudice against re-

pentance—still it was ig-

norance; and there-

fore the apostle ad-

duces it, not as an

excuse for former sin,

but as an argument

for present repen-

tance.—C.

q Being announced

in the first prophecy

(Ge. 3.15) as the "seed

of the woman," he was

thus under a broken

law, and so liable to

its penalty—sorrow,

labour, and death—

before he could ac-

complish the work of

salvation. Subse-

quently every sacri-

fice pointed to him as

a sufferer, while all

the prophets, but

especially David,

Isaiah, and Daniel,

describe him in the

plainest terms as sold,

scourged, wounded,

and crucified.—C.

denied him in the presence of Pilate,⁴ when he was determined to let him go.

14 But⁵ ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

15 And killed the Prince⁶ of life, ⁷whom God hath raised from the dead; whereof we are witnesses.

16 And his name,⁸ through ⁹faith in his name, hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I wot that ¹⁰through ignorance⁷ ye did *it*, as *did* also your rulers.

18 But¹¹ those things, which God before had showed by the mouth of all his prophets,⁸ that Christ should suffer, he hath so fulfilled.

19 Repent¹² ye therefore, and be ¹³"converted," that your sins may be blotted out, when ¹⁴the times of refreshing shall come from the presence of the Lord;

20 And he shall ¹⁵send Jesus Christ, which ¹⁶"before was preached unto you:

21 Whom¹⁷ the heaven must receive until the times of ¹⁸"restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

22 For Moses truly said unto the fathers, ¹⁹"A Prophet shall the Lord your God ²⁰"raise up unto you of your brethren, ²¹"like unto me; him shall ye ²²hear in all things whatsoever he shall say unto you.

23 And it shall come to pass, ²³*that* every soul, which will not hear that Prophet, shall be destroyed from among the people.

24 Yea,²⁴ and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days.⁹

25 Ye²⁵ are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, ²⁶"And in thy seed shall all the kindreds of the earth be blessed.

26 Unto²⁶ you first God, having raised up his Son Jesus, sent him to ²⁷"bless you, in ²⁸turning away every one of you from his iniquities.¹

^a Mat. 10.5. 6.15. 24. Lu. 24.47. ch. 13.26. 38. 46.2 Pe. 3.9. ^b Ps. 72.17. Ep. 1.3. Ga. 3.9. 13.14.22. ^c 1s. 59.20. Da. 9.24. Mal. 3.1-3. Mat. 1.21. Tit. 2.11-14. 1 Jn. 3.5.8. ver. 19.

presence. And he can suddenly effect a great spreading and understanding of the gospel, and fulfilment of ancient predictions. What bold resolution he gives his lately so timorous disciples! How open their avowal of Jesus' messiahship, divinity, and resurrection from the dead, where he had been lately crucified.

faith and sincere repentance; dedication of men's riches and their children to the Lord; faithful subjection to Christ and to his gospel; joining in religious fellowship with his people; an observation of his commandments; delightful and reverential regard to his ordinances; grateful praise for his kindness.

hearts are so fitted for devotion, that the returning seasons of it, in public or private, are always welcome! And if men heartily love prayer, they will never think morning and evening too frequent for it. Many, rich in faith, are poor and destitute in this world: but the



NAZARETH FROM THE EAST. [Acts, iii:22.]—We are permitted here to look upon the beautiful little mountain city where lived the prophet the Lord raised up, like unto Moses, but greater than Moses, for He who was prophet was at the same time priest and king. In the valley are the olive trees, whose very names call up Palestine and the East. Rising gradually up the sides of the hill are the white two-story houses, built of stone, and furnishing all that is necessary

to make a striking and attractive picture. No one can ever tire of Nazareth. Valleys, mountains, transparent atmosphere, and deep, overbending skies unite with the beautiful stone houses to make a picture worthy the brush of Raphael. The Savior, who grew up here, and who spent so many of the years of His manhood here, is gone, but His spirit lends enchantment to the place.

CHAPTER IV.

1 The rulers of the Jews offended with Peter's sermon, 4 (though thousands of the people were converted that heard the word), imprison him and John. 5 After, upon examination, Peter boldly avouching the same name to be healed by the name of Jesus, and that by the same Jesus only we must be eternally saved, 13 then command him and John to preach no more in that name, adding also threatening; 23 whereupon the church fleeth to prayer. 31 And God, by moving the place where they were assembled, testified that he heard their prayer: confirming the church with the gift of the Holy Ghost, and with mutual love and charity.

AND as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them,

2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put them in hold unto the next day: for it was now eventide.

4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand.³

5 ¶ And it came to pass on the morrow, that their rulers, and elders, and scribes,

6 And Annas the high-priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high-priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?

8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

11 This is the stone which was set at nought of you builders, which is become the head of the corner.

12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

13 ¶ Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

14 And beholding the man which was healed

A.M. CH. 4:17
A.D. CH. 4:17

HAP. IV

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15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it.

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

20 For we cannot but speak the things which we have seen and heard.²

21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done.

22 For the man was above forty years old on whom this miracle of healing was showed.

23 ¶ And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is;

25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28 For to do whatsoever thy hand and thy counsel determined before to be done.

29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,

30 By stretching forth thine hand to heal; and that signs and wonders may be done by

and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

32 And^r the multitude of them that believed were of one heart, and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.⁵

33 And^a with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

34 Neither^a was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

36 And ^aJoses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite,⁶ and of the country of Cyprus,

37 Having land, sold it, and brought the money, and laid it at the apostles' feet.

CHAPTER V.

⁵ After that Ananias and Sapphira his wife, for their hypocrisy, at Peter's rebuke had fallen down dead, 12 and that the rest of the apostles had wrought many miracles, 14 to the increase of the faith, 17 the apostles are again imprisoned, 19 but delivered by an angel, bidding them to preach openly to all: 21 when, after their teaching accordingly in the temple, 23 and before the council, 33 they are in danger to be killed; through the advice of Gamaliel, a great counsellor among the Jews, they be kept alive, 40 and are beaten: for which they glorify God, and cease no day from preaching.

BUT ^aa certain man named Ananias, with Sapphira his wife, sold a possession,

2 And^b kept back¹ part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.²

3 But Peter said, Ananias, why hath Satan filled thine heart to lie³ to the Holy Ghost, and to keep back part of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.⁴

5 And Ananias, hearing these words, fell

A.M. cir. 4037.
A.D. cir. 33.

9 ver. 29.
7 ch. 2.44-46. Eze. 11.
19.1 Co. 1.10 Ep. 4.3-6.
ver. 34-37. 1 Pe. 3.8 Ro.
15.50. 2 Co. 13.11. Phi.
2.22.

5 They had the necessary use, not the possession of all things 'in common.'

5 Ro. 15. 19. Mat. 7. 29. 1 Th. 1. 5. 1 Co. 2. 4. ch. 1. 8. 20; 2. 20; 5. 29. Lu. 11. 48-49.

7 Jn. 1. 16. Lu. 2. 52. ch. 2. 44-47. 1 Co. 15. 10. 12. 33. 16. 9. 1 Ti. 6. 19. Pr. 11. 24. 25. 3. 9. Ec. 11. 1, 2.

6 A Levite could legally inherit no land, Nu. 18. 20. but he might have purchased, for a fixed period, in any of the tribes—might have received it as a gift or legacy from a relative,—or it might have been situated in Cyprus, where he might buy or sell on whatever terms the local laws permitted.

5 Mat. 19. 29. Lu. 12. 33. 16. 9. 1 Ti. 6. 19. Pr. 11. 24. 25. 3. 9. Ec. 11. 1, 2.

5 Mat. 19. 29. Lu. 12. 33. 16. 9. 1 Ti. 6. 19. Pr. 11. 24. 25. 3. 9. Ec. 11. 1, 2.

5 Mat. 19. 29. Lu. 12. 33. 16. 9. 1 Ti. 6. 19. Pr. 11. 24. 25. 3. 9. Ec. 11. 1, 2.

5 Mat. 19. 29. Lu. 12. 33. 16. 9. 1 Ti. 6. 19. Pr. 11. 24. 25. 3. 9. Ec. 11. 1, 2.

5 Mat. 19. 29. Lu. 12. 33. 16. 9. 1 Ti. 6. 19. Pr. 11. 24. 25. 3. 9. Ec. 11. 1, 2.

5 Mat. 19. 29. Lu. 12. 33. 16. 9. 1 Ti. 6. 19. Pr. 11. 24. 25. 3. 9. Ec. 11. 1, 2.

5 Mat. 19. 29. Lu. 12. 33. 16. 9. 1 Ti. 6. 19. Pr. 11. 24. 25. 3. 9. Ec. 11. 1, 2.

5 Mat. 19. 29. Lu. 12. 33. 16. 9. 1 Ti. 6. 19. Pr. 11. 24. 25. 3. 9. Ec. 11. 1, 2.

5 Mat. 19. 29. Lu. 12. 33. 16. 9. 1 Ti. 6. 19. Pr. 11. 24. 25. 3. 9. Ec. 11. 1, 2.

5 Mat. 19. 29. Lu. 12. 33. 16. 9. 1 Ti. 6. 19. Pr. 11. 24. 25. 3. 9. Ec. 11. 1, 2.

5 Mat. 19. 29. Lu. 12. 33. 16. 9. 1 Ti. 6. 19. Pr. 11. 24. 25. 3. 9. Ec. 11. 1, 2.

A.M. cir. 4037.
A.D. cir. 33.

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down, and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried him out, and buried him.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.

10 Then¹ fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband.

11 And great fear⁵ came upon all the church, and upon as many as heard these things.

12 ¶ And^o by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.

13 And^o of the rest durst no man join himself to them: but the people magnified them.

14 And^r believers were the more added to the Lord, multitudes both of men and women.)

15 Insomuch that they brought forth the sick into the streets,⁶ and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.⁷

16 There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

17 ¶ Then^a the high-priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation,⁸

18 And^w laid their hands on the apostles, and put them in the common prison.

an open and bold confession of himself and his truths; and by them he can confound their most potent and learned opposers, and even convince their consciences of the inconceivable advantage of fellowship with him. Easily he restrains the wrath of men, and makes the remainder of it to praise him. And it is manifest that, however despised by men in authority, he is the head and Lord of his church. In every case it is much better to obey God than men. He is the almighty JEHOVAH, the Maker and Governor of all things.

ous is the church when ministers are remarkably faithful and useful, and Christians so knit together as to be ready to give all they have for the relief of their indigent brethren.

CHAPTER V. Ver. 31. To give repentance, by giving time for consideration between the warning and the judgment, as God gave to the world between the preaching of Noah and the coming of the flood, and by presenting and applying, through the Spirit, the only sufficient arguments for repentance, the love,

encourage us in it. Seriously then should we guard against prevarication with that God who can strike liars and dissemblers dead for the honour of his gospel and church. And happy is it when such events deter hypocrites from joining her.—Well would it be if men showed as much care for their souls as most do for the health of their bodies! But, alas! with what blind fury do many, under pretence of religion, set themselves against Christ's eminent ministers, and fight

19 But^a the angel of the Lord by night opened the prison-doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people ^{all} the words of this life.⁹

21 And when they heard *that*, ^{they} entered into the temple early in the morning, and taught. ^{But} the high-priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned and told,

23 Saying, ^{The} prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now when the high-priest¹ and ^{the} captain of the temple and the chief priests heard these things, they ^{doubted} of them whereunto this would grow.

25 Then^a came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence:² for ^{they} feared the people,³ lest they should have been stoned.

27 And when they had brought them, ^{they} set *them* before the council: and the high-priest asked them,

28 Saying, ^{Did} not we straitly command you, that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and ^{intend} to bring this man's blood upon us.⁴

29 ¶ Then Peter and the *other* apostles answered and said, ^{We} ought to obey God rather than men.

30 The¹ God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

31 Him^a hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

32 And ^{we} are his witnesses of these things; and *so* is also ^{the} Holy Ghost, whom God hath given to them that obey him.⁵

33 ¶ When they heard *that*, they ^{were} cut to the heart, and took counsel to slay ^{them}.

A.M. cir. 4017.
A.D. cir. 33.

x Ps. 34. 7. ch. 12. 7-10; 16. 25. 20. He. 1. 14.
y Ex. 24. 3. Mar. 16. 15. Jn. 12. 30. 23. 98; 17. 3. 8. 1. Jn. 1. 1-3.

z *This life.* This spiritual life which is by faith of Jesus Christ.—C.

2 ch. 21. 13. Jn. 8. 2. 2 ch. 4. 1. 5. 6. Jn. 7. 48. Mat. 20. 3. 27. 1. 5. ver. 17. 24.

3 ver. 19.
4 Or. priests, 2 Ki. 25. 18.

5 ch. 4. 1. Lu. 22. 4. 52. Jn. 18. 4.

6 ch. 4. 16. 21. Jn. 11. 47. 48. 18. 19.

7 ver. 20. 21.
2 Without binding them, Mat. 23. 2.

3 ch. 4. 1. Mat. 14. 5: 21. 30. Lu. 20. 19; 22. 2. Ps. 70. 10. ver. 14.

4 They did not fear the apostles or their converts, but ^{the} people, who, seeing the wonderful works of the apostles, were doubtless in expectation of some great deliverance, and prepared for any act of resistance to the opponents of men whom, in the meantime, they counted their best benefactors.

5—wonderfully did Providence restrain the bad passions of one class of enemies by the bad passions of another.—C.

6 ch. 4. 7. Mat. 10. 17. Mar. 13. 9.

7 ch. 4. 18. 21.
8 ch. 2. 23; 3. 13-15; 4. 10; 5. 2. Mat. 27. 25.

9 *And intend to bring this man's blood upon us*—by persuading the people that we were guilty of his murder, and thereby exciting them to put us to death.—C.

10 ch. 4. 10. Gal. 1. 10. Ex. 1. 17. 1 Th. 2. 5. 6. De. 12. 30. 32.

11 ch. 2. 24. 32; 36. 13-15; 13. 27-37. 10. 38-40. 1 Pe. 2. 24. 1. 21. Ga. 3. 13.

12 Ps. 110. 1; 99. 27-28. He. 2. 10. 1. Phil. 2. 9-11. Ep. 1. 20-27. Is. 9. 6.

13 Mat. 1. 21. ch. 2. 23. 10. 3. 15. 20. 1. 18. 13. 38. 39. Lu. 24. 47.

14 ch. 1. 8. 2. 30. 10. 39. 41. Lu. 24. 48. Jn. 15. 27.

15 Jn. 15. 26. 10. 7. 13. 14. 16. 17. 26. He. 2. 4. 1 Pe. 1. 12. ch. 2. 4.

16 Peter here takes up the very language of our Lord himself, who said to his apostles before his ascension regarding his life, sufferings, death, and resurrection, ^{Ye} are witnesses of these things (Lu. 24. 48). They were now fulfilling the very duties to which Christ had appointed them; and the Holy Spirit, by strengthening them, filling them with divine power, imparting to them divine wisdom—was a joint-witness with them.—P.

17 ch. 7. 54. 13. 45. Pr. 27. 4. Job 5. 2.

18 ch. 22. 34. 15. 23. 9.

19 Gamaliel was one of the most celebrated and honoured of the Jewish rabbins. Though a strict Jew he was liberal in his views, and did much to ameliorate the rigour of the Pharisaic traditions. He was grandson of Hillel, and is still better known as the instructor of Paul.—P.

20 A.M. cir. 4017.
A.D. cir. 33.

21 ch. 1. 12. Mat. 13. 34. 35. Ps. 72. 10. ch. 2. 41. 45. 47. 4. 34. 5. 14. 28.

22 ch. 1. 12. Mat. 13. 34. 35. Ps. 72. 10. ch. 2. 41. 45. 47. 4. 34. 5. 14. 28.

A.M. cir. 4017.
A.D. cir. 33.

23 ch. 1. 12. Mat. 13. 34. 35. Ps. 72. 10. ch. 2. 41. 45. 47. 4. 34. 5. 14. 28.

24 ch. 1. 12. Mat. 13. 34. 35. Ps. 72. 10. ch. 2. 41. 45. 47. 4. 34. 5. 14. 28.

25 ch. 1. 12. Mat. 13. 34. 35. Ps. 72. 10. ch. 2. 41. 45. 47. 4. 34. 5. 14. 28.

26 ch. 1. 12. Mat. 13. 34. 35. Ps. 72. 10. ch. 2. 41. 45. 47. 4. 34. 5. 14. 28.

27 ch. 1. 12. Mat. 13. 34. 35. Ps. 72. 10. ch. 2. 41. 45. 47. 4. 34. 5. 14. 28.

28 ch. 1. 12. Mat. 13. 34. 35. Ps. 72. 10. ch. 2. 41. 45. 47. 4. 34. 5. 14. 28.

29 ch. 1. 12. Mat. 13. 34. 35. Ps. 72. 10. ch. 2. 41. 45. 47. 4. 34. 5. 14. 28.

30 ch. 1. 12. Mat. 13. 34. 35. Ps. 72. 10. ch. 2. 41. 45. 47. 4. 34. 5. 14. 28.

31 ch. 1. 12. Mat. 13. 34. 35. Ps. 72. 10. ch. 2. 41. 45. 47. 4. 34. 5. 14. 28.

32 ch. 1. 12. Mat. 13. 34. 35. Ps. 72. 10. ch. 2. 41. 45. 47. 4. 34. 5. 14. 28.

33 ch. 1. 12. Mat. 13. 34. 35. Ps. 72. 10. ch. 2. 41. 45. 47. 4. 34. 5. 14. 28.

34 ch. 1. 12. Mat. 13. 34. 35. Ps. 72. 10. ch. 2. 41. 45. 47. 4. 34. 5. 14. 28.

35 ch. 1. 12. Mat. 13. 34. 35. Ps. 72. 10. ch. 2. 41. 45. 47. 4. 34. 5. 14. 28.

36 ch. 1. 12. Mat. 13. 34. 35. Ps. 72. 10. ch. 2. 41. 45. 47. 4. 34. 5. 14. 28.

37 ch. 1. 12. Mat. 13. 34. 35. Ps. 72. 10. ch. 2. 41. 45. 47. 4. 34. 5. 14. 28.

38 ch. 1. 12. Mat. 13. 34. 35. Ps. 72. 10. ch. 2. 41. 45. 47. 4. 34. 5. 14. 28.

39 ch. 1. 12. Mat. 13. 34. 35. Ps. 72. 10. ch. 2. 41. 45. 47. 4. 34. 5. 14. 28.

40 ch. 1. 12. Mat. 13. 34. 35. Ps. 72. 10. ch. 2. 41. 45. 47. 4. 34. 5. 14. 28.

41 ch. 1. 12. Mat. 13. 34. 35. Ps. 72. 10. ch. 2. 41. 45. 47. 4. 34. 5. 14. 28.

42 ch. 1. 12. Mat. 13. 34. 35. Ps. 72. 10. ch. 2. 41. 45. 47. 4. 34. 5. 14. 28.

43 ch. 1. 12. Mat. 13. 34. 35. Ps. 72. 10. ch. 2. 41. 45. 47. 4. 34. 5. 14. 28.

44 ch. 1. 12. Mat. 13. 34. 35. Ps. 72. 10. ch. 2. 41. 45. 47. 4. 34. 5. 14. 28.

45 ch. 1. 12. Mat. 13. 34. 35. Ps. 72. 10. ch. 2. 41. 45. 47. 4. 34. 5. 14. 28.

46 ch. 1. 12. Mat. 13. 34. 35. Ps. 72. 10. ch. 2. 41. 45. 47. 4. 34. 5. 14. 28.

47 ch. 1. 12. Mat. 13. 34. 35. Ps. 72. 10. ch. 2. 41. 45. 47. 4. 34. 5. 14. 28.

48 ch. 1. 12. Mat. 13. 34. 35. Ps. 72. 10. ch. 2. 41. 45. 47. 4. 34. 5. 14. 28.

49 ch. 1. 12. Mat. 13. 34. 35. Ps. 72. 10. ch. 2. 41. 45. 47. 4. 34. 5. 14. 28.

50 ch. 1. 12. Mat. 13. 34. 35. Ps. 72. 10. ch. 2. 41. 45. 47. 4. 34. 5. 14. 28.

and commanded to put the apostles forth a little space;

35 And said unto them, Ye men of Israel, ^{take} heed to yourselves what ye intend to do as touching these men.

36 For ^{before} these days rose up Theudas, boasting himself to be somebody; to ^{whom} a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed⁷ him, were scattered, and brought to nought.

37 After^a this man, rose up Judas of Galilee, in the days of the taxing, and drew away much people after him: ^{he} also perished; and all, *even* as many as obeyed him, were dispersed.

38 And now I say unto you, ^{Refrain} from these men, and let them alone: ^{for} if this counsel or this work be of men, it will come to nought.

39 But ^{if} it be of God, ye cannot ^{overthrow} it; lest haply ye be found even to fight against God.

40 And to him they agreed: ^{and} when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

41 ¶ And they departed from the presence of the council, ^{rejoicing} that they were counted worthy to suffer shame for his name.

42 And^a daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

CHAPTER VI.

1 The apostles, desirous to have the poor regarded for their bodily sustenance, as also careful themselves to dispense the word of God, the food of the soul, 3 appoint the office of deaconship to seven chosen men. 5 Of whom Stephen, a man full of faith, and of the Holy Ghost, is one. 12 Who is taken of those, whom he confounded in disputing, 13 and afterwards falsely accused of blasphemy against the law and the temple.

AND in those days, ^{when} the number of the disciples was multiplied, there ^{arose} a murmuring of the Grecians¹ against the Hebrews, ^{because} their widows were neglected in the daily ministration.

2 Then the twelve called the multitude of the disciples ^{unto} them, and said, ^{It} is not reason that we should leave the word of God, and serve tables.²

3 Wherefore, brethren, ^{look} ye out among you³ seven men of honest report, full of the Holy Ghost and wisdom, who

titude: and they chose ¹Stephen, a man full of faith and of the Holy Ghost, and ²Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and ³Nicolas a proselyte of Antioch:

6 Whom they set before the apostles: and when^k they had prayed, they laid *their* hands on them.⁴

7 ¶ And^l the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedientⁿ to the faith.

8 ¶ And^o Stephen, full of faith and power, did great wonders and miracles among the people.

9 Then^p there arose certain of the synagogue, which is called *the synagogue* of the Libertines,⁵ and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

10 And^q they were not able to resist the wisdom and the spirit by which he spake.

11 Then^r they suborned men, which said, We have heard him speak blasphemous words⁶ against Moses, and *against* God.

12 And^s they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council,

13 And^t set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

14 For^u we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs⁷ which Moses delivered us.

15 And all that sat in the council, looking steadfastly on him, ⁸saw his face as it had been the face of an angel.⁸

CHAPTER VII.

¹ Stephen, permitted to answer to the accusation of blasphemy, 2 sheweth that Abraham worshipped God rightly, and how God did choose the fathers, 20 before Moses was born, and before the tabernacle and temple were built: 37 that Moses himself witnessed of Christ: 44 and that all outward ceremonies were ordained according to the heavenly pattern, to last but for a time: 51 reprehending their rebellion, and murdering of Christ, the Just One, whom the prophets foretold should come into the world. 54 Whereupon they stoned him to death, who commendeth his soul to Jesus, and humbly prayeth for them.

THEⁿ said the high-priest, ^aAre these things so?⁹

2 And he said, ^bMen, brethren, and fathers, hearken;¹ The^c God of glory appeared unto our father Abraham, ^dwhen he was in Mesopotamia,² before he dwelt in Charran,

3 And said unto him, ^eGet thee out of thy

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country, and from thy kindred, and come into the land which I shall show thee.

4 Then⁹ came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

5 And^h he gave him none inheritance³ in it, no, not *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child.

6 And God spake on this wise, ⁷That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat *them* evil four hundred years.⁴

7 And ^kthe nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and ^lserve me in this place.

8 Andⁿ he gave him the covenant of circumcision: and so *Abraham* begat Isaac, and circumcised him the eighth day; and Isaac *begat* Jacob; and Jacob *begat* the twelve ^ppatriarchs:

9 ¶ And^o the patriarchs, moved with ^qenvy, sold Joseph into Egypt: but God was with him,

10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

11 Now^p there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.

12 But^q when Jacob heard that there was corn in Egypt, he sent out our fathers first.

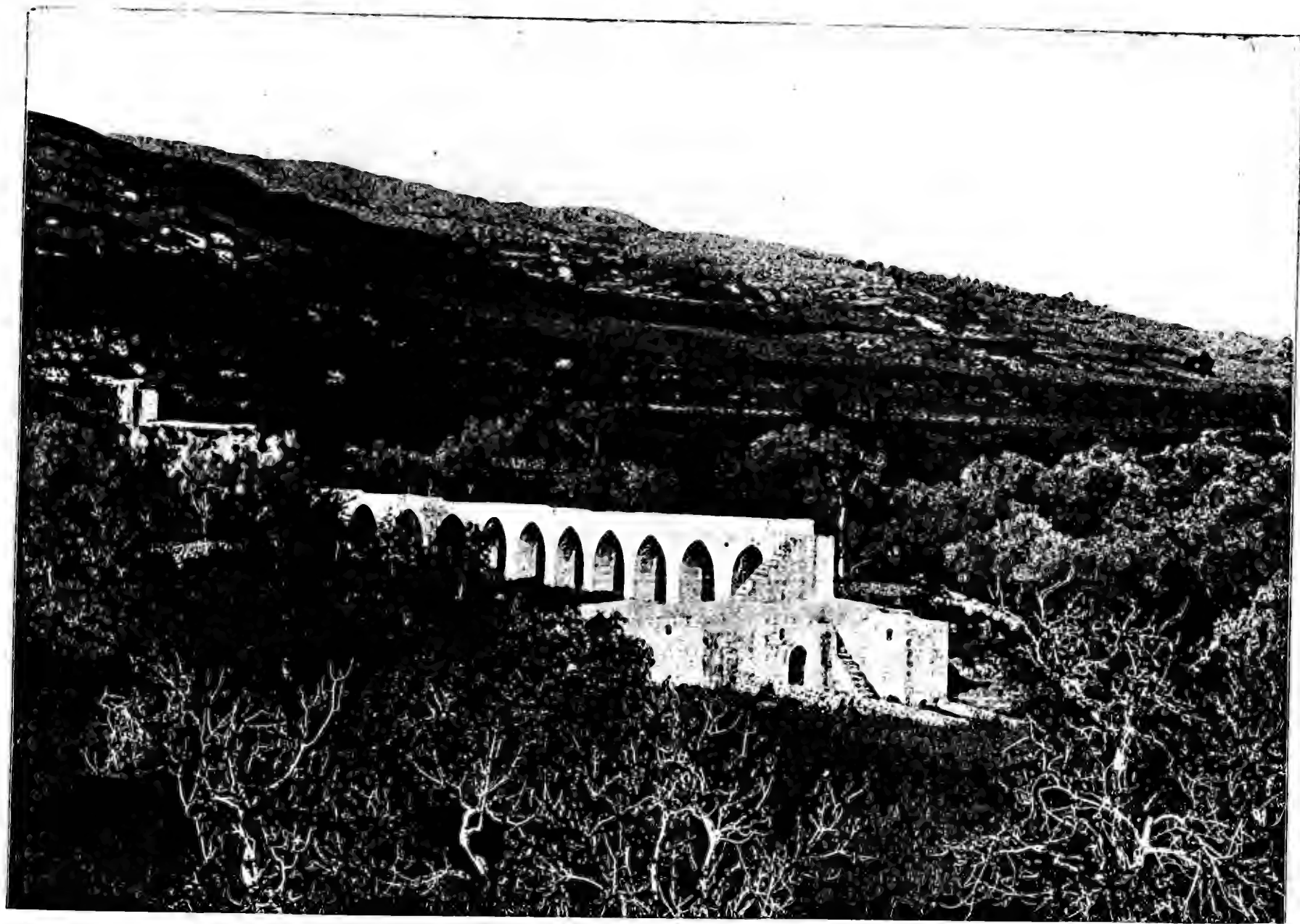
13 And at the second *time* Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

14 Then^r sent Joseph, and called his father Jacob to *him*, and all his kindred, ^sthreescore and fifteen souls.⁸

15 So^t Jacob went down into Egypt, and died, he, and our fathers,

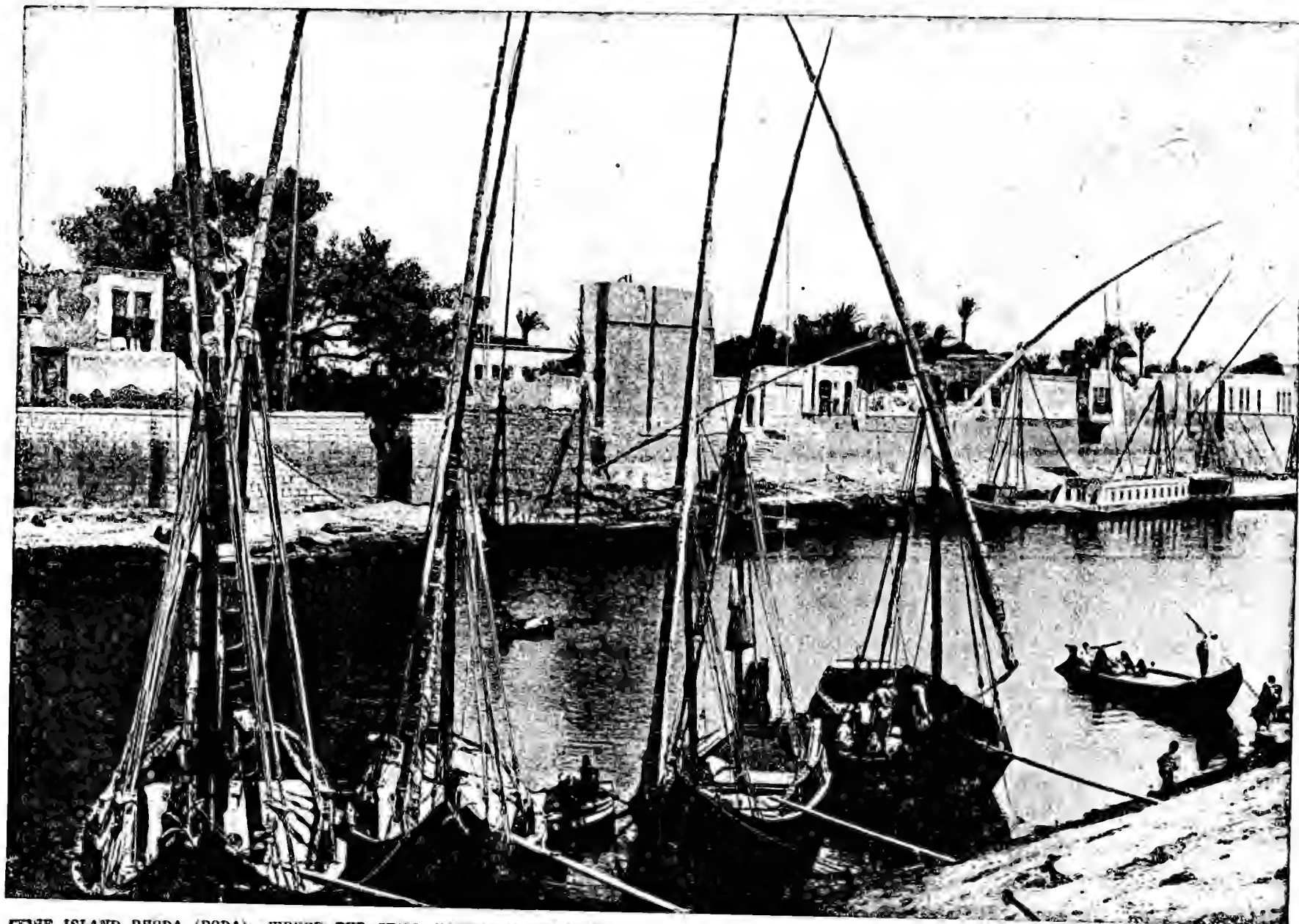
16 And were carried over into Sychem,⁹ and laid in the sepulchre that Abraham¹ bought for a sum of money of the sons of Emmor *the father* of Sychem.

17 ¶ But^u when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,



THE VALLEY OF SHECHEM. [Acts, vii:16.]—Set in the midst of olive groves, gardens and orchards, and refreshed and made productive by as many as 80 springs, Shechem enjoys advantages of a natural character hardly equaled by any other town in Palestine. It was to this place that Abram came when he first entered Canaan. For we are told in Genesis, xii:6, that he came “unto the place of Sichem.”

Thus Shechem is the oldest town in Palestine of which we have any authentic history, dating back in the distant past as far as 4,000 years. Here Jacob bought land and took up his abode; here Joseph came in search of his brethren on the occasion when they sold him to the Ishmaelites at Dothan; and here the law was given to Israel. There are about 15,000 inhabitants here today, and it is a prosperous town for the East.



THE ISLAND RHODA (RODA) — WHERE THE CHILD MOSES WAS CONCEALED.
 [Acts, vii:21.]—"And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son."—Acts, vii:21. We are told that the mother of Moses took an ark of bulrushes and daubed it with slime and with pitch, and put her child into it, and laid the ark with the child in the flags by the brink of the Nile.

It has been supposed that this place on the Nile was on the Island of Rhoda. Every tourist who goes to Cairo will have his attention called to this beautiful island in the Nile as the point in the river where Moses was concealed. The boats we see are wheat boats which have come from far into the interior of Egypt, loaded with wheat to sell in Cairo. The island is in the western suburbs of Cairo.

18 Till^a another king arose, which knew not Joseph.

19 The same dealt subtilly with our kindred, and evil-entreated our fathers, so that they cast out their young children, to the end they might not live.

20 In^b which time Moses was born, and was exceeding fair,² and nourished up in his father's house three months:

21 And^c when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22 And^d Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.³

23 And^e when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

24 And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian:

25 For^f he supposed his brethren would have understood how that God by his hand would deliver them: but^g they understood not.

26 And^h the next day he showed himself unto them as they strove, and would have set them at one again, saying, Sirs, ⁴ye are brethren; why do ye wrong one to another?

27 But he that did his neighbour wrong thrust him away, saying, ⁵Who made thee a ruler and a judge over us?

28 Wilt thou kill me, as thou didst the Egyptian yesterday?

29 Thenⁱ fled Moses at this saying; and was a stranger in the land of Madian, where he begat two sons.

30 And^j when forty years were expired, there appeared to him in the wilderness of mount Sina⁶ an ⁷angel of the Lord⁶ in a flame of fire in a bush.

31 When Moses saw it, he wondered at the sight: and as he drew near to behold it, ⁸the voice of the Lord came unto him,

32 Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. ⁹Then Moses trembled, and durst not behold.

33 Then said the Lord to him, ¹⁰Put off thy shoes from thy feet; for the place where thou standest is holy ground.

34 I^k have seen, I have seen the affliction of my people which is in Egypt and I have

A.M. cir. 4038.
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Ex. 1.8-22. Ps. 105.
25.129. 1-3. Ge. 15.13.
B.C. cir. 1574.
Ex. 2.2-10. 1 Sa. 16.
12. He. 11.33.
2 Or, fair to God.
Ex. 2.7, 10. Ge. 22.
14. De. 32.36. Ps. 34.19.
31 Ki. 4.30. Lu. 24.19.
8 There is no direct
statement to this effect
in the Old Testament,
but from the fact that Moses was
trained at court, and that
the Egyptians were at that period
the most learned
people in the world,
it might be safely in-
ferred that Moses re-
ceived the best train-
ing. There was doubt-
less also an authentic
Jewish tradition to
the same effect.—P.
Ex. 2.11-22. He. 11.
24-26. B.C. cir. 1531.
4 Or, Now.
Ps. 106.7. 94.8. 1 Co.
2.8. 14. De. 29.4.
5 Ex. 2.13.
6 Ex. 13.8. 1 Co. 6.7.
He. 11.1.
7 ch. 4.7. Mat. 21.23.
Jn. 1.19. 24.25. 16.
8 Ex. 2.14-22; 18.1-6.
Nu. 12.1.
9 Ex. 3.1-10, with 19.
7-31. Ki. 19.8.
10 Moses says Ho-
reb, Ex. 3.1, but
Horeb was the name
for the whole moun-
tain range: Sina, for
one particular eleva-
tion.—C.
Ex. 3.2, 6. Mal. 3.1.
15. 3. 19. Ge. 48.15. De.
33.26. Ge. 15.13. Ps. 66.
12. Is. 43.2. De. 4.20.
Da. 3.27. Jn. 1.14. Zec.
13.7. Tit. 2.14.
11 An angel of the
Lord. A manifesta-
tion of Jehovah.—
Note. By examining
Ex. 3.4, 6, it will ap-
pear that the angel
(messenger or mani-
festation) of the
Lord, is JEHOVAH,
the God of Abraham;
and by comparing
that passage with
Ac. 7.32-33, and with
Re. 1.10, 11, 13, 17, it
will also appear that
this 'angel, or mani-
festation, was, in the
fulness of time, Jesus,
'the Son of man'—
'God manifest in the
flesh,' as the al-
mighty Saviour of
sinners.—C.
1 Ps. 72.18; 111.2. Je.
31.22. Lu. 4.26.
2 Ge. 17.7, 8. Ex. 3.6.
Mat. 22.34. He. 11.16.
3 Ex. 3.6. Ge. 17.3. 1
Ki. 19.13. Is. 6.2-5. Lu.
5.8. He. 12.21. Da. 10.7.
8. Mat. 17.7. Re. 1.17.
4 Jos. 5.15. Ec. 5.1.
Ex. 3.5. Ps. 89.78, 89.
5 Ex. 3.7; 2.25. Ge.
20.32. 1 Sa. 9.16. Ps. 106.
44. Mat. 9.36.
6 ver. 27. Ex. 3.10.
Ps. 105.26; 77.20. Mi. 6.
4

* As a typical Me-
diator between 'the
Angel of the LORD,'
'the God of Abra-
ham,' 'God manifest,'
and the rebellious
congregation, who
disobeyed at once,
both Moses and the
LORD who sent him.
—Note. 'The Angel
that spake with him'
Ex. 3.2) was 'THE
LORD,' ver. 4: 'THE
GOD of Abraham,'
Isaac, and Jacob;'
ver. 6: the great 'I
AM THAT I AM,' ver.
14. 'The LORD GOD
of the Hebrews,' ver.
17; than whom the
Scriptures reveal no
higher God!—P.

7 Jos. 24.29. 1 Ki. 17.16.
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heart and ears, ye do always [†]resist the Holy Ghost:⁵ as[†] your fathers *did*, so *do* ye.

52 Which[†] of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the [†]Just One; of whom ye have been now the betrayers and murderers:

53 Who[†] have received the law by the disposition of angels,⁶ and [†]have not kept it.

54 ¶ When they heard these things, they were [†]cut to the heart, and they gnashed on him with *their* teeth.

55 But he, being [†]full of the Holy Ghost, looked up steadfastly into heaven, and saw [†]the glory of God, and Jesus [†]standing on the right hand of God,

56 And said, Behold, I see [†]the heavens opened, and the Son of man standing on the right hand of God.⁷

57 Then[†] they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And[†] cast *him* out of the city, and stoned *him*: and the witnesses⁸ laid down their clothes at a young man's feet, whose name was Saul.

59 And they stoned Stephen, calling upon *God*, and saying, [†]Lord Jesus, receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, [†]lay not this sin to their charge. And when he had said this, he fell asleep.[†]

CHAPTER VIII.

1 By occasion of the persecution in Jerusalem, the church being planted in Samaria, by Philip the deacon, who preached, did miracles, and baptized many, among the rest Simon the sorcerer, a great seducer of the people: 14 Peter and John come to confirm and enlarge the church: where, by prayer and imposition of hands giving the Holy Ghost, 18 when Simon would have bought the like power of them, 20 Peter sharply reproving his hypocrisy and covetousness, and exhorting him to repentance, together with John preaching the word of the Lord, return to Jerusalem. 26 But the angel sendeth Philip to teach, and baptize the Ethiopian eunuch.

AND Saul[†] was consenting unto his death. And at that time there was [†]a great persecution against the church which was at Jerusalem; and they[†] were all scattered abroad throughout the regions of Judea and Samaria, except the apostles.²

2 And [†]devout men carried Stephen to *his burial*, and made great lamentation over him.

3 As[†] for Saul, he made havoc of the church,

A.M. chr. 4038.
A.D. chr. 34

† Lu 7.30. ch. 6.10.

† 1 Pe 2.12. ch. 1.10.

† 1 Pe 2.12. ch. 1.10.

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A.M. chr. 4038.
A.D. chr. 34

† Lu 7.30. ch. 6.10.

† 1 Pe 2.12. ch. 1.10.

† 1 Pe 2.12. ch. 1.10.

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entering into every house, and, haling men and women, committed *them* to prison.

4 Therefore they that were scattered abroad [†]went every where preaching the word.³



PILLARS IN SAMARIA—BUILT BY HEROD. [Acts, viii:5.]—We read in the I. Kings, xvi:23, 24, that the hill known as Samaria was purchased by King Omri from Shemer. And in this way it doubtless came by its name. Ahab, the son of Omri, lived here with his wife Jezebel, daughter of the king of Sidon. Here Ahab erected a temple on the summit of the hill of Samaria to the Phœnician god Baal.—Kings,

xvi:31, 32. This temple was destroyed, we learn from II. Kings, x:17, 28, by Jehu. Elisha the prophet lived here a part of his life, and many of his wonderful actions are associated with this place. The pillars we see in the picture were built, it is supposed, by Herod, for he built a temple here in honor of Augustus, the emperor of Rome. The limestone columns stand now in the midst of the wheat fields.

19 Saying, "Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God."

22 Repent therefore of this thy wickedness; and pray God, if perhaps the thought of thine heart may be forgiven thee:

23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

24 Then answered Simon, and said, "Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

26 ¶ And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert."

27 And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

28 Was returning; and, sitting in his chariot, read Esaias the prophet.

29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to him, and heard him read the prophet Esaias, and said, "Understandest thou what thou readest?

31 And he said, "How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

32 The place of the scripture which he read was this, "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

A.M. cir. 4038.
A.D. cir. 34.

2 ver. 9-11.

6 ch. 10.45; 11.7, 13.

10; 23. 33. Mat. 10.6. 1

Th. 2. 5. 6. 2 Ki. 5. 15. 16.

20. 27.

7 Jos. 22. 25.

8 Ps. 78. 36-38. Eze.

14. 31. Je. 17. 9. Ro. 8. 7.

8. Mat. 6. 22. 23. 2 Ti. 3. 5.

8 We are not to re-

gard Simon as a

thorough hypocrite.

He saw Philip's mi-

racles. He was a

thoughtful man, and

he concluded that

Philip must be in

league with some su-

pernatural power. He

believed that baptism

must be the initiatory

rite of this new and

powerful sect; conse-

quently he confessed

his faith in Jesus, and

was baptized. He

found, however, that

baptism alone did not

impart the miracu-

lous powers which he

sought; he supposed

there was a deeper

mystery which the

apostles kept secret,

and he offered to pur-

chase it. He thus

plainly mistook the

whole character of

the gospel.—P.

c Da. 4. 27. Am. 5. 15.

Joel 2. 14. 2 Ti. 2. 25. Is.

55. 7. Je. 4. 14.

6 De. 29. 18; 32. 12. Je.

4. 18. He. 12. 15. Ro. 8. 7.

8. Ps. 116. 16. Pr. 5. 22.

Tit. 3. 15. 28. 22.

9 Immersed, as it

were, 'in the gall of

bitterness, and bon-

dage of iniquity,'

which judgment Pe-

ter drew from finding

in him 'the love of

money which is the

root of all evil.—C.

A Ex. 8. 8; 10. 17. Nu.

21. 7. 1 Ki. 13. 6. Job 42.

8. Ja. 5. 16.

7 Jn. 15. 27. ch. 1. 8; 20.

21; 28. 23, 31; 18. 5; 26. 22.

23. 1. Pe. 5. 12.

7 He. 1. 14. Ps. 91. 11.

1 On the south-west

of Canaan, Jos. 15. 47;

13. 3. Ju. 16. 1. 2 Co. 9. 5.

13. 3. Ju. 16. 1. 2 Co. 9. 5.

13. 3. Ju. 16. 1. 2 Co. 9. 5.

13. 3. Ju. 16. 1. 2 Co. 9. 5.

13. 3. Ju. 16. 1. 2 Co. 9. 5.

13. 3. Ju. 16. 1. 2 Co. 9. 5.

13. 3. Ju. 16. 1. 2 Co. 9. 5.

13. 3. Ju. 16. 1. 2 Co. 9. 5.

13. 3. Ju. 16. 1. 2 Co. 9. 5.

13. 3. Ju. 16. 1. 2 Co. 9. 5.

13. 3. Ju. 16. 1. 2 Co. 9. 5.

13. 3. Ju. 16. 1. 2 Co. 9. 5.

13. 3. Ju. 16. 1. 2 Co. 9. 5.

13. 3. Ju. 16. 1. 2 Co. 9. 5.

13. 3. Ju. 16. 1. 2 Co. 9. 5.

13. 3. Ju. 16. 1. 2 Co. 9. 5.

13. 3. Ju. 16. 1. 2 Co. 9. 5.

13. 3. Ju. 16. 1. 2 Co. 9. 5.

13. 3. Ju. 16. 1. 2 Co. 9. 5.

13. 3. Ju. 16. 1. 2 Co. 9. 5.

13. 3. Ju. 16. 1. 2 Co. 9. 5.

A.M. cir. 4038.
A.D. cir. 34.

1 De. 17. 9. Mat. 2. 4

Mar. 4. 10. Mal. 2. 7.

4 Lu. 24. 27. 44. ch.

28. 23; 26. 22, 23; 10. 43;

18. 28. 2 Co. 1. 20. Col. 2.

17. 1. Pe. 1. 12, 13. 1 Co. 2.

2.

2 ch. 10. 47.

2 Mat. 28. 19. Mar. 16.

15. 16. Ro. 10. 10. ch. 2.

38. 39. ver. 12.

3 1 Pe. 3. 15. Ro. 10.

10. Mat. 16. 16. Jn. 6. 69;

11. 27; 9. 35-38. ch. 9. 20.

1 Co. 12. 3. 7. Jn. 4. 15; 5. 5.

4 The oldest and

best MSS. do not

contain this verse. It

is not necessary to the

narrative; and it

was probably added

by some later copy-

ist to make the theory

more complete.—P.

2 Mat. 3. 16.

2 1 Ki. 18. 12. 2 Ki. 2.

16. Eze. 3. 12, 14; 8. 3; 11.

24.

5 Not through the

air, as some imagine,

but, merely, as it

were, 'hurried him

away,' by some such

voice or suggestion

as had brought him

at first.—C.

6 I believe the re-

moval of Philip was

supernatural. A very

inward prompting fol-

lowed by a hasty, yet

natural, withdrawal,

would not be de-

scribed. Philip was

in some way miracu-

lously and invisibly

removed. He was

conveyed away by

divine power to Azo-

tus, or Ashdod, situ-

ated about 12 miles

northward.—P.

6 Ps. 119. 14, 111. Ro.

5. 2; 11. Is. 61. 10; 45. 25.

7 Was found. Rather,

'made his ap-

pearance,' having left

the desert and sought

an inhabited district.

—C.

8 Ashdod, Jos. 13. 3;

15. 46, 47. 2 Co. 9. 6.

c Mat. 9. 37. Ro. 15.

19. ch. 10. 1; 21. 8; 23. 33.

33; 25. 4.

9 Cesarea on the

sea-coast, called for

distinction *Cesarea*.

Palestina. It was built

by Herod the Great, &

was in apostolic times

the residence of the

Roman procurator,

and consequently the

seat of government

in Palestine.—P.

CHAP. IX.

A.D. cir. 35.

a ch. 8. 3; ver. 13. 21;

ch. 25. 4, 5, 19, 30; 26. 9.

12. Gal. 1. 13. Phil. 2. 6. 1

Tit. 1. 3. 1 Co. 15. 9. Ps.

27. 12.

6 Es. 3. 12. ch. 26. 12;

22. 5. ver. 14.

1 The Jewish San-

hedrim had not only

power in their own

territory, but, through

the connivance or

authority of the Ro-

mans, could claim and

bring back their own

countrymen to abide

their trial, in religi-

ous matters, at Je-

rusalem. A similar

imperium in impe-

rio the Jewish rab-

bis still exercise in

several Asiatic coun-

tries, whereby they

are able greatly to

impede the progress

of the gospel.—C.

2 A question which

declares in terms

stronger than any di-

rect intimation, that

Jesus so sympathizes

with his persecuted

members, that, in

their sufferings, he

suffers.—C.

34 And the eunuch answered Philip, and said, I pray thee, 'of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

36 And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

37 And Philip said, "If thou believest with all thine heart, thou mayest. And he answered and said, "I believe that Jesus Christ is the Son of God."

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

40 But Philip was found at Azotus: and passing through, he preached in all the cities, till he came to Cesarea."

CHAPTER IX.

1 Saul, going towards Damascus, is stricken down to the earth, 10 is called to the apostleship, 18 and is baptized by Ananias. 20 He preacheth Christ boldly. 23 The Jews lay wait to kill him: 29 so do the Grecians, but he escapeth both. 31 The church having rest, Peter healeth Eneas of the palsy, 36 and restoreth Tabitha to life.

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high-priest,

2 And desired of him letters to Damascus to the synagogues, that, if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, "Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.

c ch. 19. 9, 23; 28. 22. d Eze. 16. 6. ch. 22. 6-16; 26. 13-20; ver. 17. 1 Co. 15. 8. 2 Co. 12. 2

e Is. 53. 9. Mat. 25. 40. 45. 1 Co. 12. 12. Ep. 5. 30. g 1 Sa. 3. 10. 1 Ti. 1. 13.

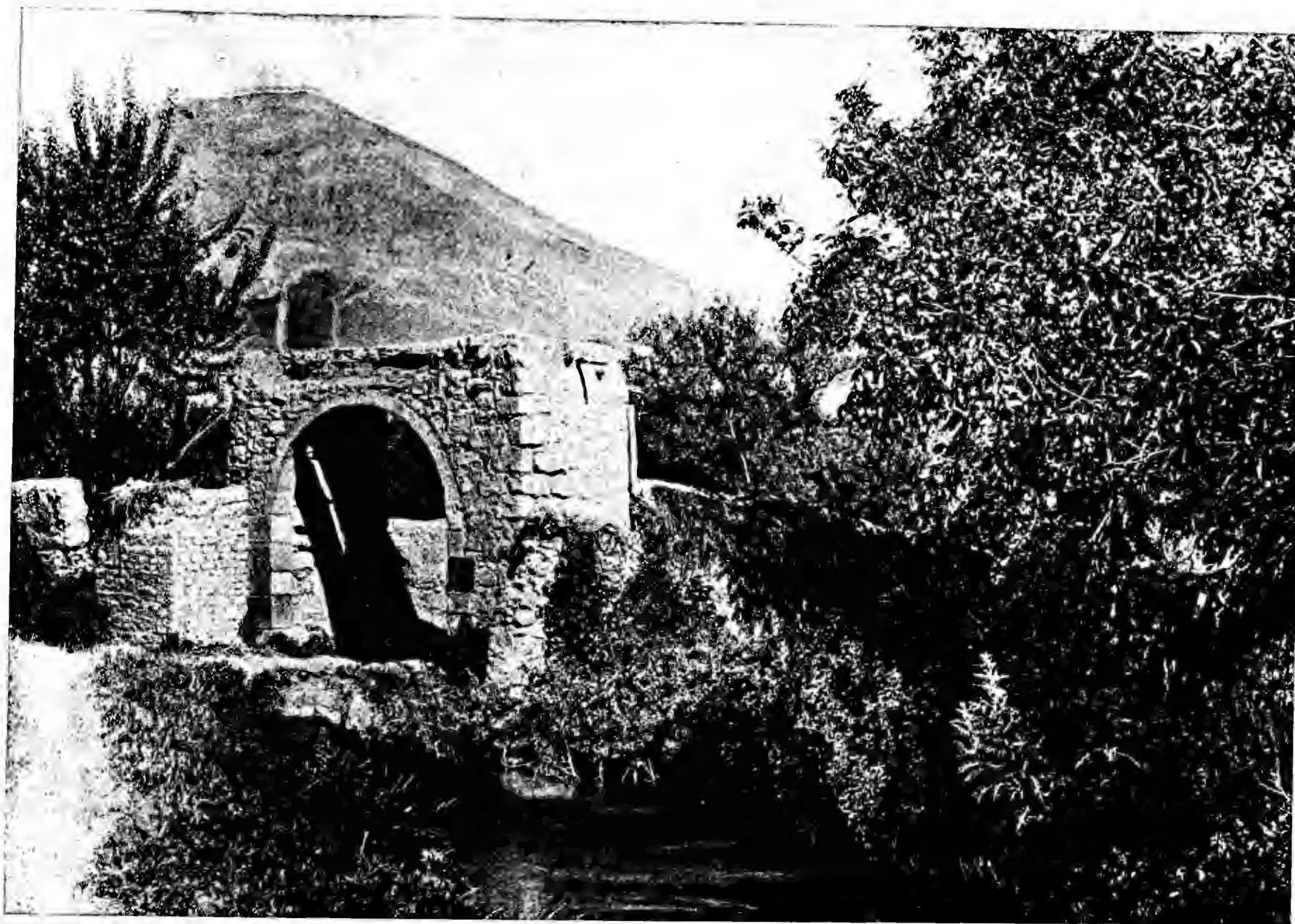
A Job 9. 4; 40. 2. Is. 45. 9. 1 Co. 10. 22. Lu. 20. 8. ch. 5. 39.

ought speedily and solemnly to devote ourselves to him and his service. But, alas! through ambition, covetousness, or other vicious inclinations, many profane the seals of his covenant, and publicly pretend to be

means more eminent. If we be humble searchers of God's Word, and often call ourselves to an account whether we understand it, he will send us an interpreter. And much of Jesus Christ may be seen in the

fitted to argue with them than any other of the apostles. For while God bestowed supernatural, he always made use of the natural and educational endowments of his servants. C.

Ver. 31. Rest. Rather, 'peace.' This fell in the storm of



GATEWAY TO DAMASCUS. [Acts, ix:3].—"As he journeyed he came near Damascus; and suddenly there shined around about him a light from heaven." In the picture we have a gateway in the wall of Damascus looking toward Jerusalem. Whether St. Paul entered this city through the same place or not we have no means of knowing. It is true, however, that he entered from the same side. The roadway just

before passing through the gate, leads over a bridge, under which flows, through a canal, one of the many streams of the Abana river. It is strange to think that notwithstanding St. Paul entered Damascus nearly 2,000 years ago, that the city then was 2,000 years old. This city has witnessed well-nigh all the history the human race has made. The location seems to have been intended for a city.



THE STREET CALLED STRAIGHT - DAMASCUS - INTO WHICH THE LORD COMMANDED ANANIAS TO GO AND INQUIRE FOR SAUL. [ACTS. ix. 11.] - The Lord appeared unto Ananias, a good man of Damascus, in a vision, and commanded him to go into a street called Straight, that he might inquire at the house of Judas for Saul of Tarsus. This was just after Saul had been stricken down on the road near Damascus,

by the great light from heaven, and by the sense of the enormous sin he was committing in persecuting the disciples of the crucified Christ. Just as it probably was two thousand years ago, so to-day the street called Straight is the leading one in Damascus. It is one of the streets in the city through which a carriage can pass. It is also the leading street for trade. Along this street St. Paul walked many times.

6 And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.³

8 And Saul arose from the earth; and when his eyes were opened,⁴ he saw no man: but they led him by the hand, and brought him into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

10 ¶ And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.

11 And the Lord said unto him, Arise, and go into the street which is called Straight,⁵ and inquire in the house of Judas for one called Saul,⁶ of Tarsus: for, behold, he prayeth,⁶

12 And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests to bind all that call on thy name.

15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

16 For I will show him how great things he must suffer for my name's sake.

17 And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

A.M. chr. 4030
A.D. chr. 35

A.M. chr. 4030
A.D. chr. 35

1 ch. 2. 37. 10. 14. 3.
Lu. 3. 10. Ro. 9. 9. Ps. 94.
12.

2 Da. 10. 7. ch. 22. 9.
2. 13. 14.

3 It is distinctly
mentioned that Saul-
assistants "saw" the
man: it seems evi-
dently implied that
Saul saw the Lord-
Jesus, besides which
it is declared (ver. 17)
that the Lord Jesus
had appeared to him
in the way. See also
ch. 22. 14. 1 Co. 9. 1. 15. 8.

4 The discrepancy
between this verse
and ch. 26. 14 will be
examined when, if
the Lord will, that
passage comes under
examination.—C.

5 When his eyes
were opened—which
he had closed
through excess of the
light that shone from
Christ's glorious dis-
ciple. See Re. 1. 10—C.

6 Ki. 6. 19. ch. 13. 11.
1 Co. 3. 18. 19. ver. 8.
11. 12. Ga. 1. 12. 15. 10. 2.

7 ch. 22. 12. Nu. 12. 6.
1 Sa. 3. 9. 10.

8 The Straight
Street, or via recta of
the Romans, ran
through the city from
the east gate to the
west. There was a
triple avenue, sur-
rounded by ranges of Co-
rinthian columns,
some few fragments
of which still remain
in situ.—P.

9 ch. 21. 9. 22. 3. 11. 25.
Is. 55. 6. Lu. 18. 13.
Ps. 50. 15. 91. 15. 32. 6.
Da. 9. 20.

10 Prayer, private,
habitual, humble, ear-
nest, confiding, and
persevering, is a strik-
ing and peculiar
mark of a true con-
vert. This mark of
identity is noted for
the farther purpose
of reconciling Ana-
nias to a persecutor
of the church, on the
evidence that God
was reconciled when
he so graciously
heard his prayer. See
ver. 13.—C.

11 Nu. 12. 6. Da. 9. 21.
ch. 8. 3. ver. 1. 2. ch.
22. 9. 22. 9. 12. 1 Co. 15.
9. Ga. 1. 13. Phi. 3. 6. 1 Ti.
1. 13. 15.

12 ver. 21. ch. 22. 16. 2.
Ti. 2. 22. Ro. 10. 14. 1 Co.
1. 2.

13 ch. 13. 2. Ro. 1. 1. 9. 5.
1 Co. 15. 10. Ga. 1. 15. 2. 7.
8. 1 Ti. 2. 7. 2 Ti. 1. 11. 2.
20. ch. 22. 21. 26. 17. 22.
Ro. 11. 13. 15. 16. 10. Ep.
3. 7. 8. ch. xii. xxvi. 21.
11. 25. 26. 17.

14 ch. 20. 23. 23. 11.
21. 11. 2 Co. 11. 23. 27. 2.
Ti. 1. 12.

15 ch. 22. 12. ver. 3.
10. ch. 8. 17. Mat. 19. 15.
1 Co. 15. 8.

16 The immediate
infliction of the blind-
ness by light, not by
lightning—the nature
of the disease, an
extraordinary scaly
incrustation affecting
the whole eye—to-
gether with the sud-
denness of the re-
moval of a disease,
not merely nervous,
but exanthematicous,
puts the supernatural
and miraculous char-
acter of the occur-
rence beyond all phi-
losophical question:
and as for infidel
theories, they are ne-
ver philosophical, but
always imaginative
and arbitrary.—C.

17 ch. 22. 12. ver. 3.
10. ch. 8. 17. Mat. 19. 15.
1 Co. 15. 8.

18 ch. 22. 12. ver. 3.
10. ch. 8. 17. Mat. 19. 15.
1 Co. 15. 8.

19 ch. 22. 12. ver. 3.
10. ch. 8. 17. Mat. 19. 15.
1 Co. 15. 8.

20 ch. 22. 12. ver. 3.
10. ch. 8. 17. Mat. 19. 15.
1 Co. 15. 8.

21 ch. 22. 12. ver. 3.
10. ch. 8. 17. Mat. 19. 15.
1 Co. 15. 8.

22 ch. 22. 12. ver. 3.
10. ch. 8. 17. Mat. 19. 15.
1 Co. 15. 8.

23 ch. 22. 12. ver. 3.
10. ch. 8. 17. Mat. 19. 15.
1 Co. 15. 8.

24 ch. 22. 12. ver. 3.
10. ch. 8. 17. Mat. 19. 15.
1 Co. 15. 8.

25 ch. 22. 12. ver. 3.
10. ch. 8. 17. Mat. 19. 15.
1 Co. 15. 8.

26 ch. 22. 12. ver. 3.
10. ch. 8. 17. Mat. 19. 15.
1 Co. 15. 8.

27 ch. 22. 12. ver. 3.
10. ch. 8. 17. Mat. 19. 15.
1 Co. 15. 8.

28 ch. 22. 12. ver. 3.
10. ch. 8. 17. Mat. 19. 15.
1 Co. 15. 8.

29 ch. 22. 12. ver. 3.
10. ch. 8. 17. Mat. 19. 15.
1 Co. 15. 8.

30 ch. 22. 12. ver. 3.
10. ch. 8. 17. Mat. 19. 15.
1 Co. 15. 8.

31 ch. 22. 12. ver. 3.
10. ch. 8. 17. Mat. 19. 15.
1 Co. 15. 8.

32 ch. 22. 12. ver. 3.
10. ch. 8. 17. Mat. 19. 15.
1 Co. 15. 8.

33 ch. 22. 12. ver. 3.
10. ch. 8. 17. Mat. 19. 15.
1 Co. 15. 8.

34 ch. 22. 12. ver. 3.
10. ch. 8. 17. Mat. 19. 15.
1 Co. 15. 8.

35 ch. 22. 12. ver. 3.
10. ch. 8. 17. Mat. 19. 15.
1 Co. 15. 8.

36 ch. 22. 12. ver. 3.
10. ch. 8. 17. Mat. 19. 15.
1 Co. 15. 8.

37 ch. 22. 12. ver. 3.
10. ch. 8. 17. Mat. 19. 15.
1 Co. 15. 8.

38 ch. 22. 12. ver. 3.
10. ch. 8. 17. Mat. 19. 15.
1 Co. 15. 8.

39 ch. 22. 12. ver. 3.
10. ch. 8. 17. Mat. 19. 15.
1 Co. 15. 8.

40 ch. 22. 12. ver. 3.
10. ch. 8. 17. Mat. 19. 15.
1 Co. 15. 8.

41 ch. 22. 12. ver. 3.
10. ch. 8. 17. Mat. 19. 15.
1 Co. 15. 8.

42 ch. 22. 12. ver. 3.
10. ch. 8. 17. Mat. 19. 15.
1 Co. 15. 8.

43 ch. 22. 12. ver. 3.
10. ch. 8. 17. Mat. 19. 15.
1 Co. 15. 8.

44 ch. 22. 12. ver. 3.
10. ch. 8. 17. Mat. 19. 15.
1 Co. 15. 8.

45 ch. 22. 12. ver. 3.
10. ch. 8. 17. Mat. 19. 15.
1 Co. 15. 8.

20 And straightway⁸ he preached Christ in the synagogues, that he is the Son of God.

21 But all that heard him were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.⁹

23 ¶ And after that many days were fulfilled, the Jews took counsel to kill him.¹

24 But their laying await was known of Saul. And they watched the gates day and night, to kill him.

25 Then the disciples took him by night, and let him down by the wall, in a basket.

26 ¶ And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

27 But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

28 And he was with them coming in and going out at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.

30 Which when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus.⁴

31 Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

32 ¶ And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda.⁵

33 And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Eneas, Jesus

g ch. 2. 41-47. 4. 4. 31-35. 8. 1. Ps. 94. 13. 119. 165. Pr. 16. 7. Zec. 9. 1. Ro. 14. 17.

h ch. 2. 41-47. 4. 4. 31-35. 8. 1. Ps. 94. 13. 119. 165. Pr. 16. 7. Zec. 9. 1. Ro. 14. 17.

i ch. 2. 41-47. 4. 4. 31-35. 8. 1. Ps. 94. 13. 119. 165. Pr. 16. 7. Zec. 9. 1. Ro. 14. 17.

j ch. 2. 41-47. 4. 4. 31-35. 8. 1. Ps. 94. 13. 119. 165. Pr. 16. 7. Zec. 9. 1. Ro. 14. 17.

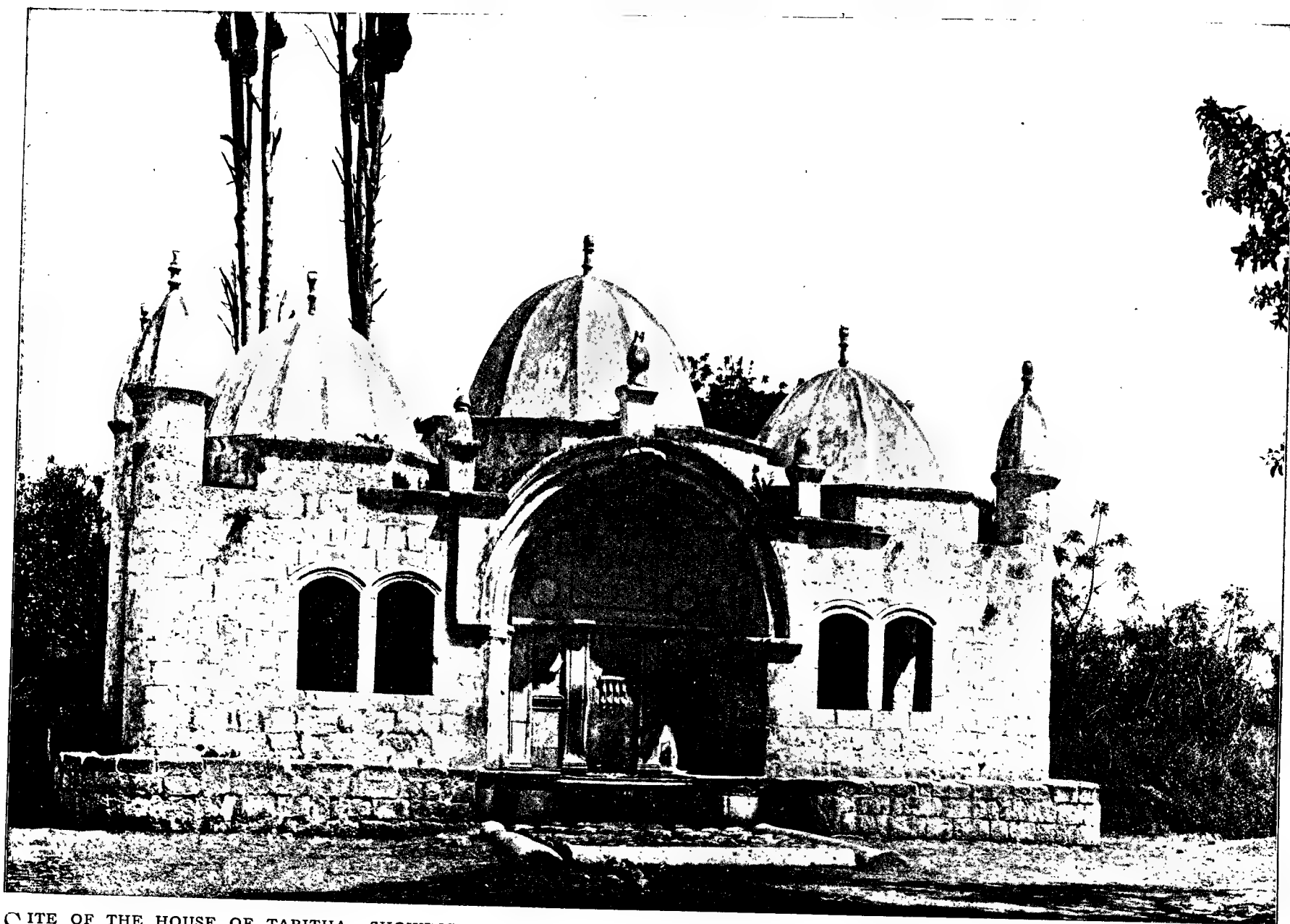
k ch. 2. 41-47. 4. 4. 31-35. 8. 1. Ps. 94. 13. 119. 165. Pr. 16. 7. Zec. 9. 1. Ro. 14. 17.

Christian mechanic is recorded, to remind men that trade and hard labour are by no means inconsistent with Christian profession and Christian hospitality. C.

REFLECTIONS.—Often it happens that Christians may have gone to the most fertile land, and

concern, all resignation, all obedience to his will; gives him a heart to pray, and turns the furious persecutor into a zealous preacher of the faith which he had once destroyed. No wonder that both saints

can the most furious malice, nor the most crafty plots, keep them from going forward with their work. It is his desire to turn threatenings against and slaughter of his people into rest and peace, and so all shall



SITE OF THE HOUSE OF TABITHA—SHOWING ALSO PLACE OF BURIAL. [Acts, ix:36.]—"Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and alms-deeds which she did." The site of the house of Tabitha in Joppa is always pointed out to travelers as one of the places of interest. Joppa almost rivals with Damascus in being one of

the oldest cities in the world. Pliny says it existed before the flood, and Josephus says it was founded by the Phœnicians. Strabo says that it was here that Andromeda was exposed to the sea monster, and in Pliny's time the chains were said to be pointed out in the rocks to which she was bound. Joppa is interesting to Christians now, however, because it was the home of Tabitha, whose charity

Christ maketh thee whole; arise, and make thy bed. ^aAnd he arose immediately.

35 And^b all that dwelt at Lydda and Saron^c saw him, and turned to the Lord.

36 ¶ Now there was at 'Joppa' a certain disciple named Tabitha,^d which by interpretation is called Dorcas;^e this woman was ^ffull of good works and alms-deeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom, when they had washed, they laid ^gher in an ^hupper chamber.

38 And forasmuch as Lydda was nigh to Joppa,ⁱ and the disciples had heard that Peter was there, they sent unto him two men, desiring ^jhim that he would not delay¹ to come to them.

39 Then Peter arose, and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him ^kweeping, and showing ^lthe coats and garments which Dorcas made while she was with them.

40 But^j Peter put them all forth, and kneeled down, and prayed; and turning ^mhim to the body, said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her ⁿhis hand, and lifted her up, and when he had called the saints and widows, he presented her alive.

42 And^k it was known throughout all Joppa; and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa,² with one Simon a tanner.

CHAPTER X.

¹ Cornelius, a devout man, ⁵ being commanded by an angel, sendeth for Peter: ¹¹ who by a vision, ¹⁵, ²⁰ is taught not to despise the Gentiles. ³⁴ As he preacheth Christ to Cornelius and his company, ⁴⁴ the Holy Ghost falleth on them, ⁴⁸ and they are baptized.

THERE was^a a certain man in Cesarea,¹ called Cornelius, a centurion² of the band called the Italian band,

2 A^b devout³ man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.⁴

3 He^c saw in a vision evidently, about the ninth hour of the day,⁵ an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, ^dhe was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come^e up for a memorial⁶ before God.

5 And^g now send men to Joppa, and call for one Simon, whose surname is Peter:

6 He^h led forth with one Simon

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A.D. cir. 39.

^a See ch. 1.7. Mar. 1.31.42. ver. 4.; ch. 14.8-10. 10.14.12.
^b Lu. 7.16. ch. 4.4.5.12-14. 11.21. 1 Ch. 5.16. 2 Co. 3.16.
^c Saron, or as it is written in the O. T. Testament, *Sharon* (1 Ch. 27.29), was the name of the plain which extends from Lydda and Joppa on the south to Carmel on the north. A village of the same name may have stood upon it, but it is not anywhere mentioned; and the apostle in this passage probably refers to the inhabitants of the plain.—⁷
^d Jos. 19. 46. 2 Ch. 2.16. Ezr. 3.7. Jonah 1.3. ch. 10.5.
^e Joppa—now 'Jaffa,' one of the most ancient seaports in the world, about forty miles west of Jerusalem.—⁸
^f Tabitha—Dorcas—both names (the one Syrian, the other Greek) signify 'antelope or gazelle.'—⁹
^g Or, *Doe or Roe*.
^h 2 Ch. 10.4. Pr. 31.31. Ja. 1.27. Tit. 2.14. 3.5. 1 Ti. 2.10.5.10.
ⁱ ch. 1.13; 20.8. Mar. 14.15.
^j Jos. 19. 46. 2 Ch. 2.16. See ver. 43.36.
^k Or, *he grieved*.
^l ch. 8.2. 1 Th. 4.13. Ge. 50.10. 23.2. 1 Jn. 11.31.2. Sa. 3.31.
^m 1 ver. 36. Pr. 10.7. 31.31. Ec. 9.10.
ⁿ 7.1. Ki. 17.19-23. 2 Ki. 4.32-36. Mar. 5.40-43. Jn. 11.43. Mat. 9.25. ch. 7.50.
^o See ver. 15. Jn. 2.11; 12.11; 14.12.
^p A noted sea-port on the west of Caesarea, Jn. 19.46. 2 Ch. 2.16. Ezr. 3.7. Jonah 1.3. ch. 10.5.6.32.

CHAP. X.
A.D. cir. 41.

^a Ge. 49.10. Is. 11.10; 42.1.6.7. Mat. 2.1.11; 8.5-11; 15. 22-28. Jn. 14.12. 20.16.
^b See note on ch. 8.40.—¹
^c Captain of a hundred soldiers. Mat. 8.5. 27.54. ch. 23.17.23; 27.1.
^d ch. 2.5; 8.2.18.8; 22.12. Co. 18.10. Jos. 15.15. Ps. 41.1. 101.2-7; 119.2. Pr. 2.3-5. Ec. 7.18. 1 Th. 5.17. ver. 4.22.30.
^e Devout. According to the original, one that truly worshipped God.—²
^f And prayed to God alway. Not intermingling, as some did, an occasional prayer to God with others to idols, and one that habitually and steadily worshipped God at the accustomed hours of prayer.—³ Note. Prayer should never be mechanical or ostentatious; but, for sustentation of the divine life, it must be habitual and regular.—⁴
^g Da. 9.21. ver. 30. He. 1.14. Ps. 91.134.7.
^h Three o'clock afternoon.
ⁱ Mat. 28.4.5. Re. 1.17. ch. 12.2.
^j Is. 45.19. Ps. 141.2. He. 13.16. Re. 8.3. ver. 31. Phil. 4.18.
^k 2 ver. 32. Ro. 10.14-17.
^l ch. 9.43; 11.13.14; ver. 32.
^m The 'memorial' was a part of the sacrifice (Le. 2.19) presented specially to God, in remembrance and remembrance

of God by sacrifice—(by typical acknowledgment of the Lamb of God—⁵ and has called upon God for pardon and salvation.—⁶ Note. Neither prayers, nor alms, nor other good works, can justify a sinner, either in whole in part (Ro. 3.20.31. Gal. 3.10-14), yet are they fruit- and memorials essential to a living faith (Ja. 2.1-7; necessary to the promotion of growth in grace (2 Pe. 3.18); to the support of the personal assurance of faith (2 Pe. 1.5.10); to the silencing or conquering of gainsayers (1 Pe. 2.12); and to the visible and final exhibition of the glory of our heavenly Father. Jn. 15.8.—⁷
⁸ Ec. 9.10. Ps. 119.59. 60. ver. 33. ch. 11.13.
⁹ The distance from Caesarea to Joppa was about 25 English miles, and was too much for one day's march.—¹⁰
¹¹ ch. 11.5.10. Mat. 6.1. 1 Ti. 2.8. Ps. 55.17. Ep. 6.19.
¹² It will be recollected that the eastern houses were, and still generally are, flat-roofed, and surrounded by a battlement, so that Peter thus obtained retirement and privacy—while, as he still retained his Jewish peculiarity, the open roof would afford him an opportunity of praying towards Jerusalem. See Da. 6.10.—¹³
¹⁴ Mid-day, Mat. 20.517. Ps. 55.17.
¹⁵ Nu. 24.1. Re. 1.10. 2 Co. 12.1.2.4.
¹⁶ ch. 7.56. Ec. 1.1. Re. 4.2.3. &c. 19.11. Mat. 3.16.
¹⁷ Mat. 8.13. Is. 43.6; 49.12.42.21.1.6-55.1.7. hv. ix. Ro. 15.8-19. 1 Co. 9.11. Mat. 13.47. Re. 22.17. Jn. 6.37. Ro. 1.16.23.29.32.
¹⁸ Ro. 10.2, with Le. 11.2.4.31; 20.25. De. xiv. Ezr. 4.14.44.31.
¹⁹ Common. Rather, 'defiled' (see Mar. 7.21, by which Peter seems to mean things naturally clean, but rendered legally impure; while by 'unclean' he represents things absolutely forbidden, and pronounced unclean by the Mosaic law.—²⁰
²¹ Mat. 15.11. ver. 28. 34. ch. 11.9; 15.9. Ro. 14.17.20. 1 Ti. 4.4. Tit. 1.15. 1 Co. 10.25. Lu. 11.42.
²² What God hath cleansed—by emblematically taking it up from the earth, and sending it down from heaven.—²³
²⁴ Jn. 13.38.21.17.
²⁵ Mat. 8.13. Ep. 3.6. 8.2.4.22. Re. 5.9.7.9.
²⁶ ver. 9-16; ch. 9.43.
²⁷ ver. 10-16.
²⁸ ch. 11.12; 16.6.7.12.1.
²⁹ Jn. 10.13.
³⁰ ch. 15.7. Mar. 16.15. Mat. 18.19. Ep. 3.8.
³¹ ver. 1-5.
³² Cornelius—a just man. A man that acknowledged and worshipped the true God, the God of the Jews—that trusted in his promises, which all terminated upon Messiah, the Saviour—and was, therefore, 'just' as 'being justified by faith.' Ro.

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whose house is by the sea-side: he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

8 And when he had declared all ^hthese things unto them, ⁱhe sent them to Joppa.

9 ¶ On the morrow, as they went on their journey,⁷ and drew nigh unto the city, ^jPeter went up upon the house-top⁸ to pray, about the sixth hour.⁹

10 And he became very hungry, and would have eaten: but while they made ready, he fell into ^ka trance,

11 And saw ^lheaven opened, and a certain vessel descending unto him, as it had been ^ma great sheet, knit at the four corners, and let down to the earth;

12 Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; kill, and eat.

14 But Peter said, ⁿNot so, Lord; for I have never eaten any thing that is common¹ or unclean.

15 And the voice ^ospake unto him again the second time, ^pWhat God hath cleansed,² that call not thou common.

16 This was done ^qthrice: ^rand the vessel was received up again into heaven.

17 ¶ Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men ^swhich were sent from Cornelius had made inquiry for Simon's house, and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 While Peter thought on ^tthe vision, ^uthe Spirit said unto him, Behold, three men seek thee.

20 Arise^v therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius, and said, Behold, I am he whom ye seek: what ^wis the cause wherefore ye are come?

22 And they said, ^xCornelius the centurion, a just man,³ and one that feareth God, and of



HOUSE OF ST. PETER, JAFFA—WHERE PETER PRAYED, FELL INTO A TRANCE AND SAW HEAVEN OPEN. [ACTS, x:32.]—This is called the house of St. Peter here, but it is really the house of Simon, the tanner. "Send therefore to Joppa and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon, a tanner, by the seaside; who when he cometh shall speak unto thee."—Acts, x:32. This

house of Simon, the tanner, is still pointed out. This, with the house of Tabitha, make up the two most interesting objects of historic interest in Joppa. Here it was that Peter learned the great lesson that God was no respecter of persons, but thought as much of a Gentile as of a Jew. He here learned that in every nation he that feareth God and worketh righteousness is accepted with him.

was warned from God by an holy angel, to send for thee into his house, and to hear words of thee.

23 Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

25 ¶ And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.⁴

26 But Peter took him up, saying, Stand up; I myself also am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean.

29 Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

30 And Cornelius said, Four days ago I was fasting until this hour: and at the ninth hour I prayed in my house; and, behold, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.⁵

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter: he is lodged in the house of one Simon a tanner, by the seaside; who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee: and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 ¶ Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

36 The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

37 That word, I say, ye know, which was

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2 ver 45; ch 9.4, 11.
12. 1 Jn. 4.2, 9. 10s. 24
15 Mat. 9. 1. Mar 5
19. 1
4 Re. 13. 12. 2. 8.
4 Cornelius had been educated a heathen. He had been accustomed from boyhood to see divine honours rendered to heroes. The coming of Peter had been announced to him by an angel; it was, not strange, therefore, that notwithstanding his deep piety, and partial enlightenment, he attempted to worship Peter.—P.
6 ch. 14. 11, 15. Re. 10. 22. 9. Mat. 4. 10. ch. 14. 13-15.
6 ver. 24.
6 ch. 11. 3. Ga. 2. 12, 15.
Jn. 4. 25. 25. 28.
6 ver. 15; ch. 11. 9; 15. 8. 9. Ep. 3. 6.
6 Ps. 117. 90. Ga. 1. 10.
Ec. 9. 10.
6 Ezr. 9. 4, 5. Da. 9. 20.
ver. 38. 3. 1.
6 Mat. 8. 3. Mar. 10. 5. Lu. 24. 4. ch. 1. 10. ver. 3.
6 ver. 4-6. Da. 10. 12. He. 6. 10.
6 The difference between the words attributed to the angel in ver. 4 and 31 may easily be accounted for in perfect consistency with the divine and full inspiration of both passages upon the natural principle that he had used both forms of expression to render his meaning and purpose more intelligible and impressive.—C.
6 ch. 22. De. 5. 27. Is. 42. 23. 49. 1. 55. 3. Ro. 10. 14-17. Re. 2. 7, 11. Ps. 85. 8. He. 3. 7, 8.
6 Mat. 5. 2. Ep. 6. 19. 20. Job. 3. 1. 2.
6 De. 10. 17. Job. 34. 10.
Ga. 2. 6. Ep. 9. 9. Ro. 3. 11. Col. 3. 25. 1. Pe. 1. 17. 2. Ch. 19. 7. Col. 3. 11.
6 ch. 15. 8. Ro. 2. 13. 25. 27. 28. 22. 23. 29. 10.
12. 1. 1. Co. 12. 13. Ga. 3. 28. Ep. 1. 10. 2. 13. 18. 3. 5. 6. Phi. 3. 3. Col. 3. 8. 27. 3. 11. Ge. 4. 7. 1. Jn. 2. 29.
6 Mat. 10. 6. 28. 19. ch. 11. 19. 13. 46. 47. Ep. 1. 10. 2. 14. 17. 15. 57. 19. Lu. 2. 14. 10. 11. Col. 1. 20. 28. 29.
6 Ps. 45. 11. 22. 27. 30. 47. 5. 6. 24. 7. 10. [xxv. 1. 89. 19-20. xc. 1. 5. 9. 6. 7. 52. 13. 53. 12. Da. 7. 13. 14. Ho. 1. 7. 10. Mat. 28. 18. Ro. 10. 12. 14. 9. 1. Co. 15. 27. Phi. 2. 9. 11. Ep. 1. 20. 23. Col. 1. 15. 18. 1. Pe. 3. 22. Re. 17. 14. 19. 16.
6 Lu. 1. 4. ch. 1. 22. 11. 11. 2. 4. 12. 16. 1. 3. Mat. 3. 16. 17. Lu. 4. 18. Jn. 2. 24. 11. 4. 1. 30. 38. He. 1. 19. Col. 1. 19. 2. 2. ch. 2. 22. 27.
6 Mat. 12. 15. 18. 11. 20. 28. iv. xxv. Mar. 1. xiii. 1. Jn. 3. 8. Is. 49. 24. 26. 61. 1.
6 He that feareth him (God) is he that begins with "wisdom" (Ps. 111. 10)—that is, who begins with taking Jesus Christ as his "wisdom" (1 Co. 1. 24) as his only and all-sufficient guide to salvation; and he "that worketh righteousness" is he who, having heard the law, pronounces himself and all men "guilty before God" (Ro. 3. 19), and thereby discovered "that there is none righteous, no not one" (Ro. 3. 10), in whom God, by his Spirit, "worketh both to will and to do of his good pleasure" (Phi. 2. 13).

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righteousness of God in faith of Jesus Christ, done by seizing upon an imputed righteousness, and neglecting the "wisdom" which is the most essential canon of all scriptural interpretation.—C.
6 Jn. 3. 2. 10. 38. 8. 20. 19. 32. Col. 2. 9. Mat. 3. 17.
6 ch. 1. 8. 22. 2. 23. 32. 3. 15. 30. 3. 5. 11. 31. ver. 41. 1. 24. 45.
6 Mat. 1. 23. xxviii. 1. Lu. 2. 25. xxv. 1. xviii. 1. xx. 1. 2. 9. 1. Co. 15. 2. 8. Ro. 2. 24. 25. 6. 1. 2. 14. 1. Co. 6. 14. 2. Co. 4. 11. 14. Col. 1. 12. Ep. 1. 20. Col. 2. 12. 1. 11. 1. 10. He. 13. 20.
6 Lu. 24. 39. 41. 48. Jn. 14. 17. 2. 15. 10. 23. 31. ch. 1. 2. 9. 1. 2. 13. 31.
6 Mat. 18. 10. 6. Mar. 15. 1. Lu. 24. 47. ch. 1. 8. Jn. 20. 1. 27.
6 ch. 17. 31. Jn. 5. 22. 29. Ro. 14. 10. 1. Co. 5. 10. 2. 11. 4. 18. 1. Pe. 4. 5. Mat. 23. 31. 46. Re. 1. 7. 20. 11. 15. 2. 1. 3.
6 See Jn. 1. 45. 3. 14. 17. 15. 3. Lu. 24. 27. 44. 47. ch. 4. 12. 13. 28. 29. 20. 25. 15. 9. Is. 53. 4. 5. 11. 1. 31. 33. 34. Da. 9. 24. Mi. 7. 18. 20. 26. 13. 1. Ro. 16. 11. Mat. 4. 2. Mat. 20. 28.
6 Here it will be seen that Peter, instead of resting acceptance with God upon a sinner's working of righteousness—a contradiction in terms, a thing utterly impossible—rests acceptance with God entirely upon faith in the name of Jesus—that is, upon Jesus himself—through whose atoning blood the sinner receives the "remission of sins."—C.
6 ch. 2. 2. 4. 37. 4. 31. 8. 15. 16. ver. 45. 46.
6 ver. 32. ch. 9. 42. 11. 3. 18.
6 ch. 8. 17. 19. 6. 2. 4. Ps. 100. 1.
6 ch. 8. 12. 36. with 2. 41. 5. 8.
6 ch. 2. 38. 11. 16. 17. 8. 10. 1. Co. 1. 10. 17. Ro. 6. 3. 6. Ga. 3. 27. Mat. 28. 19.
6 ch. 16. 15. Jn. 4. 40.

CHAP. XI.

1 Jewish Christians.
a ch. 10. 34-48. Ge. 49. 10. Ps. 22. 27. 15. 42. 11. 61. 10.

2 These were those Jewish converts to Christianity who, like Peter before his vision (ch. 10. 11, 34), and like his companions before the Holy Ghost was sent out upon the Gentiles (ch. 10. 45), still adhered to the law of Moses.—Note. This unwillingness to receive the Gentiles into the church of Christ furnishes a very striking argument for the divine origin of Christianity, so far as it testifies to the disinterested sincerity of its propagators. For had it been a false religion, a cunningly devised fable, its first propagators would have compassed sea and land to make a proselyte; and like the missionaries of Rome, in Paraguay and China, would have yielded every accommodation to the opinions, prejudices, and practices of their pupils, instead of which we find them not only

were oppressed of the devil: for God was with him.

39 And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

40 Him God raised up the third day, and showed him openly;

41 Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.

42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead.

43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.⁷

44 ¶ While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost:

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

CHAPTER XI.

1 Peter, being accused for going in to the Gentiles, 5 maketh his defence, 18 which is accepted. 19 The gospel being spread into Phenice, and Cyprus, and Antioch, Barnabas is sent to confirm them. 26 The disciples there are first called Christians. 27 They send relief to the brethren in Judea in time of famine.

AND the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

4 But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying,

5 I was in the city of Joppa, praying: and

20 And some of them were men of Cyprus
and Cyrene, which, when they were come to

the glorious army
martyrs. See Mat.
—C.
h.24.27. Jn.12.43.
.10.

30 Which also they did, and sent it to the
elders by the hands of Barnabas and Saul.

CHAP. XII.

NOW about that time, Herod¹ the king stretched forth *his* hands² to vex certain of the church.³

2 And he ^bkilled James⁴ the brother of John
with the sword.

3 And ^cbecause he saw it pleased the Jews,

CHAPTER XI. Ver. 26. *The disciples were called Chris-*
tians, &c. Hitherto, by the Gentiles, they had been called
"Jews," as by the Jews, "Nazarenes," Galileans, &c. Whether
the name was used by the disciples themselves, or given by
others, does not appear. That it was not given in derision seems
probable from the use of it by King Agrippa, Ac. 26. 28; and that
the disciples were not ashamed of it is evident from its use by
Peter, 1 Pe. 4. 16. C.

glory of God are hereby highly promoted. And it is strange that even saints should be sometimes prejudiced, when their enemies, or persons of detested characters, are made partakers of the same spiritual blessings as themselves—that rash censure should so often drop from gracious lips, and godlike charity should be reproached as looseness in religion! But

gospel, multitudes believe and are turned to the Lord, and cleave to him with fixed purpose of heart. And with alacrity and diligence do ministers then attend their increasing work. Delightful is the name, and great the honour, to possess the privileges and tempers of CHRISTIANS; and especially to act up to the pro-

he proceeded further to take ^aPeter also. (^eThen were the days of unleavened bread.)

4 And ⁹when he had apprehended him, he put ^{him} in prison, and delivered ^{him} to four quaternions⁵ of soldiers, to keep him; intending after Easter⁶ to bring him forth to the people.

5 Peter therefore was kept in prison: but prayer⁷ was made ^hwithout ceasing⁸ of the church unto God for him.

6 And when Herod would have ⁱbrought him forth, the ^{same} night Peter was sleeping between two soldiers, bound with two chains;⁹ and the keepers before the door kept the prison.

7 And, behold, ^kthe angel of the Lord¹ came upon ^{him}, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And^l his chains fell off from ^{his} hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him; ^{and} wist not that it was true which was done by the angel; but ^{he}thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, ^{which} opened to them of his own accord; and they went out, and passed on through one street; and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, ^{that} the Lord hath sent his angel, and hath ^{delivered} me out of the hand of Herod, and ^{from} all the expectation of the people of the Jews.

12 And when he had considered ^{the thing}, he came to the house of Mary the mother of John,⁴ whose surname was Mark; where ^{many} were gathered together praying.

13 And as Peter knocked at the door of the gate, a damsel came to hearken,² named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, ^{Thou} art mad. But she constantly affirmed that it was even so. Then said they, It is ^{his} angel.³

16 But Peter continued knocking: ^{and} when

A.M. cir. 4048.
A.D. cir. 44.

A.M. cir. 4048.
A.D. cir. 44.

^a Mat. 4.18; 20.75; Jn. 21.18.
^e Ex. 12.14-20; 13.7.
Le 2.16-14.
⁵ Jn. 1.18. Mat. 24.9. 1.12.12.

⁶ *Quaternions* was a band of four soldiers—two for the prison-door, and two for the inside (ver. 20)—the whole guard consisting of sixteen.

⁷ *Easter*—the pass-over, including the days of unleavened bread, Jn. 18.28.—C.

⁸ *Or, instant and earnest prayer was made.*

⁹ *A. Lu. 1.2 Co. 1.11. 1 Th. 5.17. Ep. 6.18-20. 2 Th. 3.2. Ja. 5.10 He 13.3.18.*

¹ *Without ceasing* that is, with faith, fervour, and perseverance.—C.

² *ver. 20. 7. 54. 57. 7 Ge. 22.14. De 12.30. 1 Sa. 23.20. Ro. 5.1. Ps. 35.6.*

³ *A Roman prisoner* was, ordinarily, bound to a soldier with one chain; for greater security, Peter, as a remarkable prisoner, is bound with two. But this anxiety and malice of the tyrant but serves to render the power of God more conspicuous. C.

⁴ *Ch. 5.19. 1 Ki. 19.5. 7 He. 1.14. Ps. 91.11, 12; 147.37. 32.33.*

⁵ *The angel.* Rather, 'an angel'; one of those 'ministering spirits sent forth to minister to the heirs of salvation'—C.

⁶ *Ch. 16.26. 4 Ps. 120.1 Ge. 45.26. Lu. 24.11.*

⁷ *Ch. 10.3. 17. 9 Ch. 10.26. Ps. 146.7. 2 Ch. 10.9. Da. 3.28; 6.22. 2 Ti. 4.17. Ps. 147.40. 1 He. 1.14.*

⁸ *Ps. 33.18; 107.10. 2 Co. 1.10. 2 Pe. 2.9. 5 Ch. 4.2. 13.37.*

⁹ *Ver. 25. Ch. 11.5. 13.15. Col. 4.10. 2 Ti. 4.11. Phil. 2.4.*

¹⁰ *Ver. 5.18. 24.58. 9. Da. 9.20. 21. Ja. 5.10. Mat. 18.19.*

¹¹ *Or, to ask who was there.*

¹² *Lu. 24.11. Ge. 19.14. Mat. 18.10. Ps. 34.7. 10.11. 12.*

¹³ *From this it appears that the Jews and primitive Christians believed that a guardian angel might assume the voice and appearance of the object of his care, even during his life, for there is no intimation that they believed Peter to be dead.—C.*

¹⁴ *This is characteristic of eastern customs. When one knocks at a door in town or village, it is not at once opened. Some of those within ask, 'Who?' If the reply be satisfactory, or if the voice of the person knocking be known, the door is opened; but if not, the question is repeated until a satisfactory answer is obtained. During the dialogue the person without continues to knock at short intervals, saying, 'It is I'—open. Not unfrequently when a special friend thus knocks, whose voice is known, and his visit well-*

come, the glad news is conveyed to the master or mistress, ere the door is opened.—C.

¹⁵ *Ch. 13.16; 19.33; 21.40.*

¹⁶ *2 ver. 11. Ps. 66.16; 102.21; 140.7.*

¹⁷ *7 Anna, the brother of Alpheus, for James the son of Zebedee had been killed, ver. 2.—C.*

¹⁸ *a Mat. 10.17, 23. Jn. 7.18. 59.70. 40.11. 54.*

¹⁹ *He departed to some other jurisdiction, to avoid the tyranny of Herod.—C.*

²⁰ *2 Ti. 1.16. 12.10. Ps. 20.9. 107.10.*

²¹ *Ch. 21.8; 23.25. 24. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

²² *Or, have an hostile mind, intending war.*

²³ *Or, that was over the king's bed chamber.*

²⁴ *2 Ki. 5.9, 11. Ere. 27.*

²⁵ *The differences of climate, soil, productions, tastes, and habits, are wonderfully employed by a merciful God to overrule the natural propensities of men, for or against the promotion of domestic industry and foreign intercourse, and preserve the peace of nations; and still farther are they biast as the secondary means whereby the misery of the heathen is brought before the eyes and sympathies of Christians, and the unsearchable riches of Christ freely sent forth for their relief.—C.*

²⁶ *Ps. 120. Jude 16. 8 Da. 4.31, 37. Job 40.2. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

²⁷ *Ch. 12.1. Jude 16. 8 Da. 4.31, 37. Job 40.2. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

²⁸ *Ch. 12.1. Jude 16. 8 Da. 4.31, 37. Job 40.2. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

²⁹ *Ch. 12.1. Jude 16. 8 Da. 4.31, 37. Job 40.2. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

³⁰ *Ch. 12.1. Jude 16. 8 Da. 4.31, 37. Job 40.2. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

³¹ *Ch. 12.1. Jude 16. 8 Da. 4.31, 37. Job 40.2. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

³² *Ch. 12.1. Jude 16. 8 Da. 4.31, 37. Job 40.2. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

³³ *Ch. 12.1. Jude 16. 8 Da. 4.31, 37. Job 40.2. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

³⁴ *Ch. 12.1. Jude 16. 8 Da. 4.31, 37. Job 40.2. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

³⁵ *Ch. 12.1. Jude 16. 8 Da. 4.31, 37. Job 40.2. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

³⁶ *Ch. 12.1. Jude 16. 8 Da. 4.31, 37. Job 40.2. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

they had opened ^{the door}, and saw him, they were astonished.

17 But he, ^{beckoning} unto them with the hand to hold their peace, declared unto them ^{how} the Lord had brought him out of the prison. And he said, Go, show these things unto James,⁵ and to the brethren. And ^{he} departed,⁶ and went into another place.

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and ^{commanded} that ^{they} should be put to death. And he went down from Judea to ^{Cesarea},⁷ and ^{there} abode.

20 ¶ And Herod was highly displeased⁸ with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain⁹ their friend, desired peace; because their country was ^{nourished} by the king's ^{country}.¹

21 And upon a set day, Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave a shout, ^{saying}, ^{It is} the voice of a god, and not of a man.

23 And ^{immediately} the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

24 ¶ But^a the word of God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled ^{their ministry},² and took with them ^{John}, whose surname was Mark.

CHAPTER XIII.

1 Paul and Barnabas are chosen to go to the Gentiles. 7 Of Sergius Paulus, and Elymas the sorcerer. 14 Paul preacheth at Antioch, that Jesus is Christ. 42 The Gentiles believe: 45 but the Jews gain-say and blaspheme: 46 whereupon they turn to the Gentiles. 48 As many as were ordained to life believe.

NOW there^a were in the church that was at Antioch, certain ^{prophets} and teachers; as ^{Barnabas}, and Simeon that was called ^{Niger}, and Lucius of Cyrene, and Manaen,² which had been brought up with ^{Herod}³ the tetrarch, and Saul.

2 As they ^{ministered} to the Lord, and fasted, the Holy Ghost said,⁴ Separate⁵ me Barnabas

we here most admire the wickedness of men in promoting, or the wisdom of God in overruling, the perse-

miracles for them. Nay, even by ordinary means, he can hide them from the

Roman name; which, from this time onwards, the evangelist

and Saul for the work whereunto I have called them.

3 And ^awhen they had fasted and prayed, and laid *their* hands on them, they sent *them* away.⁵

4 So they, ^bbeing sent forth by the Holy Ghost, departed unto Seleucia;⁶ and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God ^cin the synagogues of the Jews: and they had also ^dJohn⁷ to *their* minister.

6 ¶ And when they had gone through the isle unto Paphos,⁸ they found a certain ^esorcerer, a false prophet, a Jew, whose name *was* Barjesus:

7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer (for so is his name by interpretation) ^fwithstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also *is* called Paul,⁹) filled with the Holy Ghost, set his eyes on him,

10 And said, ^gO full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness,¹ wilt thou not cease ^hto pervert the right ways of the Lord?

11 And now, behold, ⁱthe hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy,² when³ he saw what was done, believed, being astonished at the doctrine of the Lord.

A.M. cir. 4130
A.D. cir. 41.A.M. cir. 4990
A.D. cir. 40.A.M. cir. 4130
A.D. cir. 41.A.M. cir. 4990
A.D. cir. 40.A.M. cir. 4130
A.D. cir. 41.A.M. cir. 4990
A.D. cir. 40.A.M. cir. 4130
A.D. cir. 41.A.M. cir. 4990
A.D. cir. 40.A.M. cir. 4130
A.D. cir. 41.A.M. cir. 4990
A.D. cir. 40.A.M. cir. 4130
A.D. cir. 41.A.M. cir. 4990
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A.D. cir. 41.A.M. cir. 4990
A.D. cir. 40.A.M. cir. 4130
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A.D. cir. 41.A.M. cir. 4990
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A.D. cir. 41.A.M. cir. 4990
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A.D. cir. 41.A.M. cir. 4990
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A.D. cir. 41.A.M. cir. 4990
A.D. cir. 40.A.M. cir. 4130
A.D. cir. 41.A.M. cir. 4990
A.D. cir. 40.A.M. cir. 4130
A.D. cir. 41.A.M. cir. 4990
A.D. cir. 40.A.M. cir. 4130
A.D. cir. 41.A.M. cir. 4990
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A.D. cir. 40.A.M. cir. 4130
A.D. cir. 41.A.M. cir. 4990
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A.D. cir. 41.A.M. cir. 4990
A.D. cir. 40.A.M. cir. 4130
A.D. cir. 41.A.M. cir. 4990
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A.D. cir. 41.A.M. cir. 4130
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A.D. cir. 40.A.M. cir. 4130
A.D. cir. 41.A.M. cir. 4990
A.D. cir. 40.A.M. cir. 4130
A.D. cir. 41.A.M. cir. 4990
A.D. cir. 40.A.M. cir. 4130
A.D. cir. 41.A.M. cir. 4990
A.D. cir. 40.A.M. cir. 4130
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13 ¶ Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia;³ and John departing from them returned to Jerusalem.

14 But when they departed from Perga, they came to Antioch⁴ in Pisidia,⁵ and went into the synagogue on the sabbath-day, and sat down.

15 And after ^athe reading of the law and the prophets, the ^brulers of the synagogue sent unto them, saying, ^cYe men *and* brethren, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and ^dbeckoning with *his* hand, said, ^eMen of Israel, and ye that fear God, give audience.

17 The^f God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, ^gand with an high arm brought he them out of it.

18 And^h about the time of forty yearsⁱ suffered^j he their manners in the wilderness.

19 And ^kwhen he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.

20 And after that, ^lhe gave *unto them* judges, about the space of four hundred and fifty^m years, until Samuel the prophet.

21 Andⁿ afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.^o

22 And^p when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David, the *son* of Jesse, a man after mine own heart, which shall fulfil all my will.^q

23 Of^r this man's seed hath God, according to *his* promise, raised unto Israel a Saviour, Jesus:

Jews, Mat. 3:17; 16:16; Jn. 10:36. Besides which, the eternity of the Father implies the eternity of the Son, he being described as 'that eternal Life that was with the Father,' 1 Jn. 1:2, and to whom (as Son) the Father saith, 'Thy throne, O God, is for ever and ever,' Ps. 45:6, 7, and, 'Thou, Lord (Jehovah), in the beginning hast laid the foundation of the earth, and the heavens are the work of thy hands,' Ps. 102:12, 25; He. 1:8, 10. C.

Ver. 35. Of 'the Holy One of God' (Jesus Christ) it is expressly declared that he 'should not see corruption.' Wherefore, it is impossible the doctrine of transubstantiation can be true: for while that doctrine asserts that a piece of bread becomes, by what is called 'consecration,' the very body, and blood, and soul, and divinity of Christ, it admits that that same transubstantiated bread (body, &c.) may, and often does, see corruption. Wherefore, because it sees corruption, it cannot be the body of Christ. See ver. 37. C.

Ver. 39. Justification by the law of Moses is simply this: 'He that doeth these things shall live by them,' Ro. 10:5. By that law, therefore, no sinner could ever be justified; that is, pardoned, and accepted as righteous before God. But 'being justified by faith in Jesus Christ,' we have peace with God, 'having redemption through his blood, even the forgiveness of our sins,' being made, through grace, 'accepted in the Beloved,' Ro. 5:1; Ep. 1:6, 7. C.

Ver. 42. The word translated 'ordained,' or its immediate cognates, occurs also, Mat. 23:34; 26:29; 27:45; 28:19; 29:18; 31:1; 32:1; 33:1; 34:1; 35:1; 36:1; 37:1; 38:1; 39:1; 40:1; 41:1; 42:1; 43:1; 44:1; 45:1; 46:1; 47:1; 48:1; 49:1; 50:1; 51:1; 52:1; 53:1; 54:1; 55:1; 56:1; 57:1; 58:1; 59:1; 60:1; 61:1; 62:1; 63:1; 64:1; 65:1; 66:1; 67:1; 68:1; 69:1; 70:1; 71:1; 72:1; 73:1; 74:1; 75:1; 76:1; 77:1; 78:1; 79:1; 80:1; 81:1; 82:1; 83:1; 84:1; 85:1; 86:1; 87:1; 88:1; 89:1; 90:1; 91:1; 92:1; 93:1; 94:1; 95:1; 96:1; 97:1; 98:1; 99:1; 100:1; 101:1; 102:1; 103:1; 104:1; 105:1; 106:1; 107:1; 108:1; 109:1; 110:1; 111:1; 112:1; 113:1; 114:1; 115:1; 116:1; 117:1; 118:1; 119:1; 120:1; 121:1; 122:1; 123:1; 124:1; 125:1; 126:1; 127:1; 128:1; 129:1; 130:1; 131:1; 132:1; 133:1; 134:1; 135:1; 136:1; 137:1; 138:1; 139:1; 140:1; 141:1; 142:1; 143:1; 144:1; 145:1; 146:1; 147:1; 148:1; 149:1; 150:1; 151:1; 152:1; 153:1; 154:1; 155:1; 156:1; 157:1; 158:1; 159:1; 160:1; 161:1; 162:1; 163:1; 164:1; 165:1; 166:1; 167:1; 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740:1; 741:1; 742:1; 743:1; 744:1; 745:1; 746:1; 747:1; 748:1; 749:1

24 When* John had first preached, before his coming, the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course, he said, Whom* think ye that I am? I am not *he*. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.

26 Men* and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him.

28 And* though they found no cause of death in him, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

30 But* God raised him from the dead:

31 And* he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies² of David.³

35 Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption.

36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

37 But he, whom God raised again, saw no corruption.

38 Be* it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:

39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

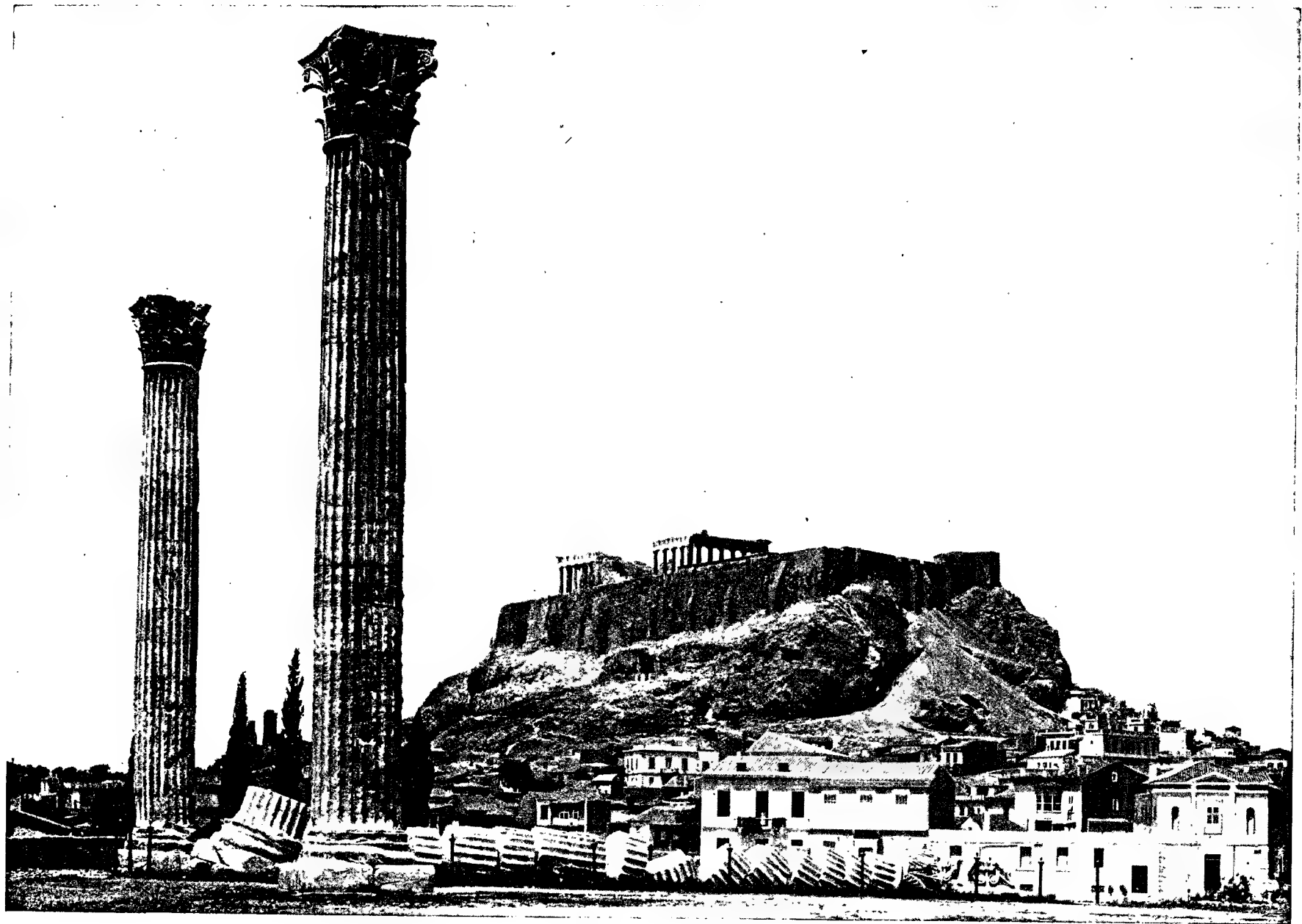
40 Beware, therefore, lest that come upon

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A.D. cir. 40.

24 Mar. 1. 1. 2. 3. 4. 5. 6. Mat. 3. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

25 Mar. 1. 1. 2. 3. 4. 5. 6. Mat. 3. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

26 Mar. 1. 1. 2. 3. 4. 5. 6. Mat. 3. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 24



THE TEMPLE OF JUPITER OLYMPUS, ATHENS. [Acts, xiv:12.]—It is almost impossible for us to understand in our time what great obstacles the early disciples had to overcome in preaching the gospel. We can get some idea of the tremendous hold the heathen gods had upon the popular imagination of the time, by considering the magnitude and splendor of the temples erected in their honor

and for their worship. We have in the above picture three columns, one fallen and two standing, which formed a part of the temple of Jupiter Olympus. There were more than a hundred of these splendid Corinthian columns in the original temple. The preaching of St. Paul and of others, however, displaced the heathen gods, and now their temples everywhere are in ruins, while Christianity is taking the world.

Gentiles,³ and made their minds evil-affected against the brethren.

3 Long time therefore abode they speaking boldly in the Lord,⁴ which gave testimony unto the word of his grace,⁵ and granted signs and wonders to be done by their hands.

4 But⁶ the multitude of the city was divided: and part held with the Jews, and part with the apostles.

5 And⁷ when there was an assault made, both of the Gentiles and also of the Jews, with their rulers, to use *them* despitefully, and to stone them,

6 They⁸ were ware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:⁴

7 And⁹ there they preached the gospel.

8 ¶ And there sat a certain man at Lystra, impotent in his feet, ¹⁰being a cripple from his mother's womb, who never had walked:

9 The same heard Paul speak: who steadfastly beholding him, and perceiving that he had ¹¹faith⁵ to be healed,

10 Said with a loud voice, ¹²Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, ¹³The gods are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city,⁶ brought oxen and garlands⁷ unto the gates, and ¹⁴would have done sacrifice with the people.

14 Which when the apostles, Barnabas and Paul, heard of, they ¹⁵rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, ¹⁶why do ye these things? We also are men ¹⁷of like passions⁸ with you, and preach unto you, that ye should turn from these ¹⁸vanities unto the ¹⁹living God, which made heaven and earth, and the sea, and all things that are therein:

16 Who⁹ in times past suffered all nations⁹ to walk in their own ways.

17 Nevertheless,¹⁰ he left not himself without witness, in that he did good, and gave us rain

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3 *Gentiles.* Heathens of all the surrounding nations.—C.

4 *ch. 20.24; 2.22; 19.11; Mar. 10.20; He. 2.4. Jn. 14.12*

5 *ch. 20.32; Ro. 1.16; 15.19*

6 *Lv. 2.34; Jn. 7.43; ch. 28.24*

7 *Ps. 2.12; 5. Jn. 7.48; 2 Ti. 3.11; Mat. 5.11, 10.18, 22*

8 *Mat. 10.17, 23; ch. 8.1*

9 *Lystra lay about 20 miles south, and Derbe about 50 east of Iconium. The intervening country is an upland plain or steppe, encompassed by dark mountain groups and ranges. The plain is in general bare and dry. Lystra and Derbe were small and unimportant towns, and their inhabitants consisted mainly of rude and ignorant idolaters.—P*

10 *ch. 8.4; 11.10; Gal. 6.9; Ep. 3.8; 2 Ti. 4.2*

11 *ch. 3.2; Jn. 5.3; Lu. 13.17*

12 *Mat. 9.22, 28, 20; Mar. 9.23, 24*

13 *Without referring to the marvellous gift of discerning spirits, the apostle might read in the countenance of the impotent man that he believed the testimony concerning Jesus, and consequently that, if healed, he would continue to adorn the gospel of God his Saviour.—S*

14 *ch. 1.12; 2.14; 3.1; 13.17*

15 *ch. 1.12; 2.14; 3.1; 13.17*

16 *ch. 1.12; 2.14; 3.1; 13.17*

17 *ch. 1.12; 2.14; 3.1; 13.17*

18 *ch. 1.12; 2.14; 3.1; 13.17*

19 *ch. 1.12; 2.14; 3.1; 13.17*

20 *ch. 1.12; 2.14; 3.1; 13.17*

21 *ch. 1.12; 2.14; 3.1; 13.17*

22 *ch. 1.12; 2.14; 3.1; 13.17*

23 *ch. 1.12; 2.14; 3.1; 13.17*

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10 *ch. 1.12; 2.14; 3.1; 13.17*

11 *ch. 1.12; 2.14; 3.1; 13.17*

12 *ch. 1.12; 2.14; 3.1; 13.17*

13 *ch. 1.12; 2.14; 3.1; 13.17*

14 *ch. 1.12; 2.14; 3.1; 13.17*

15 *ch. 1.12; 2.14; 3.1; 13.17*

16 *ch. 1.12; 2.14; 3.1; 13.17*

17 *ch. 1.12; 2.14; 3.1; 13.17*

18 *ch. 1.12; 2.14; 3.1; 13.17*

19 *ch. 1.12; 2.14; 3.1; 13.17*

20 *ch. 1.12; 2.14; 3.1; 13.17*

21 *ch. 1.12; 2.14; 3.1; 13.17*

22 *ch. 1.12; 2.14; 3.1; 13.17*

23 *ch. 1.12; 2.14; 3.1; 13.17*

24 *ch. 1.12; 2.14; 3.1; 13.17*

25 *ch. 1.12; 2.14; 3.1; 13.17*

26 *ch. 1.12; 2.14; 3.1; 13.17*

27 *ch. 1.12; 2.14; 3.1; 13.17*

28 *ch. 1.12; 2.14; 3.1; 13.17*

29 *ch. 1.12; 2.14; 3.1; 13.17*

30 *ch. 1.12; 2.14; 3.1; 13.17*

from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings ¹⁹scarce restrained they the people, that they had not done sacrifice unto them.

19 ¶ And there came thither *certain Jews* from Antioch and Iconium, who persuaded the people,¹ and, ²having stoned Paul, drew *him* out of the city, supposing ³he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 ¶ And^b when they had preached the gospel to that city, and had taught many,² they returned again to ⁴Lystra, and ⁵to Iconium, and ⁶Antioch.³

22 Confirming^d the souls of the disciples, and exhorting them ⁷to continue in the faith, and that we must ⁸through much tribulation enter into the kingdom of God.

23 And when they⁴ had ordained⁵ them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

24 And after they had passed throughout ⁹Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia:⁶

26 And thence sailed to Antioch,⁷ from whence they had been ¹⁰recommended to the grace of God for the work which they ¹¹fulfilled.

27 And when they were come, and had gathered the church together, they ¹²rehearsed all that God had done with them, and how he had ¹³opened the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

CHAPTER XV.

1 *Great dissension ariseth touching circumcision. 6 The apostles consult about it, 22 and send their determination by letters to the churches. 36 Paul and Barnabas, thinking to visit the brethren together, fall at strife, and depart asunder.*

AND certain^a men which came down from Judea taught the ¹brethren, and said, ²Except ye be circumcised after the manner of Moses, ye cannot be saved.

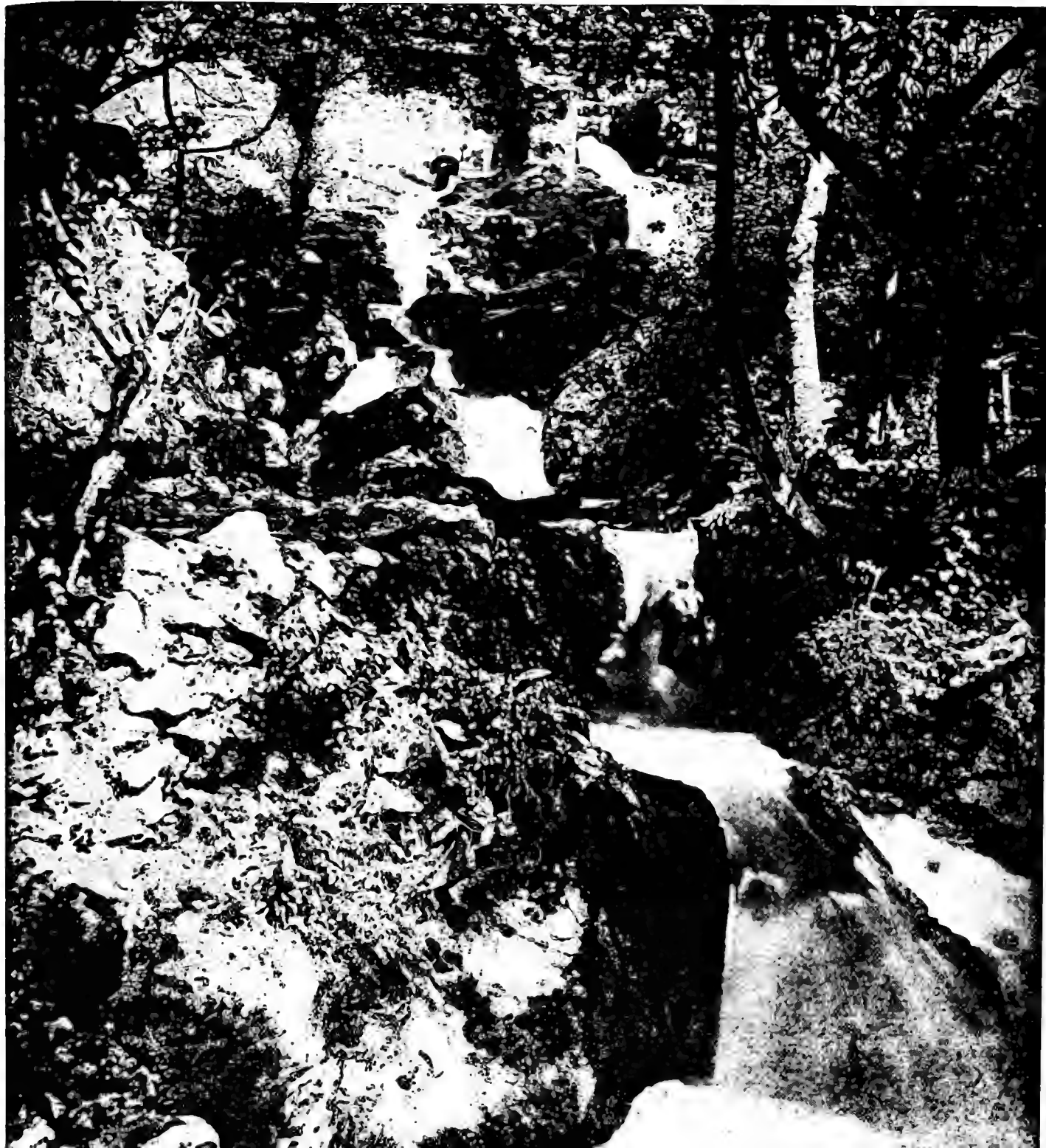
2 When^d therefore Paul and Barnabas had no small dissension and disputation with them, they¹ determined that Paul and Barnabas, and

far as can be done without sin, yet none must ever deter them from the faithful execution of their office. Till their testimony be borne.

and charity to the prejudices and consciences of weaker brethren, Ro. 14. 15-21. In the midst of this division of opinion—a division

—When attempts are made, especially under pretence of apostolic authority.





36 ¶ And some days after, Paul said unto Barnabas, ¹Let us go again and visit our brethren in every city where we have preached the word of the Lord, *and see* how they do.

37 And Barnabas determined to take with them ²John, whose surname was Mark.

38 But Paul thought not good to take him with them, ³who departed² from them from Pamphylia, and went not with them to the work.

39 And ⁴the contention was so sharp³ between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto ⁵Cyprus:

40 And Paul chose Silas, and departed, being⁴ recommended by the brethren unto the grace of God.⁴

41 And he went ⁶through Syria and Cilicia, confirming the churches.

CHAPTER XVI.

¹ Paul having circumcised Timothy, ⁷and being called by the Spirit from one country to another, ¹⁴converteth Lydia, ¹⁶casteth out a spirit of divination. ¹⁹For which cause he and Silas are whipped and imprisoned. ²⁶The prison-doors are opened. ³¹The jailer is converted, ³⁷and they are delivered.

THEN came he to ¹Derbe and Lystra: and behold, a certain disciple was there, ²named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek.¹

2 Which was ³well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him; and took and circumcised² him, because of the Jews which were in those quarters: for they knew all that his father was a Greek.

4 And as they went through the cities, ⁴they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

5 And ⁵so were the churches established in the faith, and increased in number daily.

6 Now when they had gone throughout Phrygia and the region of ⁶Galatia, and were forbidden ⁷of the Holy Ghost to preach the word in ⁸Asia,³

7 After they were come to Mysia, they assayed to go into Bithynia:⁴ but the Spirit⁵ suffered them not.

8 And they, passing by Mysia, came down to ⁶Troas.⁶

9 ¶ And ⁷a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, ⁸Come over into Macedonia.

A.M. cir. 405.
A.D. cir. 53.

A.D. cir. 53.

7 ch. 13: 1, 14: 1, 15: 1, 16: 1, 17: 1, 18: 1, 19: 1, 20: 1, 21: 1, 22: 1, 23: 1, 24: 1, 25: 1, 26: 1, 27: 1, 28: 1, 29: 1, 30: 1, 31: 1, 32: 1, 33: 1, 34: 1, 35: 1, 36: 1, 37: 1, 38: 1, 39: 1, 40: 1, 41: 1, 42: 1, 43: 1, 44: 1, 45: 1, 46: 1, 47: 1, 48: 1, 49: 1, 50: 1, 51: 1, 52: 1, 53: 1, 54: 1, 55: 1, 56: 1, 57: 1, 58: 1, 59: 1, 60: 1, 61: 1, 62: 1, 63: 1, 64: 1, 65: 1, 66: 1, 67: 1, 68: 1, 69: 1, 70: 1, 71: 1, 72: 1, 73: 1, 74: 1, 75: 1, 76: 1, 77: 1, 78: 1, 79: 1, 80: 1, 81: 1, 82: 1, 83: 1, 84: 1, 85: 1, 86: 1, 87: 1, 88: 1, 89: 1, 90: 1, 91: 1, 92: 1, 93: 1, 94: 1, 95: 1, 96: 1, 97: 1, 98: 1, 99: 1, 100: 1.

Col. 4: 10, 2 Ti. 4: 11.

Phil. 24: 1, Pe. 5: 14.

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2 Through weariness, fear of danger, affection for his mother (ch. 13: 13), or some such temporary feeling, not implying desertion or apostasy.—C.

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4 The contention was so sharp. Literally, 'There occurred, therefore, a paroxysm' ('an excitement, but not necessarily sharp or angry contention').

5 The same word translated 'sharp contention,' occurs He. 10: 24, in the sense of a friendly emulation.—C.

6 ch. 4: 36; 11: 20; 13: 41; 27: 4.

7 ch. 14: 26; 13 3; 20: 32; 1 Co. 3: 6, 7.

8 The most distinguished of the apostles and early followers of Jesus were yet men. They had human faults and failings. In everything bearing upon revelation they were under the influence of temptation, but in ordinary matters they were not free from the influence of human prejudices and passions.

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THESSALONICA. [Acts. xvii:1.]—"Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews." The above view shows Thessalonica as it is to-day. Thessalonica has always been a city of note. It was an ancient city of Macedonia and was known as Thernia. A daughter of Philip, king of Macedonia, was named Thes-

salonica. She was the sister of Alexander the Great and married Cassander. This city was named Thessalonica in honor of King Philip's daughter. There are here about 75,000 inhabitants, among them a great many prosperous Jews. You see the minarets of the mosques rising in different parts of the city; this indicates that there are Mahometans here also, but they are not influential.

them into the inner prison, and made their feet fast in the stocks.⁴

25 ¶ And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's hands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison-doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm; for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and said, °Sirs, what must I do to be saved?

31 And they said, °Believe on⁶ the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

35 ¶ And when it was day, the magistrates sent the sergeants,⁷ saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

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A.D. 57. 24

37 But Paul said unto them, They have beaten us openly uncondemned,⁸ being Romans, and have cast us into prison; and now do they thrust us out privily? nay, verily; but let them come themselves and fetch us out.

38 And the sergeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

39 And they came and besought them, and brought them out, and desired them to depart out of the city.

40 And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

CHAPTER XVII.

1 Paul preacheth at Thessalonica, 4 where some believe, and others persecute him. 10 He is sent to Berea, and preacheth there. 13 Being persecuted at Thessalonica, 15 he cometh to Athens, and disputeth, and preacheth the living God to them unknown, 34 whereby many are converted unto Christ.

NOW when they had passed through Amphipolis and Apollonia, they came to Thessalonica,¹ where was a synagogue of the Jews:

2 And Paul, as his manner was, went in unto them, and three sabbath-days reasoned with them out of the scriptures,

3 Opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.⁴

4 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

5 ¶ But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a com-

mus; but still more justly celebrated in Christian annals as the first city of Europe in which the gospel was preached. Under Turkish misrule it has long been reduced to the condition of a miserable village; but some remnants of Christianity are still found among its few and impoverished inhabitants—a seed of hope when the time for favour shall return. C.

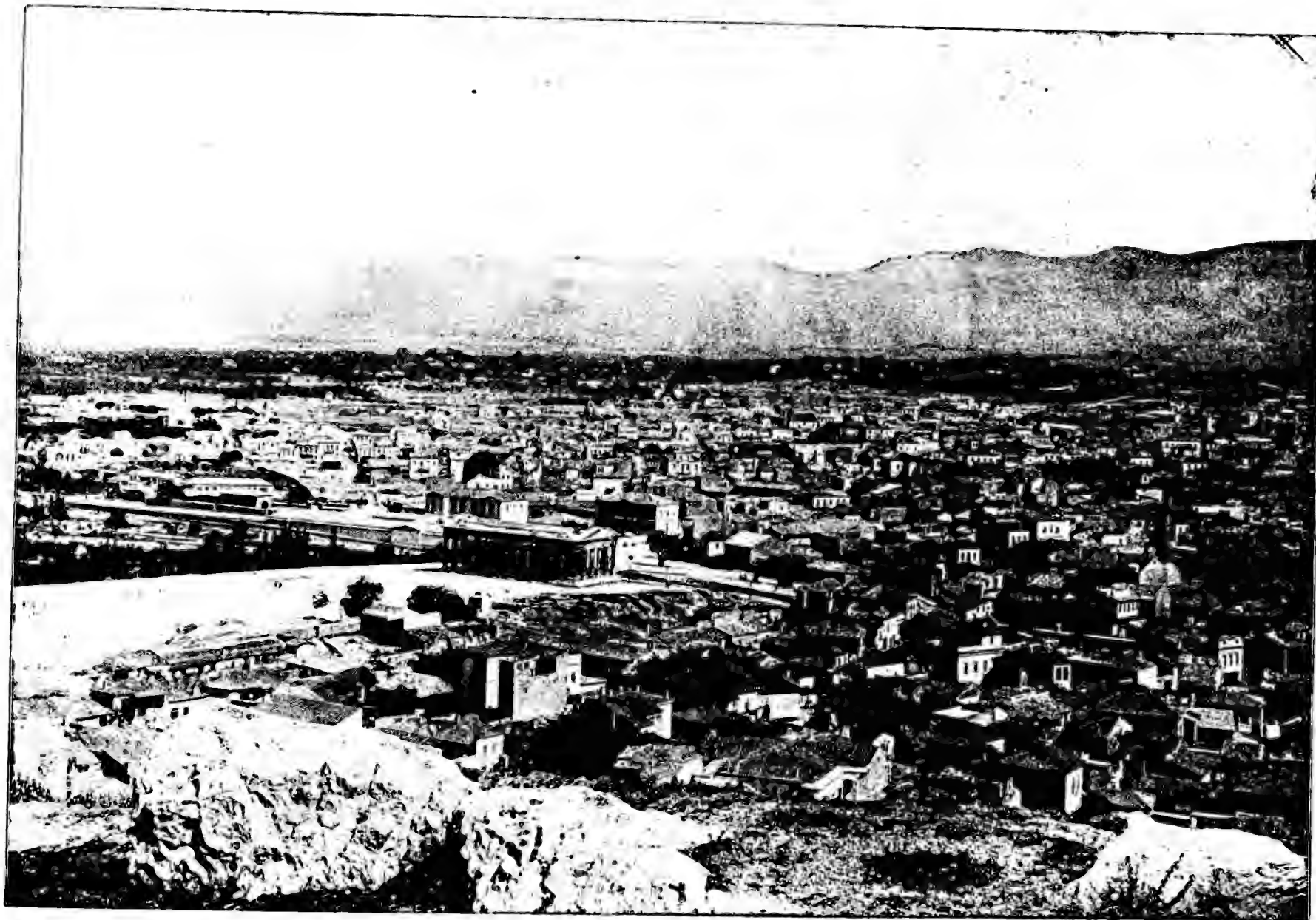
REFLECTIONS.—There is need of wisdom from above to direct us when to condescend to men's weaknesses, and when to assert our privileges, religious or civil. God remarkably owns his gospel for the conversion and edification of men when it is faithfully and rudely preached. And in loving wisdom he directs where to preach it, and where not. Marvellous is it that he has not forbidden nor hindered the preaching of it in Britain, where it has been so peculiarly undervalued, rejected, denied, and detested! God deals with people in very different forms in bringing them to his Son. And some of them, when near to the brink of hell, as well as to the ordinances of grace, are plucked as brands out of the burning. But it is enough if they are saved.

spread of the gospel. But let them do as they will, Jesus can support, comfort, vindicate, and render victorious his faithful servants. No persecutor is so proud or furious but either the terrors of God can restrain or his grace convert him. And, if possible, Christ's ministers should study to obtain their deliverances with honour as well as with safety; but they must never manifest any selfish resentment. Learn, my soul, carefully to observe providential directions. Always delight in meetings for prayer or religious conference. Never relish dissembled applause, however just. In every distress believe in Jesus Christ; and always rejoice in suffering for his sake.

CHAPTER XVII. Ver. 11. More noble seems to imply both higher in rank see ver. 5, of better education, principles, and feelings—more rational, more candid, more thoughtful, more generously disposed, because more acquainted with the Scriptures, and more anxious to study them. C.

REFLECTIONS.—How insidiously the Holy Spirit

verts take delight in owning, holding fellowship with, and caring for the safety and comfort of, faithful ministers; while the offscourings of mankind, and the high pretenders to wisdom, readily unite together against Jesus Christ and his gospel. Unhappy is the place where the mob are both judges and executioners. Very false, but common, is the pretence that Jesus' sole headship over his church interferes with lawful civil authority; and yet many magistrates dread danger chiefly from noted believers.—If ministers be persecuted in one city they may flee to another. But they will everywhere meet with as abounding wickedness, and, in consequence thereof, much contempt and hatred. Yet, the nearer Christ's Word lies to their own hearts, they will the more eagerly seize all opportunities of publishing it. Great prudence is necessary in dealing with self-conceited pretenders to wisdom. Nowhere has the gospel less success than among such.



A THENS, FROM MARS HILL, SHOWING TEMPLE OF THESEUS AS PAUL SAW IT. [Acts, xvii:16.]—There is but one building in the panorama before us that was standing, as it stands to-day, when Paul looked in the direction you are looking now. That was the temple of Theseus, which you see with rows of Doric columns running all the way round it. It is a source of pleasure to be able to look upon a building now that we know absolutely he saw. We can say this of the

temple of Theseus. This temple had been here more than 500 years when Paul came to Athens. The city he saw from Mars Hill was far different from the modern Athens, with its electric lights and railroad cars, which we see to-day from the same sacred height. Athens has now nearly 150,000 inhabitants, and is in all respects a modern city.



MARS HILL, ATHENS, FROM WHICH PAUL ADDRESSED THE SUPERSTITIOUS ATHENIANS. [Acts, xvii:22.]—From the top of Mars Hill, overlooking the classic and beautiful Athens, was preached perhaps the greatest sermon that was ever uttered by the lips of man. It was delivered in the presence of philosophers and from the top of the rock you see in the picture. It was in this place the ancient Athenians were accustomed

to hold their court. Standing on Mars Hill, St. Paul was in full view of all the great works of art that made Greece famous. The Parthenon, crowning the Acropolis, was to the east, the temple of Theseus was to the northwest and the rostrum from which Demosthenes thundered was to the southwest. When St. Paul was here all these works of art and historic places had not suffered from the disintegrating effects of time.

pany, and set all the city on an uproar, and assaulted the house of Jason,^a and sought to bring them out to the people.

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, 'These that have turned the world upside down are come hither also;

7 Whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying that there is another king, *one* Jesus.

8 And they troubled the people, and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

10 ¶ And the brethren immediately sent away Paul and Silas by night unto Berea:^b who coming *thither*, went into the synagogue of the Jews.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily; whether those things were so.

12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

13 ¶ But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

14 And then immediately the brethren sent away Paul, to go as it were to the sea: but Silas and Timotheus abode there still.

15 And they that conducted Paul brought him unto Athens:^c and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

16 ¶ Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.^d

17 Therefore he disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them^e that met with him.

18 Then certain philosophers of the Epicureans,^f and of the Stoics,^g encountered him.^h And some said, What will this babblerⁱ say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto Areopagus,^j saying, May we know what this

A M. cir. 4058.
A.D. cir. 54.

A Rō.16.21.

1 Ki.18.17 ch.16.

20.24 5.Lu.23.25

7 ch.24.5 Jn.19.12.

Lu.23.2 Ezr.4.17.15.

Es.48 Da.3.15.13

8 Mat.23 Jn.11.45

ch.5.17.24.

A D. cir. 55.

1 ch.9.24; 23.21.24.

Jos.2.15.10. Ver.14.

Mat.10.23

6 Berea. A large

and populous city of

Macedonia.—C.

N Da.5.12.14. Ps.16.

31.119.99.100. Pr.12.20;

17.21

2 ch.11.1; 2.41. Ja.1.

21.1 Pe.2.2. 1 Th.1.5.12

13.5.21. 1 Jn.4.1 Is.8.

20.34.16. Lu.10.29; 24.

44 Jn.5.39.7.17.

7 ch.2.41.4.5. 14.6.

7.5.42; 12.24.13.48.50;

14.118.10.19. 17.

7 ch.14.2; 13.50. Lu.

12.51. 1 Th.2.15.16.

7 See ver.10. Mat.

10.23. ch.14.6.18.

7 The chief city of

Greece, famed for

learning.

8 ch.15.5. ver.4.10. 1

Th.1.1.2. Th.1.1.

2 Pe.2.8. Ex.32.19.

Ps.119.136.158.

8 Or, full of idols.

9 See ver.2-4.10. 8.

2 Mar.16.15. 1 Th.2.7.

9 Heathens.

7 Col.2.8.

1 Who taught that

God neither made

nor governs the

world, and that

pleasure is the chief

good.

2 Who taught that

men ought never to

be distressed at any

thing.

3 Epicureans.—Sto-

ics. Two philoso-

phical sects among

the Greeks. The

former held that virtue

was whatever pro-

motored the happiness

of the agent; the

Stoics, that it con-

sisted in living agree-

ably to nature,—sys-

tems alike calculated

to mislead, unless

man were a better

judge of what consti-

tutes true and per-

manent happiness,

and unless human

nature were cleansed

from the selfishness

of its desires, and re-

stored to the love and

obedience of God.—

C.

4 Or, base fellows.

5 1 Co.2.2; 15.1-4.

ver.1. ch.22.15.26.23.

6 Or, Mars'-hill.

ver.22.

6 The Areopagus,

or 'hill of Mars,'

where the supreme

court of judicature

was held in the open

air. Its judges were

famous for their wis-

dom and impartiality,

and their decisions

are, even till this day,

regarded as models

of judicial purity.

The side of the hill,

partly by nature, and

partly by art, pre-

sents a gently incli-

ned plane of a semi-

circular form, bound-

ed above by the brow

of the hill cut down

perpendicularly. In

the centre the rock

projects into a plat-

form about ten feet

square, on which pub-

lic speakers stood;

and from this place,

it is probable (ver.22)

that Paul spoke.—C.

7 Jn.13.34. 1 Jn.2.7.8.

8 Ho.8.12.

9 Superstitious, in

modern language, is

always applied to an

ignorant fear of, or

dependence on, in-

visible powers, whe-

ther good or evil.

10 A M. cir. 4059.

A.D. cir. 55.

in all things' (your

temples, altars, sacri-

fices, &c.) 'ye are

more than others

attentive to religious

matters.'—A charac-

ter confirmed, not

only by the most popular

writings of the Greeks

themselves, as well

as by those Christian

historians who have

examined their na-

tional character. See

Mitford's Greece, vol.

ii. p. 304.—C.

11 Or, the court of

the Areopagites, ver.

19.

12 Je.50.38 Is.57.5.

13 See note* in first

column.

14 Beheld. Rather,

'carefully observed.'

—C.

15 Or, gods that ye

worship, Gal.4.8.2.

Th.2.4.

16 Devotions. The

original includes tem-

ples, altars, and ser-

vices. See ver.24.25.

—C.

17 The God of the

Jews, Ep.2.12. Ps.147.

20.1 Ti.1.17.

18 That there was

such inscription at

Athens is also men-

tioned by Lucian and

Pausanias.—C.

19 Ge.1.1. 1.3. 20.11.

ch.4.24.14.15. Ps.33.6.

24.1.1.1.1.1.1.1.1.1.

25 This declaration

contradicted the Epi-

curians, who taught

that the world was

not created by God,

but by a fortuitous

concourse of atoms;

and also Aristotle,

who taught that the

world was eternal.—

C.

26 Mat.11.25.

27 ch.7.48. 1 Ki.8.27.

Jn.4.23.15.56.1.

28 Ps.50.8; 16.2. Job

22.23.5.6.

29 Ge.2.7. Nu.16.22;

27. Job.12.19; 27.3;

34.4. Pr.24.12. 15.48.55.

57.16. Da.4.35. Zec.12.

1. Ro.11.36.

30 Ge.3.20. Mal.2.10.

Ro.5.12. Co.15.24.7.

1 De.32.8; 30.20. Ps.

31.15. Job.14.5. Is.45.

21. ch.15.8.

31 This statement

contradicted the Epi-

curians, who attri-

buted all events to

chance; and also the

Stoics, who ascribed

them to fate.—C.

32 Ro.1.20; 2.4. ch.14.

17. Ps.19.1-6.

33 Je.23.23.24. 1 Ki.8.

27. Ps.139.1-13.

34 Col.1.17. Ro.11.36.

He.1.3.

35 Tit.1.12.

36 These words are

quoted from A. Arus,

a poet of Cilicia,

Paul's native country.

—C.

37 Is.40.18. Ro.1.20.

23.25. Ps.106.20.

38 The doctrine of

creation, which Paul

here developed with

great clearness takes

away the foundation

from every form of

idolatry. It lies also

at the basis of all

true religion. It gives

the Creator a claim

upon obedience and

worship which none

can deny or resist.

The principles there-

fore, which the apos-

tle here laid down

demolished the whole

mythological system

of Greece.—C.

39 ch.14.16. Ro.3.25.

Ps.81.12.

40 Overlooked.—

Rather, 'overlooked'

bore with long-suffer-

ing mercy, as with

Israel in the wilder-

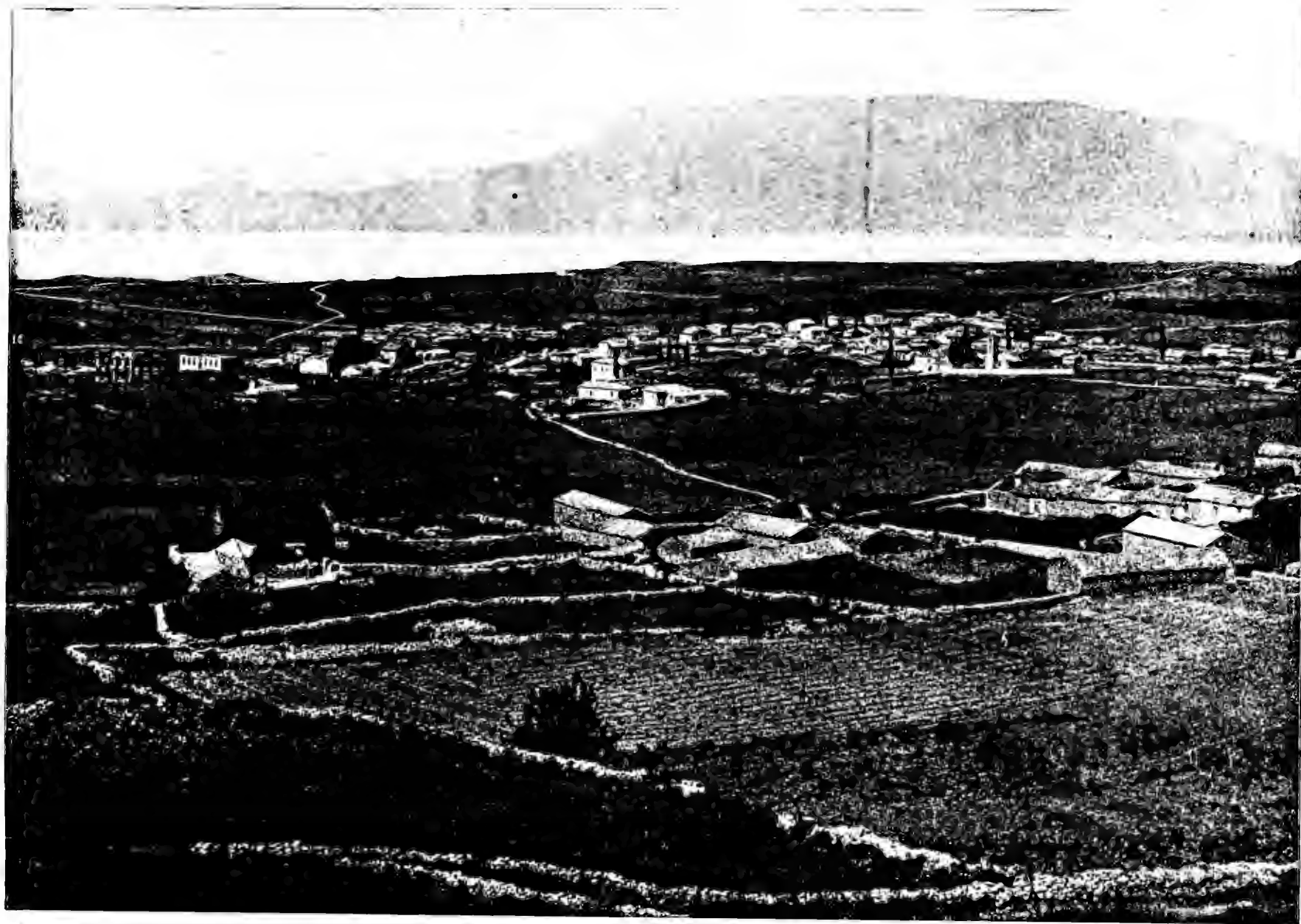
ness.—C.

41 Ro.13.11. Ep.3.5.

42 Tit.2.11.12. 1 Pe.1.

14.4. 1.1. Lu.24.47.

43 ch.10.42. Ro.2.16.



GENERAL VIEW OF OLD CORINTH. [Acts, xviii:1.]—"After these things Paul departed from Athens and came to Corinth." Corinth was an ancient city of Greece situated on the middle of the Isthmus of Corinth. It received its name from Corinthus, the son of Pelops. The inhabitants were once very powerful. Corinth was burned to the ground by the Romans in 146 B. C. It is said that during the conflagration all the metals which were in the city melted and mixed together and formed that valuable composition of metals known as Corinthian brass. When St. Paul came to this city in A. D. 51 it was perhaps the most corrupt community on earth. There was a famous temple of Venus here then given up to lasciviousness. The city that St. Paul saw was built by Julius Caesar. It is about five miles from the new city.

the upper coasts,¹ came^b to Ephesus; and finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost² since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard *this*, they were baptized in^b the name of the Lord Jesus.

6 Andⁱ when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

7 And all the men were about twelve.

8 ¶ And he went ^{into} the synagogue, and spake boldly for the space of three months, disputing,³ and persuading the things concerning the kingdom of God.

9 But¹ when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.⁴

10 And^p this continued by the space of two years; so that all they which dwelt in Asia⁵ heard the word of the Lord Jesus, both Jews and Greeks.

11 And^r God wrought special miracles by the hands of Paul:

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 ¶ Then certain of the vagabond Jews, exorcists,⁶ took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16 And^o the man in whom the evil spirit was, leaped on them, and overcame them, and prevailed against them, so that they fled out of

A. M. cir. 4061.
A. D. cir. 57.

¹ Upper coasts. The upper and inland districts of Phrygia.—C.

² ch. 18. 19, 21.
³ Jn. 7. 39. ch. 10. 44: 8.

⁴ ver. 6.

⁵ Having received the testimony concerning the kingdom of God, and been by John baptized unto repentance, they must have known the Scriptures, and consequently the existence of the Holy Spirit, and the prophetic promise of his effusion. Their meaning, therefore, must be that they had not heard of the miraculous gifts of the Holy Spirit bestowed on the day of Pentecost upon the Jews, and afterwards, at the conversion of Cornelius, upon the Gentiles. See ver. 4, 6, &c.

⁶ 1 Sa. 2. 7. ch. 8. 16.

⁷ ch. 18. 25. Mat. iii. Mar. i. Lu. iii. Jn. i. iii.

⁸ Mat. 3. 11; 12. 3.

⁹ Mar. i. 4, 8. Lu. 3. 16. Jn. 1. 15, 26, 27. 30. ch. 1. 5.

¹⁰ 1. 20, 24, 25.

¹¹ Mat. 26. 19. Ro. 6. 3, 4. Ga. 3. 27. ch. 8. 16. 1. Co. 1. 13.

¹² ch. 6. 5, 8. 17. 12. 4. 10. 44, 45. 1. 2. Ti. 1. 6.

¹³ 1. Co. 14. 1, &c.

¹⁴ ch. 3. 26. 1. 15. 14. 46.

¹⁵ 1. 17. 1. 3. 4. 1. 15. 14. 46.

¹⁶ 28. 26. 22. 23. 28. 23. 1. Co. 15. 3. 4. 2. ch. 13. 14.

¹⁷ Ep. 3. 8.

¹⁸ Disputing. Rather, reasoning.—C.

¹⁹ ch. 13. 45. 16. 17.

²⁰ Ro. 11. 7. He. 3. 13. 2. Ti. 1. 15. 2. Pe. 2. 2. Jude 10.

²¹ ch. 18. 4. 25. 28. 17. 17. 28. 23. Is. 8. 14.

²² ch. 2. 2. 24. 14. ver. 23. ch. 28. 22.

²³ 1. Ti. 6. 5.

²⁴ Tyrannus was probably a Gentile and a private teacher of philosophy, who was either a convert to Christianity or an earnest inquirer after truth.—P.

²⁵ ch. 20. 18. 21. 31. Ps. 19. 3. Ro. 18. 15. 19.

²⁶ ch. 16. 0. 2. Ti. 1. 15. 1. Pe. 1. 1. Re. 1. 4. 11.

²⁷ Asia here means merely that province of modern Asia in which the seven churches stood. And as Ephesus was a chief seat of trade, and a celebrated centre of attraction by reason of its magnificence and luxury, there is no difficulty in understanding how 'all in Asia' might, in the space of two years, hear the word of the gospel, either directly in their own persons, or mediately through the report of others.—C.

²⁸ Mar. 16. 17. 20. Jn. 14. 12. He. 2. 4. ch. 5. 12.

²⁹ 15. 14. 3. 10. 16. 18. 2. Ki. 4. 29.

³⁰ A. D. cir. 59.

³¹ Mat. 12. 27. Mar. 9. 40. ch. 8. 18. 19.

³² Mat. 26. 61. Mar. 5. 7. 1. Ki. 22. 16. Jos. 6. 26. 1. Sa. 14. 24.

³³ Mat. 8. 29. ch. 16. 17.

³⁴ Lu. 8. 29. Ps. 7. 15. 16. 19. 15. 14. 8. 11.

³⁵ Curious arts. Such as, pretending, by incantations, to raise the dead, or coerce spirits to appear and reveal things unknown, or foretell events to come, to heal, or sometimes to inflict diseases; to counteract evil influences by amulets or charms; to interpret dreams,

or evil that lay before their credulous dupes.—C.

³⁶ ch. 2. 43. 5. 11. 13. 12. Ps. 64. 9. 58. 10. Lu. 1. 65. 7. 16. Phil. 2. 9. 11. He. 2. 8. 9.

³⁷ Mat. 3. 6. Ro. 10. 10. 10. 16. 7. 19. Je. 3. 13. 31. 18. Eze. 10. 6. 10. 31.

³⁸ Their deeds. The various pretences to supernatural skill and power by which they had deceived the people.—C.

³⁹ 2. Ch. 33. 6. Mat. 3. 8. 10. 20. 22.

⁴⁰ See note * in first column.

⁴¹ The books themselves were most probably such as *Artemidorus on Magic*, and *Astrampsychus on Dreams*—pretended sciences by which, alas! for human ignorance, vanity, presumption, and credulity, even not a few professing Christians still continue to be deluded.—C.

⁴² £500 or £6000 sterling.

⁴³ ch. 7. 12. 24. Is. 55. 11. 1. Th. 1. 5. 2. Th. 3. 1. ch. 16. 5.

⁴⁴ Ro. 1. 13. 15. 25. ch. 10. 6. 7. 10. 20. 22. Ps. 143. 10.

⁴⁵ In the spirit. Surely this purpose arose from the revelation, guidance, and persuasion of the Holy Spirit; for if the purpose was merely of Paul's own spirit, why mention the spirit at all? In that case it had been enough to say, 'Paul purposed,' without any addition.—C.

⁴⁶ ch. 18. 21. 21. 15. 20. 22.

⁴⁷ ch. 23. 11. 28. 16. Ro. 15. 28. Ga. 2. 21.

⁴⁸ ch. 10. 9. 10. 3. 18. 5. Ro. 10. 23. 2. Ti. 4. 20.

⁴⁹ 2. Co. 1. 8. 6. 9. ch. 9. 21. 1. Th. 5. 17. 5. 17. 5. 17. 5. 17.

⁵⁰ These were, most probably, medals, or miniature, models of the great temple at Ephesus, purchased either as curiosities or as imaginary aids to devotion, as the models of *Santa Croce* at Loretta are still manufactured, purchased, and employed.—C.

⁵¹ Diana. Represented in heathen mythology as the daughter of Jupiter and Latona, the patroness of wisdom, chastity, and hunting. Under the name of Diana the moon was worshipped.—C.

⁵² ch. 16. 16. 19. 1. Ti. 6. 5. 10. Is. 56. 11. 12.

⁵³ ch. 16. 16. 19. Re. 18. 17. 16. 19. 1. Ti. 6. 9. 10. Phil. 2. 21. ver. 24.

⁵⁴ ch. 18. 19. 26. 12. 2. Ga. 4. 8. 1. Th. 1. 9.

⁵⁵ Ps. 115. 4. 8. Is. 44. 9. 20. Je. 10. 3. 5. 9. 14. 15. ch. 14. 15. 17. 23. 1. Co. 8. 4. 6. 10. 20. 12. 2. Ga. 4. 8. 1. Th. 1. 9.

⁵⁶ One of the ancient wonders of the world—425 feet long, 220 broad, having 127 pillars sixty feet high. It was burned by Erostratus, under the monomania of desiring to have his name handed down to posterity.—C.

⁵⁷ 2. Zep. 2. 11.

⁵⁸ Re. 13. 3. 8. 17. 2. Mat. 7. 13. 1. Jn. 5. 19. ch. 14. 6.

⁵⁹ Places where the people met for public sports, where men were devoured by beasts, &c., 1. Co. 15. 32.

⁶⁰ To give account

A. M. cir. 4061.
A. D. cir. 59.

or evil that lay before their credulous dupes.—C.

³⁶ ch. 2. 43. 5. 11. 13. 12. Ps. 64. 9. 58. 10. Lu. 1. 65. 7. 16. Phil. 2. 9. 11. He. 2. 8. 9.

³⁷ Mat. 3. 6. Ro. 10. 10. 10. 16. 7. 19. Je. 3. 13. 31. 18. Eze. 10. 6. 10. 31.

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⁴² £500 or £6000 sterling.

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⁴⁶ ch. 18. 21. 21. 15. 20. 22.

⁴⁷ ch. 23. 11. 28. 16. Ro. 15. 28. Ga. 2. 21.

⁴⁸ ch. 10. 9. 10. 3. 18. 5. Ro. 10. 23. 2. Ti. 4. 20.

⁴⁹ 2. Co. 1. 8. 6. 9. ch. 9. 21. 1. Th. 5. 17. 5. 17. 5. 17.

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⁵³ ch. 16. 16. 19. Re. 18. 17. 16. 19. 1. Ti. 6. 9. 10. Phil. 2. 21. ver. 24.

⁵⁴ ch. 18. 19. 26. 12. 2. Ga. 4. 8. 1. Th. 1. 9.

⁵⁵ Ps. 115. 4. 8. Is. 44. 9. 20. Je. 10. 3. 5. 9. 14. 15. ch. 14. 15. 17. 23. 1. Co. 8. 4. 6. 10. 20. 12. 2. Ga. 4. 8. 1. Th. 1. 9.

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⁵⁷ 2. Zep. 2. 11.

⁵⁸ Re. 13. 3. 8. 17. 2. Mat. 7. 13. 1. Jn. 5. 19. ch. 14. 6.

⁵⁹ Places where the people met for public sports, where men were devoured by beasts, &c., 1. Co. 15. 32.

⁶⁰ To give account

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed came, and confessed, and showed their deeds.⁶

19 Many of them also which used curious arts⁷ brought their books⁸ together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.⁹

20 So^o mightily grew the word of God, and prevailed.

21 ¶ After these things were ended, Paul purposed^b in the spirit,¹ when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

23 And^o the same time there arose no small stir about that way.

24 For a certain man named Demetrius, a silversmith, which made silver shrines² for Diana,³ brought no small gain unto the craftsmen;

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26 Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods which are made with hands:

27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

28 And when they heard these sayings they were full of wrath, and cried out, saying, Great is Diana of the Ephesians!

29 And^a the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.⁵

30 And when Paul would have entered in unto the people,⁶ the disciples suffered him not.



FORUM AND PRISON OF ST. PAUL—EPHESUS. [Acts, xix:26.]—"And it came to pass that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus." Ephesus was a famous city in Ionia, built, according to Justin, by the Amazons. Here was the great temple of Diana, the most glorious structure ever applied to the uses of pagan religion. The temple of Diana was four hundred and twenty-five feet long and two hundred feet

broad. The roof was supported by one hundred and twenty-seven columns sixty feet high, which had been placed there by so many kings. It took two hundred years to complete the building. This great temple was burnt the night after Alexander the Great was born. But soon the temple was rebuilt with all its former splendor. There is absolutely nothing here now but ruins. In the above picture we have what is left of the Forum and Prison of St. Paul.

31 And certain of the chief of Asia,⁷ which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre.

32 Some^a therefore cried one thing, and some another; for the assembly was confused: and the more part knew not wherefore they were come together.

33 And they drew⁸ Alexander⁹ out of the multitude, the Jews putting him forward.⁹ And Alexander beckoned with the hand, and would have made his defence¹ unto the people.

34 But when they² knew that he was a Jew,³ all with one voice, about the space of two hours, cried out, Great is Diana of the Ephesians!

35 And when the town-clerk⁴ had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper⁵ of the great goddess Diana, and of the image which fell⁶ down from Jupiter?⁷

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open,⁸ and there are deputies: let them implead one another.

39 But if ye inquire any thing concerning other matters, it shall be determined in a lawful⁹ assembly.

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this course.

41 And^c when he had thus spoken, he dismissed the assembly.

CHAPTER XX.

1 Paul goeth to Macedonia. 7 He celebrateth the Lord's supper, and preacheth. 9 Eutychus having fallen down dead, 10 is raised to life. 17 At Miletus he calleth the elders together, telleth them what shall befall to himself, 28 committeth God's flock to them, 29 warneth them of false teachers, 32 commendeth them to God, 36 prayeth with them, and goeth his way.

AND after^a the uproar was ceased, b Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia.

A.M. cir. 4003.
A.D. cir. 59

a See ch. 16. v. 40.
b Re 1. 1. 1. Pe 1. 1.
7 Rather 'certain' of the Asiarchs, presidents of the Asiatic games, and regarded as so eminent.—
c ch. 21. 1.

d ver 30 ch. 21. 34.
8 They drew Rather, they put forward the Jews, putting him forward as spokesman to defend the Jews, and throw the blame of the tumult on the Christians. This was, most probably, Alexander the copersmith—selected as well known to his brother artisans.—C

e 1 Ti 1. 20. 2 Ti 4. 14.
9 As their advocate to the people.
a ch. 12. 17; 13. 16; 21. 40; 26. 10.

1 The word defence does not here imply answering accusations with which he was personally charged, but an apology for the Jews. The object of it seems to have been to show that the Jews were not chargeable in any way with this tumult. It would be supposed by the hearers that the Christians were only a sect of the Jews, and the Jews wished to show that they had not been concerned in giving occasion to this tumult, but that it was to be traced to Paul and his friends.—
2 The heathen mob.
3 An enemy to idols. Ro. 2. 22.
y ver 28. Je. 50. 38. 1s. 57. 5. Re 13. 4.

4 Or clerk of the public sports, who registered the victories, &c.
z Ep. 2. 12.
5 Gr. the temple-keeper.

6 The priests said, as ch 15: 17. 3.

7 It is by no means improbable, that in a rude state of idolatrous society, a crafty priesthood might take advantage of the fall of an aerolite, and represent it as sent from heaven as an object of worship. The fall of such stones is of frequent occurrence.—C

a Pr. 14. 30.
b ch. 25. 8.

8 Or, the court-days are kept.

9 Or, ordinary.

c Pr. 15. 1. 25. 15. Ec. 9. 17. Ju. 8. 1. 2.
d 2 Co. 1. 8-10. Ps. 65. 7. 34. 19. Ge. 22. 14. De. 32. 36.

CHAP. XX.
A.D. cir. 60.

a ch. 19. 23-41.
b ch. 21. 6 ver. 37. Ro. 16. 10. 1 Co. 16. 20. 2 Co. 13. 12. 1 Th. 5. 26.
c 2 Co. 7. 5. 1 Ti 3. 1. Co. 16. 5.

* This is stated as a fact, not as a mere supposition or belief of those who had not full opportunity of testing the truth.

A.M. cir. 4064.
A.D. cir. 60.

That Paul by a miracle restored him to life is plainly indicated.—
1 The parts of country in and near Macedonia.—
d ch 11. 22; 15. 41; 16. 1. 1 Th 2. 3. 11. Col 1. 28.

2 Greece, in the New Testament, was equivalent to 'Achaea,' including Greece proper, and also the Peloponnesus.—now the Morea.—C.

3 To rob him of the money he carried up to Jerusalem, or to kill him; 2 Co 8. 10; 7. 5; 11. 20. Ro. 15. 26. ch. 9. 2; 12. 3; 25. 3; 26. 21.

e ch. 17. 10; 19. 29; 27. 2. Col. 4. 10. Phil. 24.

g Not ch. 19. 29, but 1 Co. 1. 14. Ro. 16. 23. 3 Jo. 1.

h ch. 16. 1. 1 Ti 1. 2. 2 Ti 1. 2. He. 13. 23.

i Ep. 6. 21. Col. 4. 7. 2 Ti. 4. 12. Tit 3. 12.

j 2 Ti. 4. 20. ch. 21. 29.

k ch. 16. 8. 2 Co. 2. 12. 2 Ti. 4. 13.

l ch. 16. 12. Phil. 1. 1.

4 Philippi was an inland city, but its port was Neapolis, and from it doubtless Paul sailed, across the Archipelago to Troas.—P.

m Ex. 12. 18, 19; 13. 6. 7: 23. 15; 34. 18.

n Jo. 20. 1. 19. 26. 1 Co. 16. 2. Re 1. 10.

o ch. 2. 42. 46. 1 Co. 10. 16; 11. 20-34.

p 2 Ti 4. 2. ver. 31. 1 Co. 15. 16.

q Lu. 22. 12. ch. 1. 13; 9. 39.

s Mat. 26. 40. 41. Jonah 1. 5.

t See note * in first column.

u 1 Ki. 17. 21. 2 Ki. 4. 34.

v Mat. 9. 24. Jo. 11. 11. 44. ch. 9. 40. 41.

6 It appears that Paul was delayed by his evangelistic labours, so that he could not reach the ship in time. His companions, therefore, left him, and went on board. Paul himself arranged to travel overland to Assos (distance, 20 miles), and there join his brethren in the ship, which he accomplished.—P.

7 Assos. A seaport in the province of Troas.—C.

8 Mitylene, the ancient capital of Lesbos, one of the largest islands in the Aegean Sea, and also one of the most beautiful and fruitful.—C.

9 Chios and Samos—lands of the Aegean.—C.

1 Trogyllium. A promontory in the Aegean, projecting from the coast of Lydia opposite Samos.—C.

2 Miletus. Once the chief city of Ionia. Its inhabitants were called Milesians, were much addicted to navigation and commerce, and, according to Seneca, planted no fewer than 380 colonies in different parts of the world.—C.

g ch 18. 21; 21. 4. 12; 19. 21.

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece,²

3 And there abode three months. And when the Jews laid wait for him,³ as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia, Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and of Asia, Tychicus and Trophimus.

5 These going before, tarried for us at Troas.

6 And we sailed away from Philippi⁴ after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

7 ¶ And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

8 And there were many lights in the upper chamber, where they were gathered together.

9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.⁵

10 And Paul went down, and fell on him, and embracing him, said, Trouble not yourselves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

13 ¶ And we went before to ship, and sailed unto Assos,⁶ there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos,⁷ we took him in, and came to Mitylene.⁸

15 And we sailed thence, and came the next day over against Chios;⁹ and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus.²

16 For Paul had determined to sail by

An evident proof that the primitive Christians observed the first (or Lord's) day, and were also accustomed on that day to assemble themselves for hearing the Word and observing the Lord's supper. C.

would appear that the primitive Christians were much accustomed to meet by night: see ver. 8. Poverty, no doubt, also tended to introduce the practice—some being originally poor, others reduced by being outcasts from their friends, and proscribed in

and suppress their delight. And it is very unlike a Christian to shorten the one by unnecessary sloth and sleep, and almost forget the other by infrequency.



VATHY, ISLAND OF SAMOS. [Acts, xx:15].—"And we sailed thence, and came the next day over against Chios, and the next day we arrived at Samos." Samos is an island in the Ægean Sea, on the coast of Asia Minor. The island is about 87 miles in circumference, and is known as the birthplace of Pythagoras. The people of Samos assisted the Greeks against the Persians when Xerxes

invaded Europe. The people of the island have always been under the influence of Grecian ideas, and while to-day ruled by the Sultan of Turkey they are loyal in thought and feeling to Greece. This is not surprising, for the inhabitants of this island share the glory that belongs to Greece because of her achievements in literature, art and war in ancient times. The people here are seemingly prosperous.

Ephesus, because he would not spend the time in Asia; for he hasted, if it were possible for him, to be at Jerusalem the ²day of Pentecost.

17 ¶ And from Miletus he sent to Ephesus, and called the elders³ of the church.⁴

18 And when they were come to him, he said unto them, ⁵Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving⁶ the Lord with all humility of mind, and with many tears, and temptations,⁷ which befell me by the lying in wait of the Jews:

20 And ⁸how I kept back nothing that was profitable ⁹unto you, but have showed you, and have taught you publicly, and from house to house,

21 Testifying¹⁰ both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

22 And now, behold, ¹¹I go bound in the spirit¹² unto Jerusalem, ¹³not knowing the things that shall befall me there:

23 Save¹⁴ that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.¹⁵

24 But¹⁶ none of these things move me, neither count I my life dear unto myself, so that ¹⁷I might finish my course with joy, and the ministry, which ¹⁸I have received of the Lord Jesus, ¹⁹to testify the ²⁰gospel of the grace of God.

25 And now, behold, I know that ye all, among whom I have gone preaching the ²¹kingdom of God, shall see my face no more.

26 Wherefore²² I take you to record this day, that I ²³am pure from the blood of all men.

27 For²⁴ I have not shunned to declare unto you all the counsel of God.

28 Take²⁵ heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers,²⁶ to feed the church of God,²⁷ which ²⁸he hath purchased with his own blood.²⁹

29 For I know this, that after my departing shall grievous ³⁰wolves enter in among you, not sparing³¹ the flock.

30 Also³² of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore³³ watch, and remember, that ³⁴by

A.M. cir. 4064.
A.D. cir. 60.

x ch. 2.1. 1 Co. 16. 8.
Le. 23. 15-21. Nu. 28. 26
31. Ex. 23. 16, 17, 34. 22.
28. with ch. 2. 7.

3 Or presbyters.
ver. 28. 1 Ti. 4. 14. 5. 1.
1 Pe. 5. 1. 3 Jn. 1. Ja. 5.
14.

4 The distance was
about 30 miles, and a
good road to Colosse, the
two cities were 7.

5 1 Th. 1. 1-10; 1. 5. 9
2 Ti. 4. 2 ch. 19. 1-20. 18
19.

6 ver. 3. 1 Co. 2. 3. 1. 15.
9. 10. 2 Co. 3. 5 Phi. 3. 10
1 Co. 4. 9-14. 2 Co. 4. 7-
11. 4. 10. 11. 23-29. 7. 5
Ja. 1. 2.

7 Temptations —
Trials of faith, chan-
cy, patience, perse-
verance, and cour-
age — C.

8 ver. 27. 31. ch. 18.
28. 2. 46. 5. 42. Col. 1. 28.
2 Ti. 4. 2.

9 ver. 24. Mar. 1. 15.
Lu. 24. 47. ch. 26. 18. Jn.
14. 21. 17. 3. 20. 31. 3. 15. 16.
18.

10 ch. 18. 21. 19. 21.
6 See note 7 below.
d Jn. 4. 14.

11 ch. 9. 16. 21. 4. 11. 14.
22. Jn. 10. 33. 2 Ti. 3. 12.
1 Th. 3. 3.

12 Or, wait for me.
g ch. 21. 13. Ro. 8. 15.
37. 1 Co. 15. 31. 2 Co. 1. 8.
4. 8. 16. 6. 4. 9. 7. 41. 12. 10.
16. 6. 14. Ep. 3. 1. 16. 20. 23.
Phi. 1. 12. 14. 12. Col. 1. 24.
1 Th. 2. 13. 3. 2. 11. 2. 9. 13.
11. 4. 7. 16. He. 10. 34.
12. 1.

13 Jn. 17. 4. 1 Co. 9. 24.
2 Ti. 4. 7. Col. 4. 17.

14 2 Co. 4. 1. Ga. 1. 1.
Tit. 1. 3. ch. 15. 15. 22. 21.
26. 17. 18. 13. 1. 4.

15 ver. 21. Jn. 15. 27. ch.
18. He. 2. 3. 4. Tit. 2. 11.
2. ch. 14. 3. 12. Ro. 5.
20. 21.

16 ver. 24. Mar. 1. 1. 14.
15. ch. 28. 23. Mat. 13.
19. 5.

17 ch. 18. 6. 2 Co. 7. 9.
1 Th. 2. 10-12. Eze. 3. 18
-21. 33. 4. 9.

18 ver. 20. Ep. 1. 11.
Lu. 7. 30. 1 Co. 11. 23. 15.
8. 20. Eze. 3. 17. Mat. 28.
20. Jn. 15. 15. ch. 6. 22.
23.

19 1 Co. 9. 27. Col. 4. 17.
1 Ti. 4. 16. He. 13. 17. Jn.
21. 15-17. ch. 13. 24. 23.
Phi. 1. 1. Pr. 10. 21. Je. 3.
15. 1 Pe. 5. 2. 3.

20 Inspectors or
bishops — C.

21 Church of God.
There is a variety in
the MSS. of this verse
— such as 'church
of the Lord'; 'of
Christ'; 'of God and
(even) the Lord';
'of the Lord and
(even) God.' Fathers
and versions, how-
ever, are almost un-
animously in favour
of 'the church of
God' and all the
most ancient and val-
uable MSS. concur
in reading either the
church of God, or
'of the Lord and
(even) God.' More-
over, the phrase
'church of God' oc-
curs many times in
the epistles of Paul —
'church of the Lord'
never. See, for ex-
ample, 1 Co. 1. 2. 10. 32;
11. 22; 15. 9. Ga. 1. 13. 1
Th. 2. 14. 1 Ti. 3. 5.
15. See Bloomfield's
Greek Test. and Re-
cens. Synop. — C.

22 With his own
blood, when 'God
with us,' 'God mani-
fest in the flesh,' and,
consequently, mani-
fest in all its sinful
conditions, of which
the possession and
shedding of blood
was one — C.

23 Bound in the
spirit. Under a
strong impulse of his
own mind, according
to Bloomfield, &c.

A.M. cir. 4064.
A.D. cir. 60.

commanded him to
go to Jerusalem, but
left him uninformed
of the result, farther
than the general pro-
phecies of 'bonds
and afflictions' con-
delivered to him 'in
every city' through
which he had passed.

x ch. 14. 23. 26; 15. 40.
Jc. 40. 11.

3 ver. 24. Lu. 2. 10. 11.
2 Jn. 13. 3. 17. 17. ch.
9. 31. Col. 2. 2. Jude 20.
21 He. 13. 9. 6. 12. 14.

4 Je. 3. 19. ch. 26. 18.
Col. 1. 12. He. 9. 15. 1 Pe.
1. 4. Ep. 1. 18.

5 Nu. 26. 2. 15. 1 Sa.
12. 3. 5. 1 Co. 9. 12. 2 Co.
7. 21. 9. 13. 14.

6 1 Co. 4. 12. 1 Th. 2. 9;
4. 11. 2 Th. 3. 8. ch. 18. 3.

7 ver. 20. 27. 1 Th. 5.
14. 15. 15. 15. Ro. 12. 13.
15. 1. 1 Co. 13. 1. He. 13. 1.
1. 12. 13. 13.

8 Lu. 14. 12-14. Pr. 30.
17. He. 1. 10. Mat. 10.
8. Is. 42. 8.

9 A saying of our
Lord not contained
in any evangelist,
affording no coun-
tenance to unwritten
tradition, but re-
ceived upon apostolic
authority. — C.

g ch. 7. 60. 21. 5. 16. 13.
Phi. 4. 6. 1 Pe. 5. 7.

h 2 Co. 13. 4. 14. 46.
29. 1 Sa. 20. 41. Lu. 15.
20.

i ver. 25.
j ch. 15. 3. 17. 10. 21. 5.
16. 1 Co. 16. 11.

CHAP. XXI.

A.D. cir. 61.

1 Coast
of the Grecian Archi-
pelago, now called
Lango or Stancora

2 Rhodes. An isl-
and on the coast of
Asia Minor, celebrat-
ed as the site of the
Colossus or brazen
statue of the heathen
Apollo, 70 feet in
height, and which
stood over the en-
trance to the har-
bour. Being thrown
down by an earth-
quake, it lay neglect-
ed for centuries, and
was at last sold to a
Jew, who is said to
have loaded 600
mules with the metal.

3 are the 'won-
der' of the world;
such are the gods of
heathenism! — C.

4 Patara. A sea-
port on the coast of
Lycia. — C.

5 On the north-west
of Canaan, ch. 11. 19;
15. 3. Jos. 19. 29.

6 Phenicia. A va-
riable district lying
along the eastern
shore of the Medi-
terranean. Its chief
towns, in the time of
the New Testament,
were, Berytus (now
Beirut), Sidon, Sa-
repta, Tyre, Ptole-
mais (now Acre), Do-
ra, Cesarea. The Ph-
enicians, by their skill
in science, agricul-
ture, manufactures,
commerce, and colo-
nization, contributed
largely to the civiliza-
tion of the world;
while yet, by their
idolatry (so weak, in-
consistent, and de-
graded is human na-
ture), they contribut-
ed almost as largely
to its disgrace and
ruin. — C.

7 Cyprus. An isl-
and in the Mediter-
ranean, 150 miles in
length, by 70 in
breadth. — C.

a Mat. 5. 24; 15. 21.
Mar. 7. 24. 26. ch. 20. 3.

1 Syria. An ex-
tensive, but variable
district of western
Asia, of which Da-

32 And now, brethren, ¹I commend you to God, and to ²the word of his grace, ³which is able to build you up, and to ⁴give you an inheritance among all them which are sanctified.

33 I⁵ have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, ⁶that these hands have ministered unto my necessities, and to them that were with me.

35 I⁷ have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, ⁸It is more blessed to give than to receive.⁹

36 ¶ And when he had thus spoken, ¹⁰he kneeled down, and prayed with them all.

37 And¹¹ they all wept sore, and fell on Paul's neck, and kissed him,

38 Sorrowing most of all for the words which he spake, ¹²that they should see his face no more. And ¹³they accompanied him unto the ship.

CHAPTER XXI.

1 Paul will not by any means be dissuaded from going to Jerusalem.
9 Philip's daughters prophetesses. 17 Paul cometh to Jerusalem;
27 where he is apprehended, and in great danger, 31 but by the chief captain is rescued, and permitted to speak to the people.

AND it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos,¹ and the day following unto Rhodes,² and from thence unto Patara:³

2 And finding a ship sailing over unto Phenicia,⁵ we went aboard, and set forth.

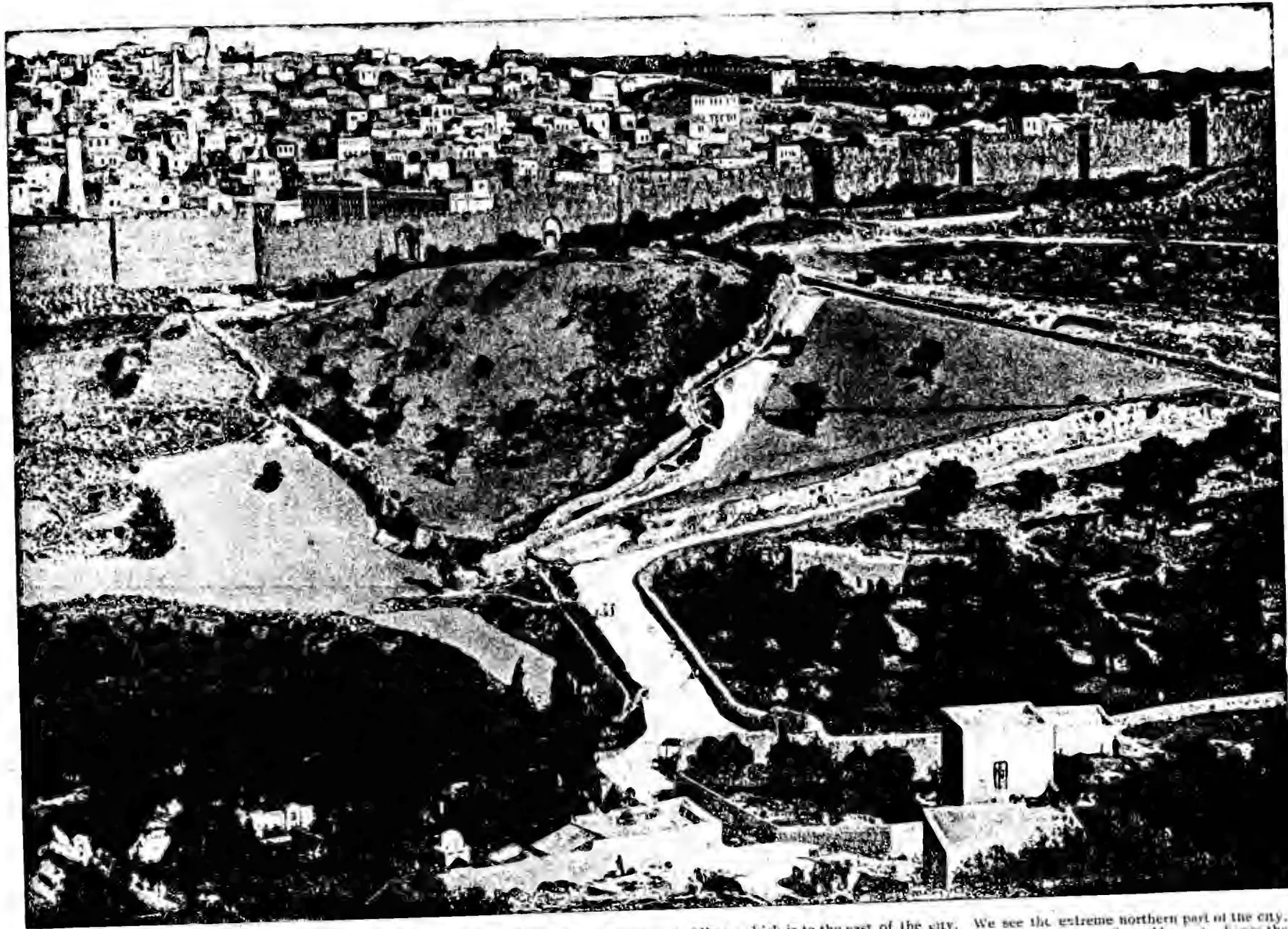
3 Now when we had discovered Cyprus,⁶ we left it on the left hand, and sailed into Syria,⁷ and landed at Tyre: for there the ship was to unlade her burden.

4 And ⁸finding disciples, ⁹we tarried there seven days: who said to Paul through the Spirit,⁹ that¹⁰ he should not go up to Jerusalem.

5 And when we had accomplished those days, we departed and went our way: and they ¹¹all brought us on our way, ¹²with wives and children, till we were out of the city: and ¹³we kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship; and they ¹⁴returned home again.

7 And when we had finished ¹⁵our course from Tyre, we came to Ptolemais,⁹ and saluted the brethren, and abode with them one day.



PANORAMA OF JERUSALEM. [Acts, xxi:15.]—"And after those days we took up our carriages and went to Jerusalem."—Acts, xxi:15. Paul went up to Jerusalem at this time to see the Elders, and to give them some account of his ministry among the Gentiles. As he went up from the seacoast it is probable that he entered through the gate in the western wall. In the above view we are looking at Jerusalem from the Mount

of Olives, which is to the east of the city. We see the extreme northern part of the city. The wall which begins at the extreme left of the view is above the golden gate, hence the site of the temple does not appear. It is about two miles and a half all round the walls of Jerusalem. The city is entered by about seven gates. These were formerly closed at night, but for the last few years they are kept open night and day.

and we entered into the house of ¹Philip the evangelist,¹ which was *one* of the seven; and abode with him.

9 And the same man had four daughters, virgins,² which did prophesy.

10 ¶ And as we tarried *there* many days, there came down from Judea a certain prophet, named ³Agabus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, "Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.

12 And when we heard these things, both we, and they of that place, ⁴besought him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep and to break mine heart? ⁵for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14 And when he would not be persuaded, we ceased, saying, ⁶The will of the Lord be done.

15 And after those days we took up our carriages,⁷ and went up to Jerusalem.

16 There⁸ went with us also *certain* of the disciples of ⁹Cesarea, and brought with them one Mnason of ¹⁰Cyprus, an ¹¹old disciple, with whom we should lodge.

17 ¶ And when we were come to Jerusalem, the brethren received us ¹²gladly.

18 And the *day* following Paul went in with us unto ¹³James; and all the elders were present.

19 And when he had saluted them, ¹⁴he declared particularly what things God had wrought among the Gentiles by his ministry.

20 And when they heard *it*, they ¹⁵glorified the Lord; and said unto him, Thou seest, brother, how ¹⁶many thousands of Jews there are which believe; and they are all ¹⁷zealous of the law:

21 And they are informed¹⁸ of thee, ¹⁹that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs.

22 What is it therefore? ²⁰the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: We²¹ have four men which have a vow²² on them;

24 Them take, and purify²³ thyself with them,

A.M. cir. 4065.
A.D. cir. 61.

7 ch. 6. v. 8. 5. 12. 20.
40. Ep. 4. 11. 2. Ti 4. 5.

1 See note * below.

8 ch. 2. 17. Joel 2. 28.

9 ch. 11. 28.

10 ver. 11. ch. 20. 27.

11 24. 27. 14. 20. 29. Lj.

12 1. 6. 9. Phil. 1. 13. 2.

13 11. 2. 9. He 10. 34. Col.

14 24. with Mat. 10. 21.

15 20. 18. 19.

16 ver. 4. Mat. 16. 22.

17 23.

18 ch. 20. 24. Ro. 8. 15.

19 Co. 4. 9. 13. 31. 2 Co. 4.

10 11. 25. Gal. 3. 17. Phil.

11 20. 27. Col. 1. 24. 2.

12 11. 4. 6.

13 1 Sa. 3. 18. 2 Sa. 15.

14 25. 16. 10. 11. Ps. 30. 9.

15 Mat. 10. 20. 39. 42. Lu.

16 11. 2. 22. 42.

17 2 Carriages. The eastern traveller has still to depend for food and accommodation upon what he carries with him. Some of Paul's company may also have been traders, as the Jews often were, and so required to carry their baskets and wares.—C.

18 See ver. 5; ch. 10. 48.

19 See ver. 8.

20 See ver. 13 ch. 11. 19.

21 4. 30. 13. 4. 15. 19.

22 1. 16. 11. 22. 6. Ps.

92. 14. Job 3. 20.

23 ch. 15. 4. 1 Pe. 4. 9.

24 Ps. 16. 3. He 13. 1. 2. Ps.

119. 63.

25 ch. 15. 13. Gal. 1. 10.

26 2. 9. Ja. 1. 1. ch. 15. 2. 6.

27 20. 15.

28 y ch. 14. 27. 15. 12. xvi.

29 xx. Ro. 15. 18. 19. 2 Co.

12. 12.

30 ch. 11. 18. Lu. 7. 10.

31 Ps. xcvi. xcvi. l. c. c.

32 cxiv.

33 a ch. 2. 41. 47. 4. 4; 5.

14; 6. 7. Mat. 11. 31. Ps.

72. 10. 17. Jo. 12. 24.

34 b ch. 15. 1. Ro. 10. 2.

Gal. 1. 14. ch. 2. 3.

35 c They were much misinformed; for Paul had strictly conformed to the decision of the apostles, and elders (ch. 15. 24), teaching that it was not necessary for the believing Gentiles to be circumcised, while yet he prevailed on Timothy to conform to the Mosaic ordinance, that he might remove all cause of prejudice or offence from the Jews, ch. 16. 3.—C.

36 ch. 6. 14. Ga. 5. 1-4.

d ch. 15. 12. 22. 19. 32.

e ch. 18. 18. 24. 18. Nu.

6. 2. 13. 18. 19.

4 Either weak brethren, whom they had in charity received (Ro. 14. 1-23), or else Nazirites who had vowed (Nu. 6. 2) before their conversion, and to whom conscience dictated a literal fulfilment of their vow.—Vate, in all cases where conscience is concerned, and judgment in doubt concerning the path of duty, let that line be chosen where judgment is clearest, and duty most obvious.—C.

5 As directed, Nu. 6. 5. 8. 9. 13. 15. 18.—C.

6 Evangelist occurs but twice again in the New Testament (2 Ti 4. 5. Ep. 4. 11), and seems to indicate one who either not having seen the Lord in the flesh, or not having been chosen by the church to the office of apostle.

A.M. cir. 4065.
A.D. cir. 61.

to them in qualifications and labours, 2 Ti. 4. 5. and, consequently, 1. 11. that they which arrive not from a once, but from the faithful and laborious discharge of ministerial duty. Note, Matthew, Mark, Luke, and John are commonly called evangelists, as writers of the gospel. Philip, 'one of the seven,' Ac. 6. 3, has the name 'evangelist,' to distinguish him from Philip the apostle, Mat. 10. 3, and he was most probably the same who preached Jesus to the Ethiopian, Ac. 8. 40.—C.

7 1 Co. 9. 20.

8 ch. 15. 20. 28. 29. 1.

9 Co. vii. x. Ex. 34. 15.

10 Le. 17. 14. 1. 17. 19. 20.

11 De. 1. 16. 23. 15. 22. 9.

12 Sa. 14. 16. 9. 15 Co.

5. 1. 6. 11. 7. 2. He. 13. 4.

13 1 Th. 4. 3. 5. 7.

14 11 Co. 9. 20. Nu. 6. 13.

20. ch. 24. 18.

15 y ch. 24. 18. 26. 21.

16 6 Asia. The original country which gave its name to the whole continent. Those Jews were most probably of Ephesus. See ver. 29.—C.

17 ch. 13. 50. 14. 2. 5. 19.

18 17. 5. 6. 13. 18. 12. 19. 23.

19 ch. 6. 13. 14. 19. 25.

20 26. 14. 5. 6. 10. 20. 21. 26. 2.

21 20. 21.

22 See ch. 20. 4. 2 Ti 4. 20.

23 o ch. 16. 20. 19. 29. 7.

24 24. 22.

25 7 To keep Paul from refuge, and the Gentiles from entering, ver. 28, 29, ch. 24. 6.

26 p 2 Co. 11. 23. &c.

27 q ch. 23. 27. 24. 7.

28 r ver. 11; ch. 20. 23.

Ep. 6. 20.

29 s ch. 19. 32.

30 t ch. 23. 10. 16.

31 8 This castle was Antia, the barracks of the Roman garrison. It was originally built by the Maccabees, and called Bares, but had its name changed by Herod in honour of Mark Anthony, one of the Roman triumvirs. It was situated at the west angle of the temple, and surrounded by walls 300 cubits high, with several fortifications and towers, and was at once a place of equal strength and magnificence.—C.

32 u Ps. 55. 9. Hab. 1. 3.

33 v Lu. 23. 18. Jn. 19. 15.

34 ch. 22. 22. 7. 54. 1 Co. 4. 13.

35 9 Not Theudas or Judas, ch. 5. 36. 37, but another about A.D. 55.

36 1 It appears from Josephus (*Antiq.* b. 2. *Jewish Wars*, b. ii.), that, in the first or second year of Nero, and while Felix was procurator of Judea, a certain Egyptian persuaded a multitude to follow him to the Mount of Olives, to whom he promised a miraculous overthrow of the walls of Jerusalem. But Felix attacked them, slew 400, took 200 prisoners, and put the Egyptian to flight. The chief captain imagined that in Paul he had found this

thee, are nothing; but *that* ²⁴thou thyself also walkest orderly, and keepest the law.

25 As touching the Gentiles which believe, ²⁵we have written, *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.

26 Then²⁶ Paul took the men, and the next day purifying himself with them, entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

27 ¶ And when the seven days were almost ended, ²⁷the Jews which were of Asia,²⁸ when they saw him in the temple, ²⁹stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, ³⁰help: this is the man that teacheth all *men* every where against the people, and the law, and this place; and further, brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him, in the city, ³¹Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And³² all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.³³

31 And ³⁴as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar:

32 Who³⁵ immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and commanded *him* to be ³⁶bound with two chains; and demanded who he was, and what he had done.

34 And³⁷ some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the ³⁸castle.³⁸

35 And when he came upon the stairs, so it was, that he was borne of the soldiers, for the ³⁹violence of the people.

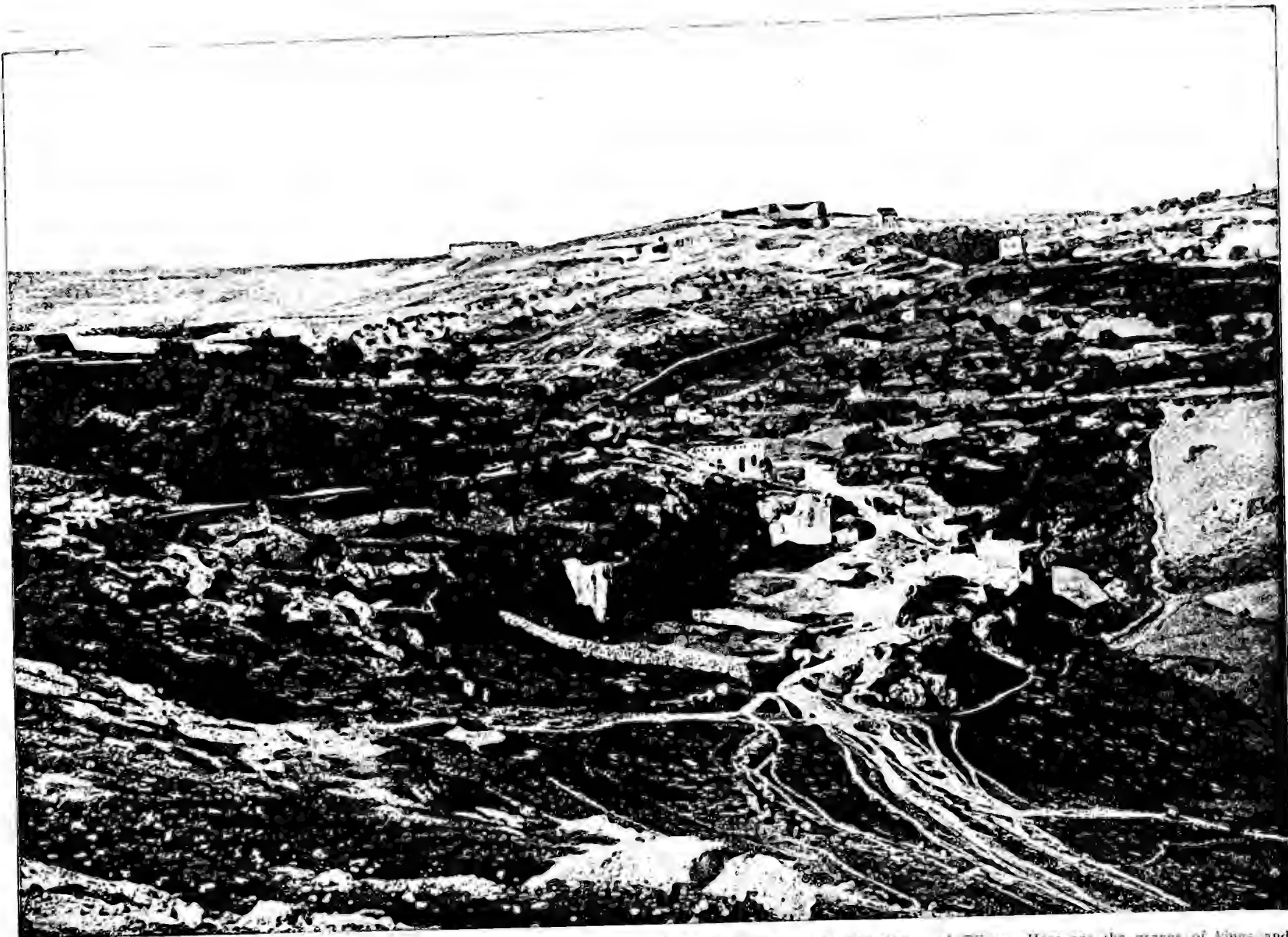
36 For the multitude of the people followed after, crying, ⁴⁰Away with him!

37 ¶ And as Paul was to be led into the castle, he said unto the chief captain, May I ⁴¹speak unto thee? Who said, Canst thou speak



RIVER ROAD, DAMASCUS. [Acts, xii:5].—No one can ever forget even a short sojourn in Damascus. It is created by the River Abana, as completely as Egypt is created by the Nile. Take away the Abana river and Damascus would simply become a part of the great desert which stretches from the Lebanon mountains to Palmyra. The Abana river, made up of melted snow from the Lebanon mountains,

rushes through a gorge in the mountains about three miles above the city, and is distributed through canals to every part of Damascus. It also makes productive the surrounding country for a circuit of 25 miles. After thus refreshing and replenishing a small area in the desert, the Abana loses itself in the lakes of the meadow about 25 miles from the city and finally sinks out of sight in the burning plains of Syria.



THE VALLEY OF THE KEDRON—THE MOST FAMOUS VALLEY IN THE WORLD. [Acts, xxii:20.]—"And when the blood of the Martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him." Stephen was stoned to death near St. Stephen's gate, and this gate opens out into the Valley of the Kedron. The Valley of the Kedron is the most famous valley in the world, situated as it is

between Jerusalem and the Mount of Olives. Here are the graves of kings and prophets. Here David walked, and Isaiah meditated and Jeremiah wailed. Here Christ prayed, and here the Garden of Gethsemane bears its murders of the sky, the beautiful flowers, to remind us that though Christ suffered and died, He lives again in the grace and beauty and tenderness of the world.

fore these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, *I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city:*² and, I beseech thee, suffer me to speak unto the people.

40 And when he had given him license, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the Hebrew tongue,³ saying,

CHAPTER XXII.

1 Paul declareth at large how he was converted to the faith, 17 and called to his apostleship. 22 At the very mentioning of the Gentiles, the people exclaim on him. 24 He would have been scourged, 25 but claiming the privilege of a Roman, he escapeth.

MEN,^a brethren, and fathers, hear ye my defence which I make now unto you.

2 (And when they heard that he *spake* in the Hebrew¹ tongue to them, they kept the more silence: and he saith,)

3 I^c am verily a man *which am a Jew*, born in Tarsus, *a city in Cilicia*, yet brought up in this city, *at the feet*² of Gamaliel, *and taught according*^e to the perfect manner³ of the law of the fathers, and was zealous toward God, as ye all are this day.

4 And⁹ I persecuted this way unto the death, binding and delivering into prisons both men and women.

5 As^b also the high-priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren,⁴ and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

6 And^d it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And^d they that were with me saw indeed the light, and were afraid; but they heard not the voice⁶ of him that spake to me.

10 And^k I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus: and there it shall be told thee of

A.M. cir. 4065.
A.D. cir. 51.
e ch. 9.11, 30; 11. 5.
2. 3-75.
2 Tarsus was an ancient city, having been founded by Sar-ganapatus, king of Assyria. It was colonized by Syrians in the time of Aex-ander the Great, and became the capital of Cilicia. Antonius gave it the privilege of a free city. Paul was consequently justified in the state-ment he here makes.
3 1 Pe. 3.15, 4. 15, 16.
2 ch. 12.17; 13. 10, 19.
3 Or Syriac derived from it.

CHAP. XXII.

a ch. 7.21, 15, 26, 38.
15. 13; 23.1.6; 28.17.1
Pe. 3.15.
b ch. 21.40.

1 The Jews of Asia had stirred up the people of Jerusalem (ch. 1.27), representing Paul as a Hellenist, one who spoke the Greek tongue, and was imbued with Gentilism; but when they heard him speak in the sacred tongue, their prejudices were, for a time, arrested. Such being the wisdom and goodness of God, that the 'confusion of tongues' has often been made a key to open the heart to the gospel.—C.

c ch. 21.39, 9. 11, 30; 11.25; 29.3-23.

d De 33.2 K1.4 38.
Lu. 10.39; 8.35; ch. 7.34.

2 In countries where the sitting attitude is upon carpets, without forms or chairs, the student literally sits 'at the feet' of his instructor.—C.

e Ga. 1.14. Phi. 3.5, 6.
2 Co. 13.22; ch. 24. 10, 26.
4-9; 23. 6; 21.20. Ro. 10.23.

3 The perfect manner. Including both the law of Moses and the tradition of the elders.—C.

4 ch. 8. 3; 9. 13, 14; 26.9. 13. 1 Co. 15.9. Ga. 1.13. Phi. 3. 1. Tit. 1.13.

5 ch. 9. 2, 14; 26. 12. Lu. 22.6.

6 Believing Jews, Ro. 9.3.

7 ch. 9.3-5; 17; 26. 12-15. 1 Co. 9.15; 8. 2 Co. XII.

8 ch. 9.7 Da. 10.7.

9 Did not understand the words, ch. 26.14. Ge. 11.7; 42. 23. De 28. 49. Is 39. 11. Mat. 13.14.

6 In ch. 9. 7 it is said, 'The men stood speechless, hearing a voice,' here it is said, 'They heard not the voice of him that spake to me.' But this presents neither difficulty nor contradiction. In ch. 9. 7 Paul's companions 'heard a voice,' a sound as of thunder, but observed not, through their terror, the words that were spoken. Here there is no mention of their hearing the terrible sound, but merely the fact that they noted not the words of the speaker—in which statement both narratives perfectly coincide.—C.

k ch. 9.6; 26. 16.

11 Being ignorant of Hebrew, the chief captain could neither tell what Paul said, nor what the people charged against him. He therefore proposes recourse to that most cruel and unwarrantable measure, the torture, by which the accused is compelled to bear witness against himself—a practice at utter variance with the humane law of Moses, by which 'two or three witnesses' were required for every criminal charge—a practice by which the inquisition succeeded, for a time, in sustaining an anti-Christian system, but by which it finally brought down the wrath of a merciful but righteous God upon the courts by which its enormities were tolerated and patronized.—C.

12 ch. 16. 37; 25. 10, 12, 13, 14.

13 ch. 16. 37; 25. 10, 12, 13, 14.

14 ch. 16. 37; 25. 10, 12, 13, 14.

15 ch. 16. 37; 25. 10, 12, 13, 14.

16 ch. 16. 37; 25. 10, 12, 13, 14.

17 ch. 16. 37; 25. 10, 12, 13, 14.

18 ch. 16. 37; 25. 10, 12, 13, 14.

19 ch. 16. 37; 25. 10, 12, 13, 14.

20 ch. 16. 37; 25. 10, 12, 13, 14.

A.M. cir. 4065.
A.D. cir. 51.
e the blood of Jesus Christ, God's Son, that really cleanseth from all sin; 1 Ju. 1. 7. But thus the benefit of the sacrifice of the innocent, though it was not possible that the blood of bulls or of goats should take away sin. He. 10. 4, yet were they offered as the types and shadows of that 'one offering of himself,' by which the Saviour hath perfected for ever them, that are sanctified, He. 10. 14.
7 ch. 9.8, 9.
7 The chief city of Syria, Ge. 15. 2. 1 Ki. 11.24.
17 ch. 9.10-19. x. Ca. 2.8 Ro. 10. 14. 17.
o ch. 10.22. 1 Ti. 3.7. He. 11.2.
p ch. 13. 5, 30. Ge. 17. 7. Ex. 13. 20. 2. Ps. 50; 21.8-10.
q Ro. 1.1. Ga. 1.1, 12. 15. 1 Ti. 1. 1. 2 Ti. 1.1. Tit. 1.1. ch. 9.15.
r ver. 18; ch. 9.17; 18. 9; 23.12; 26. 16. 1 Co. 9.11, 15, 8.
s ch. 3.14; 7.50. 1 Ju. 2.1. He. 7.26; 2 Co. 5.21. 1 Pe. 2.2.
t 1 Co. 11. 23. Ga. 1.12. 4 Ju. 15.37. ch. 1.8, 4. Lu. 3.16. ch. 9.18; 2. 38. 13. Tit. 3.5. 1 Co. 6. 11. 1 Ti. 13. 11. 10.22. 1 Pe. 3. 21. Ro. 10.13. 1 Co. 1.2.
8 See note * in first column.
x ch. 9. 20, 28. Ga. 1.18.
y ch. 10.10. Nu. 4.4. Re. 1.12. 2 Co. 12.12.
z ver. 14.
a Mat. 10. 23. Ec. 9.10.
b ver. 4, 5. 1 Co. 15.9. Ga. 1.13. Phi. 3.6. 1 Ti. 1.13. ch. 20. 9-12; 8.3; 9.9.
c ch. 7.58.8.1.
d ch. 9.15; 13. 2, 4, 47; 26. 17. Ga. 1. 15; 2. 7, 8. Ro. 1. 5; 5. 13; 15. 12. Ep. 3.7, 8. 1 Ti. 1.12. 2. 7, 2. 1 Ti. 1.11.
e ch. 21. 36; 7. 54-57. 58, 26.24. Lu. 23.18. Jn. 19.13.
f Ge. 22. 14. De 32. 30. Ps. 46.1. Ro. 8.28.
g ch. 16. 22, 23, 37. Jn. 10.1; 18. 23. He. 11. 35; ver. 29-30.
9 Scourged to make him confess his crime.
1 Being ignorant of Hebrew, the chief captain could neither tell what Paul said, nor what the people charged against him. He therefore proposes recourse to that most cruel and unwarrantable measure, the torture, by which the accused is compelled to bear witness against himself—a practice at utter variance with the humane law of Moses, by which 'two or three witnesses' were required for every criminal charge—a practice by which the inquisition succeeded, for a time, in sustaining an anti-Christian system, but by which it finally brought down the wrath of a merciful but righteous God upon the courts by which its enormities were tolerated and patronized.—C.

7 The chief city of Syria, Ge. 15. 2. 1 Ki. 11.24.

17 ch. 9.10-19. x. Ca. 2.8 Ro. 10. 14. 17.

o ch. 10.22. 1 Ti. 3.7. He. 11.2.

p ch. 13. 5, 30. Ge. 17. 7. Ex. 13. 20. 2. Ps. 50; 21.8-10.

q Ro. 1.1. Ga. 1.1, 12. 15. 1 Ti. 1. 1. 2 Ti. 1.1. Tit. 1.1. ch. 9.15.

r ver. 18; ch. 9.17; 18. 9; 23.12; 26. 16. 1 Co. 9.11, 15, 8.

s ch. 3.14; 7.50. 1 Ju. 2.1. He. 7.26; 2 Co. 5.21. 1 Pe. 2.2.

t 1 Co. 11. 23. Ga. 1.12. 4 Ju. 15.37. ch. 1.8, 4. Lu. 3.16. ch. 9.18; 2. 38. 13. Tit. 3.5. 1 Co. 6. 11. 1 Ti. 13. 11. 10.22. 1 Pe. 3. 21. Ro. 10.13. 1 Co. 1.2.

8 See note * in first column.

x ch. 9. 20, 28. Ga. 1.18.

y ch. 10.10. Nu. 4.4. Re. 1.12. 2 Co. 12.12.

z ver. 14.

a Mat. 10. 23. Ec. 9.10.

b ver. 4, 5. 1 Co. 15.9. Ga. 1.13. Phi. 3.6. 1 Ti. 1.13. ch. 20. 9-12; 8.3; 9.9.

c ch. 7.58.8.1.

d ch. 9.15; 13. 2, 4, 47; 26. 17. Ga. 1. 15; 2. 7, 8. Ro. 1. 5; 5. 13; 15. 12. Ep. 3.7, 8. 1 Ti. 1.12. 2. 7, 2. 1 Ti. 1.11.

e ch. 21. 36; 7. 54-57. 58, 26.24. Lu. 23.18. Jn. 19.13.

f Ge. 22. 14. De 32. 30. Ps. 46.1. Ro. 8.28.

g ch. 16. 22, 23, 37. Jn. 10.1; 18. 23. He. 11. 35; ver. 29-30.

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12 ch. 16. 37; 25. 10, 12, 13, 14.

13 ch. 16. 37; 25. 10, 12, 13, 14.

14 ch. 16. 37; 25. 10, 12, 13, 14.

15 ch. 16. 37; 25. 10, 12, 13, 14.

16 ch. 16. 37; 25. 10, 12, 13, 14.

17 ch. 16. 37; 25. 10, 12, 13, 14.

18 ch. 16. 37; 25. 10, 12, 13, 14.

19 ch. 16. 37; 25. 10, 12, 13, 14.

20 ch. 16. 37; 25. 10, 12, 13, 14.

21 ch. 16. 37; 25. 10, 12, 13, 14.

22 ch. 16. 37; 25. 10, 12, 13, 14.

23 ch. 16. 37; 25. 10, 12, 13, 14.

24 ch. 16. 37; 25. 10, 12, 13, 14.

25 ch. 16. 37; 25. 10, 12, 13, 14.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.⁷

12 And^a one Ananias, a devout man according to the law, *having a good report of all the Jews which dwelt there*,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, *The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.*

15 For thou shalt be *his witness unto all men of what thou hast seen and heard.*

16 And now, why tarriest thou? *arise, and be baptized, and wash away thy sins,*⁸ calling on the name of the Lord.

17 And it came to pass, that *when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;*

18 And *saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.*

19 And I said, Lord, they know *that I imprisoned and beat in every synagogue them that believed on thee:*

20 And^c when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21 And he said unto me, Depart: for *I will send thee far hence unto the Gentiles.*

22 ¶ And they gave him audience unto this word, and *then* lifted up their voices, and said, *Away with such a fellow from the earth: for it is not fit that he should live.*

23 And as they cried out, and cast off *their* clothes, and threw dust into the air,

24 The^d chief captain commanded him to be brought into the castle, and bade *that he should be examined*⁹ by scourging; that he might know¹ wherefore they cried so against him.

25 ¶ And as they bound him with thongs, Paul said unto the centurion that stood by, *Is it lawful for you to scourge a man that is a Roman, and uncondemned?*

26 When the centurion heard *that*, he went and told the chief captain, saying, *Take heed what thou doest: for this man is a Roman.*

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free* born.²

29 Then straightway they departed from him which should have examined him:³ and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30 ¶ On the morrow, ⁴because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and ⁵commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

CHAPTER XXIII.

¹ As Paul pleadeth his cause, ² Ananias commandeth them to smite him. ³ Dissension among his accusers. ⁴ God encourageth him. ⁵ The Jews' laying wait for Paul ⁶20 is declared unto the chief captain. ⁷ He sendeth him to Felix the governor.

AND Paul, earnestly beholding the council, ¹said, ²Men *and* brethren, ³I have lived in all good conscience before God until this day.⁴

2 And the high-priest Ananias commanded them that stood by him ⁵to smite him on the mouth.

3 Then said Paul unto him, God shall smite thee,⁶ ⁷thou ⁸whited wall: for sittest thou to judge me after the law, and ⁹commandest me to be smitten contrary to the law?

4 And they that stood by said, Revilest thou God's high-priest?

5 Then said Paul, I wist not,¹⁰ brethren, that he was the high-priest: for it is written, ¹¹Thou shalt not speak evil of the ruler of thy people.

6 ¶ But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I¹² am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 For¹³ the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

9 And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, ¹⁴We find no evil in this man:

A. M. 4995
A. D. 49.

2 The fact of Paul's being a free-born citizen of Rome, is not at issue. It is not as if he had been born in Tarsus, for the right it was a *free* citizen, yet it was not a *free* citizen, or *free* citizen, and consequently its inhabitants were not Roman citizens. In all probability one of Paul's ancestors had rendered important services to the state, and had received as his reward the status of citizenship. It was of immense advantage to the apostle. A Roman citizen could not legally be fettered or imprisoned without open trial, neither could he be tortured. Any infringement of his rights subjected the magistrates who were guilty to severe punishment.—P.

5 Or, tortured him, ver. 24. He. 11-35.
4 ch. 23:28.
1 Lu. 21:12. Mat. 10:17, 18:24-9.

CHAP. XXIII.

a See ch. 22:1.
b ch. 24:15. 1 Co. 4:4.
c Lu. 1:14. 2 Ti. 1:13. He. 13:18.

1 See note * below.
e 1 Ki. 22:24. Je. 20:2. Jn. 18:20. Mt. 3:1.

2 This was no angry invective or imprecation, but a terrible prophecy, which, five years after, was remarkably fulfilled. When, after a tumult commenced by his own son, he was besieged in the palace, and being driven thence, and having hid himself in an aqueduct, he was at length discovered there, dragged out, and slain.—C.

d Mat. 23:27. Re. 3:2. Tit. 1:16. 2 Ti. 3:5. Je. 7:4. Mi. 3:11.

e Le. 19:35. De. 17:4. 9:25-1-3. Jn. 7:51.

3 This declaration of ignorance, compared with the special promise, Mat. 10:19, has been urged as an evidence that Paul was not inspired. But can the objectors prove that Paul was really ignorant? The ignorance is their own. Ananias was not the high-priest. He had been deprived of that office by the Romans, and succeeded by Jonathan, after whose murder by Festus there occurred a period of vacancy anterior to the elevation of Ishmael. During this vacancy Ananias usurped the office from which he had been formerly expelled on account of his crimes. When Paul, therefore, 'wist not that he was the high-priest,' he declared an historical fact: for though his partisans and flatterers called him so, they could not invest him with the office. Josephus' *Antiq.* b. xx. c. 6, 8, 2. Michaelis' *Introduc.* c. ii. p. 52, 53.—C.

f Ex. 22:28. Ec. 10:20. Pe. 2:10. Jude 8.

g ch. 24:15, 21:26, 5, 6, 8:28. 20. Phi. 3:5.

claration be reconciled with the facts recorded, ch. 27:4, 50. (va. 11; and the guilt a matter. 1 Co. 15, 9. 1 Ti. 1:15? Some suppose it if the apostle referred merely to his conduct since his conversion—his conduct as a Christian being the only subject of question or trial. It seems, however, more natural to understand him, as speaking of his whole life, and declaring that as a Jew, when his mind was darkened and his conscience misused. In 26:23, still he had walked according to his light—sincere, though mistaken. Ac. 26:9, 13, and that now, as a Christian, when light had shined into his dark heart, and his conscience had been purged from dead works, he had, with equal sincerity, disinterestedness, and zeal, devoted himself to the work to which the Lord had miraculously called him. The whole amounts to a solemn assertion that his life as a Jew would furnish a public test of his integrity in embracing the religion of Jesus.—C.

7 Ps. 106:21, 46:1, 7:7. ch. 2:25, 18:9, 19:21; 27:24, 28:10-31. Ro. 1:13. De. 31:30. Is. 41:10, 14:43-2.

8 ver. 21, 30; ch. 25:3. Is. 29:10. Mat. 23:74.

4 Or, with an oath of execration. Mat. 23:74. 1 Sa. 17:20; 23:13; 25:22. 2 Sa. 3:9. 1 Ki. 2:23; 9:2.

6 Ps. 31:13.

7 Ho. 4:9.

8 Pr. 1:11, 16:4, 16:25, 25:3.

9 From comparing ver. 6, 9, 14, and 15, it will be seen that the chief priests and elders had become 'Sadducees'—an awful example of 'false doctrine and heresy' infecting the church of God among the Jews, which should serve as a warning to the Christian churches of the Gentiles, lest, through carelessness and worldliness, they should fall into like errors, and so be cut off by a like judgment, Ro. 11:20, 21.—C.

7 Ps. 111:137-32, 33:5. 2 Sa. 17:17. Job 5:13. Pr. 21:30.

8 Pr. 22:3. Mat. 10:16, 17:Ep. 5:15.

9 ch. 28:17. Ep. 3:1; 4:1. Phil. 9.

10 ver. 12-15; ch. 25:3.

11 Ex. 24:2.

12 ch. 25:3; 26:3. Ps. 10:10. 27:7. Mi. 7:7. Pr. 1:10. 16:15. 59:7, 15.

6 Or, curse, ver. 12. 14. Ro. 9:3, with Mat. 26:74.

7 *Cesarea*, and not Jerusalem, was now the ordinary residence of the governor of Judea, from its being a seaport, its facilities of communication with Rome, its commercial importance, and architectural splendour. It flourished as a Christian church till the seventh cen-

have been pulled in pieces of them, commander the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

11 And¹ the night following, the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12 ¶ And when it was day, certain of the Jews banded together, ²and bound themselves under a curse,³ saying that they would neither eat nor drink ⁴till they had killed Paul.

13 And they were more than forty which had made this conspiracy.

14 And they came to the ⁵chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now⁶ therefore ye,⁷ with the council, signify to the chief captain that he bring him down unto you to-morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ⁸ready to kill him.

16 And⁹ when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

17 Then¹⁰ Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain; for he hath a certain thing to tell him.

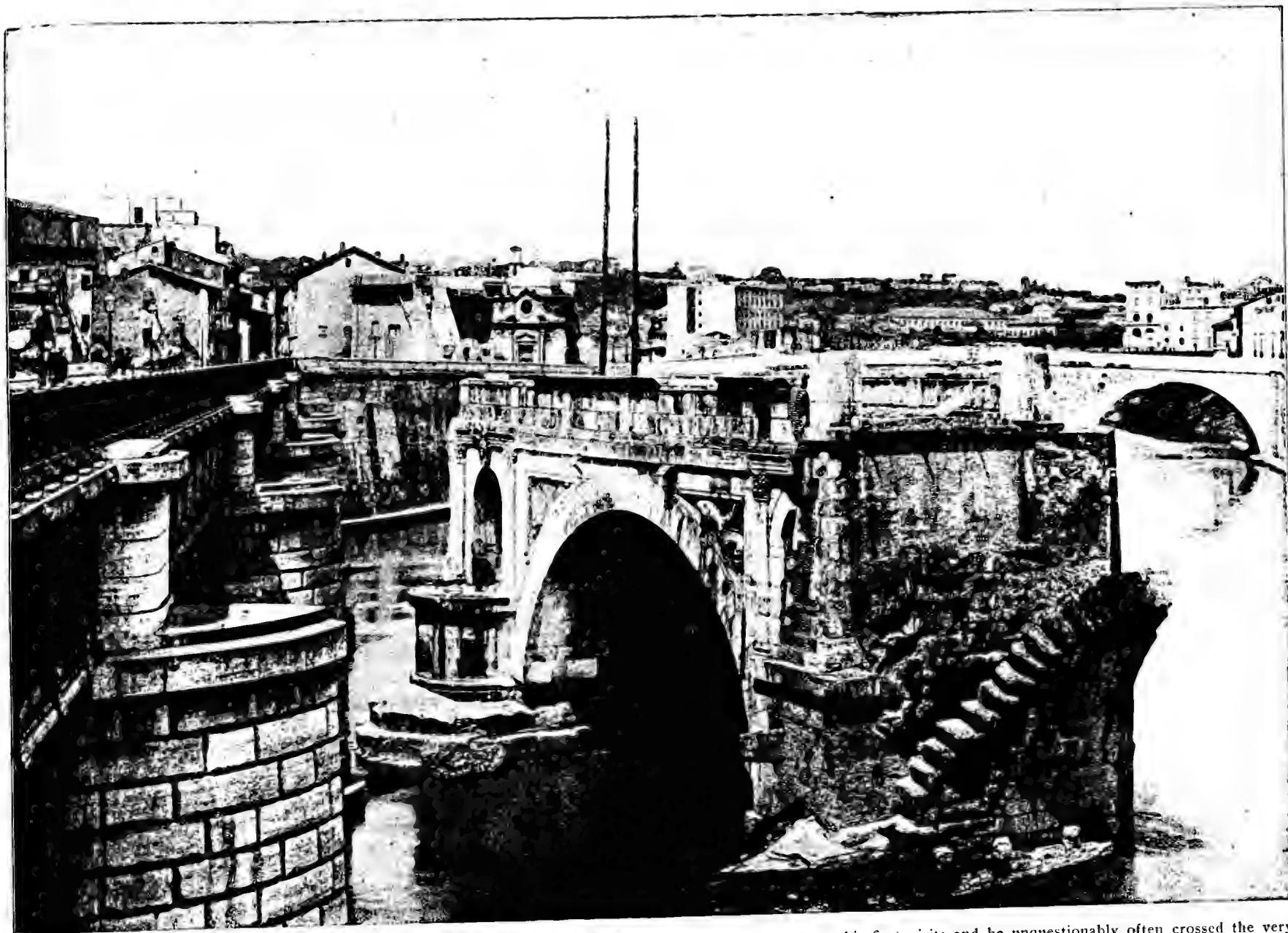
18 So he took him, and brought *him* to the chief captain, and said, Paul the "prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me?

20 And he said, ¹¹The Jews have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, as though they would inquire somewhat of him more perfectly.

21 But¹² do not thou yield unto them: for ¹³there lie in wait for him of them more than forty men, which have bound themselves with an oath,¹⁴ that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain *then* let the young man depart, and charged *him*, See *thou* tell no man that they have showed these things to me.



ANCIENT BRIDGE, ROME [Acts, xxiii:11].—"For as thou hast testified of me in Jerusalem, so must thou bear witness also in Rome." We give as an illustration of Rome the arch of an old bridge that is interesting in this connection, because we see it now exactly as St. Paul saw it when in Rome. This arch, which is just above the new bridge you see, was built here 181 B. C. St. Paul was in

Rome two years upon his first visit; and he unquestionably often crossed the very bridge this old arch helped to bear up. It is almost impossible for an American, accustomed to seeing everything new, to appreciate the great age of things connected with the city of Cicero and Caesar. Many of the oldest structures in Rome are built of brick, but they do not seem to crumble or decay; they last as well as stone.

Paul, accused before Felix,

ACTS XXIV.

answereth for his life and doctrine.

and spearmen⁸ two hundred, at the third hour of the night;

24 And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

25 And he wrote a letter after this manner:

26 Claudius Lysias unto the most excellent governor *Felix*¹ sendeth greeting.

27 This^a man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

28 And when I would have known the cause wherefore they accused him, ^bI brought him forth into their council:

29 Whom I perceived to be accused of *questions* of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 And^a when it was told me, how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what *they had* against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.²

32 On the morrow they left the horsemen to go with him, and returned to the castle:

33 Who, when they came to Caesarea,³ and delivered the *epistle* to the governor, presented Paul also before him.

34 And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of Cilicia;⁴

35 I will hear thee, said he, ^awhen thine accusers are also come. And he commanded him to be kept in Herod's judgment-hall.⁵

CHAPTER XXIV.

1 Paul being accused by Tertullus the orator, 10 answereth for his life and doctrine. 24 He preacheth Christ to the governor and his wife. 26 The governor hopeth for a bribe, but in vain. 27 At last, going out of his office, he leaveth Paul in prison.

AND after^a five days, Ananias the high-priest descended with the elders, and *with* a certain orator named Tertullus,¹ who ^binformed the governor against Paul.

2 And when he was called forth, Tertullus began to accuse *him*, saying, ^cSeeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy provid-

A.M. cir. 4065.
A.D. cir. 61.

8 Or archers or javelin-casters.
9 See note ^a below.
10 Felix is described in history as a monster of avarice, cruelty, and licentiousness, being raised to office through no personal merit, but through the influence of his brother Pallas, the favourite of the emperor Claudius.

Felix was the Roman procurator, or governor, of the province of Judaea; and his residence was in Caesarea, the political capital. He was a man of humble origin, being a freed-slave of the emperor Claudius.—P.

a ch. 21. 31; ver. 10. b ch. 22. 30. c ch. 18. 15; 24. 6, 10; 26. 2-6, 31; 25. 5, 19. d ver. 10-24. ch. 24. 7. 8; 25. 6, 16.

2 Antipatris was a city built by Herod, and so named in memory of his father Antipater, and, according to Reland, was forty-two miles from Jerusalem and within six of Caesarea.

But as forty-two miles are too great for one night march, commencing at nine o'clock, it is most probable the party did not reach Antipatris till the second night.—C.

3 A city on the north-west of Canaan. See ch. 8. 40.

4 A country in Lesser Asia, the capital of which was Tarsus, ch. 15. 41; 21. 39.

5 A palace built by Herod the Great, for holding courts of judicature in, with apartments adjoining to confine prisoners in, Jn. 18. 28. Mat. 27. 27.

CHAP. XXIV.
a ch. 23. 2. 30. 35; 25. 2.

17 Tertullus is a Roman name, but he speaks as a Jew, and hence it has been conjectured he was a proselyte. But is it not much more probable, that as a pleader, he employs the term 'we' as a mere legal phrase, whereby the advocate is fictitiously identified with his client? For it is by no means likely that the Jewish priests, who were deeply acquainted with the ways and feelings of the world, would present before their heathen governor a proselyte to Judaism, whom he, as a heathen, would consider at once both an apostate and a fool.—C.

d Ps. 11. 2. e Ps. 12. 5; 55. 21. Jude 16.

The desperate measures of the Jews no doubt confirmed Lysias in his determination to protect his prisoner; but, by keeping him at Jerusalem, insurrections might have been excited, and some opportunity might have been afforded to his vigilant enemies of murdering him. He therefore resolved to send him to Felix the Roman governor, who resided at Caesarea, which is computed to have been about seventy miles

A.M. cir. 4065.
A.D. cir. 61.

body of Roman soldiers, appointed to escort him, consisting of two hundred legionary soldiers, two hundred light-armed soldiers, and seventy horsemen, might have sufficed to repel any tumultuary assault of the Jews, but to prevent bloodshed they were ordered to set off about three hours after sunset, that they might be out of the reach of the zealots before morning. This prudent precaution was accompanied by one equally humane. Paul was not required to walk with the soldiers, who had been accustomed to long and speedy marches; but they were ordered to provide beasts, mules or horses, changing them when necessary, that he might be conducted safely & conveniently to Caesarea.—I.

d ch. 6. 13; 10. 20; 17. 6. 7; 21. 28. Lu. 23. 2. 1 Pe. 12. 12. 1 Ki. 18. 17.

2 Cr. a plague. e ch. 19. 37; 21. 26-28. 31; 22. 10; ver. 11-13; ch. 25. 8. Jn. 18. 31.

f ch. 21. 31-33; 22. 30; 23. 10. g ch. 21. 30; 25. 16.

h Paul. i Ps. 4. 2; 64. 3. Jn. 9. 3-5. Jn. 8. 44.

j ch. 12. 17; 13. 16; 19. 33; 24. 40.

k Felix was made procurator over Judaea in Anno Domini 52. He had consequently the experience of seven years to guide him.—P.

l 1 Pe. 3. 5. m ch. 21. 15, 26. n ch. 25. 7, 8; 28. 17. o 1 Pe. 3. 16.

p Mat. 10. 12. Ps. 110. 40. ch. 4. 13; 5. 30; 7. 32; 22. 14; 26. 22; 28. 22; 9. 2. Mt. 4. 5. 2 Ti. 1. 1.

q The Roman law forbade any private individual to introduce any new object of worship. Paul's reference to 'the God of his fathers' was, therefore, an appeal and a defence calculated alike for his accusers and his judge.—C.

r ch. 10. 43; 13. 15; 26. 22, 23; 28. 23. Mat. 22. 40. Lu. 16. 16; 24. 47. Jn. 1. 45; 5. 39. Ro. 3. 21. 2. C. 2. 20.

s ch. 23. 6-8. Da. 12. 2. Jn. 5. 28, 29. 1 Co. 15. 12-27. ch. 26. 5-8; 28. 20. Re. 20. 6, 12, 13. Job 19. 25, 26. 1 Th. 4. 14-10. Mat. 22. 31, 32.

t In this it is Paul openly differs from the Pharisees, who held the resurrection of 'the just,' but denied that of 'the unjust'—A striking example of the unbending integrity of the apostle, who agreeing upon one point with the men who had been his protectors, will yet not conceal, but openly proclaim, the point on which they differed.—C.

u 1 Ti. 4. 7, 8. 1 Th. 2. 10. ch. 23. 1. 1 Co. 4. 4. 2. Co. 1. 12. 4. 2. 2 Ti. 1. 3. He. 13. 18.

v And herein. Rather, 'And on this account,' to wit, the hope of a glorious resurrection.—C.

w He had been absent from six to seven years.—C.

x ch. 11. 29, 30; 16. Ro. 15. 25, 26. Ga. 2. 10. 1 Co. 16. 1. 2 Co. vii. ix. ch. 21. 26.

y ch. 21. 26, 27; 26. 21.

3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

5 For^a we have found this man *a* pestilent fellow,² and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:

6 Who³ also hath gone about to profane the temple: whom we took, and would have judged according to our law.

7 But⁴ the chief captain Lysias came *upon* us, and with great violence took *him* away out of our hands,

8 Commanding⁵ his accusers to come unto thee: by examining of whom⁶ thyself mayest take knowledge of all these things whereof we accuse him.

9 And⁷ the Jews also assented, saying that these things were so.

10 ¶ Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years⁸ a judge unto this nation, I do the more cheerfully *answer* for myself:

11 Because¹ that thou mayest understand that there are yet but twelve days since I went up to Jerusalem for to worship.

12 And² they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither³ can they prove the things whereof they now accuse me.

14 But this I confess unto thee, ⁴that after the way which they call heresy, so worship I the God of my fathers,⁵ believing⁶ all things which are written in the law and in the prophets;

15 And⁷ have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.⁸

16 And⁹ herein⁷ do I exercise myself, to have always a conscience void of offence toward God, and toward men.

17 Now after many years,⁸ I came to bring *alms* to my nation, and offerings.

18 Whereupon⁹ certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult:

19 Who* ought to have been here before thee, and object, if they had ought against me.

20 Or else let these same *here* say, if they have found any evil-doing in me, while I stood before the council,

21 Except it be for this one voice, that I cried standing among them, *Touching the resurrection of the dead, I am called in question by you this day.

22 ¶ And when Felix heard these things, having more perfect knowledge⁹ of *that* way, he deferred them, and said, When *Lysias the chief captain shall come down, I *will know the uttermost of your matter.

23 And* he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

24 ¶ And after certain days, when Felix came with his wife Drusilla,¹ which was a Jewess, he sent for Paul, and heard him concerning the *faith* in Christ.

25 And as he reasoned of *righteousness, *temperance,² and *judgment to come,³ Felix trembled,⁹ and answered, *Go thy way for this time; when I have a convenient season I will call for thee.

26 ¶ Heⁱ hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.⁴

27 But after two years, Porcius Festus came into Felix' room: and Felix, *willing to show the Jews a pleasure, left Paul bound.⁵

CHAPTER XXV.

² The Jews accuse Paul before Festus. ⁸ He answereth for himself, 11 and appealeth unto Cæsar. ¹⁴ Afterwards Festus openeth his matter to king Agrippa, 23 and he is brought forth. ²⁵ Festus cleareth him to have done nothing worthy of death.

NOW when Festus was come into the province, after three days he ascended from Cesarea to Jerusalem.

2 Then* the high-priest and the chief of the Jews informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, *laying wait in the way to kill him.¹

4 But Festus answered, that Paul should be kept at Cesarea, and that he himself would depart shortly *thither*.

A.M. cir. 4065.
A.D. cir. 61.

9 ch. 23. 30, 25. 16.
10 ch. 23. 6; 26. 6, 9; 28.

20. 9 Few things seem more unlikely than that a man of the disposition and habits of Felix should become an accomplished adept in Jewish jurisprudence and theology. By his 'more perfect knowledge of that way' cannot well, therefore, be understood any extensive knowledge of Judaism derived from his long residence in Cesarea. Neither could he have learned much of Christianity from all that Paul had yet said; though by 'that way,' some understand the knowledge of Christianity he had acquired from Paul's expository defence. Is it not better to render the passage thus:—But when Felix had heard these things, he adjourned the cause, saying, 'When I shall have acquired a more perfect knowledge of that way (which you, the Jews, condemn, and you, Paul, justify), and when Lysias, the tribune shall have come down, I shall decide upon your cause.'—C.

21. 20, 24. 5, 6, 13.

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A.M. cir. 4067.
A.D. cir. 63.

that the Jews resolved to prefer a complaint, and seek redress at Rome. His thought, by sacrificing Paul to their fanaticism, to soften, if not prevent, their complaint.—P.

a Es 3. 8. Ps. 27. 12; 35. 11. Lu. 23. 2. 5, 10. Mat. 5. 11, 12; 26. 60. ch. 21. 26, 24. 5, 6, 13.

21. 26, 24. 5, 6, 13.

22. 4. 10, 12, 16, 23. 11.

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68. 4. 10, 12, 16, 23. 11.

7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

8 ¶ While he answered for himself, *Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all.

9 But Festus, *willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?³

10 Then said Paul, I stand at Cæsar's judgment-seat, where I ought to be judged:⁴ to the Jews have I done no wrong, as thou very well knowest.

11 For^h if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, *no man may deliver me unto them. I appeal⁵ unto Cæsar.

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsar? *unto Cæsar shalt thou go.

13 ¶ And after certain days, king *Agrippa and Bernice⁷ came unto Cesarea, to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, *There is a certain man left in bonds by Felix:

15 About whom, when I was at Jerusalem, *the chief priests and the elders of the Jews informed me, desiring to have judgment against him.

16 To whom I answered, *It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him.

17 Therefore,⁹ when they were come hither, without any delay on the morrow I sat on the judgment-seat, and commanded the man to be brought forth.

18 Against whom, when the accusers stood up, they brought none accusation of such things as I supposed:

19 But⁹ had certain questions against him of their own superstition,⁸ and of one Jesus, which was dead, whom Paul affirmed to be alive.



HOUSE OF TIBERIUS, ROME. [Acts, xxv:21.]—Tiberius was Emperor of Rome from A. D. 14 to A. D. 37. His house on the Palatine hill helped to form the manifold and massive series of structures which all together constituted the palaces of the Caesars. When Tiberius ascended the throne of Rome, Christ was ten years old, and was crucified just a few years before Tiberius died. His house on the Palatine is built of brick,

and is one of the ruins that inspired a part of Byron's celebrated poem, "Childe Harold." Tiberius was the Roman emperor who from his resort near the city of Pompeii wrote to the Roman Senate the despairing words: "May all the gods and goddesses damn me a thousand times worse than I am damned, if I know what to write to you." All the emperors of Rome were called Caesar. The emperor referred to in Acts xxv:21 is Nero.

manded him to be kept till I might send him to Cæsar.

22 Then Agrippa said unto Festus, 'I would also hear the man myself. To-morrow, said he, thou shalt hear him.

23 ¶ And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment 'Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom 'all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that 'he ought not to live any longer.

25 But when I found that he had committed nothing* worl^d of death, and that he himself hath 'appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord.³ Wherefore I have brought him forth before you, 'and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.⁴

27 For 'it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

CHAPTER XXVI.

2 Paul, in the presence of Agrippa, declareth his life from his childhood, 12 and how miraculously he was converted, and called to his apostleship. 24 Festus chargeth him to be mad, whereunto he answereth modestly. 28 Agrippa is almost persuaded to be a Christian. 31 The whole company pronounce him innocent.

THE Agrippa said unto Paul, 'Thou art permitted to speak for thyself. Then Paul stretched^b forth the hand, and answered for himself:

Many who have been once terrified by convictions die slaves to their lusts. And a sinful desire to please men makes many, to no purpose, act contrary to their own conscience, and injure the people of God.

CHAPTER XXV. REFLECTIONS.—No length of time can wear out, or repeated disappointments subdue, inveterate malice against Christ and his servants: no sentence is so unjust but it will insist upon it; no murder so horrid but it will attempt it.—By secret springs God sometimes, for the preservation of his servants, restrains the most easy and selfish compliance of judges. And when men prudently insist on their just rights, his providence overrules all for the accomplishment of his promises. But it is hard when a righteous cause must be referred from those who enjoy divine revelation to barbarous and blood-thirsty heathens. And it is shameful when a man can scarcely

'stood speechless.' here it is said, 'we were all fallen to the earth.' True: but the passages present neither difficulty nor contradiction. Either Paul, who heard and understood the words spoken, fell down first, while his companions, who merely heard the sound, stood for a time, and afterwards fell down: or they all fell down together: and his fellow-travellers, who were merely affrighted with the suddenness of the light, but not conscience-stricken by the accusation, rose first and 'stood.' while Paul, whose conscience was awakened to a deep sense of his guilt, remained prostrate upon the ground, in earnest prayer for mercy. C.

Ver. 23. *That he should be the first that should rise from the dead.* Now, from 2 Ki. 13: 21; Mat. 9: 25; Lu. 7: 15; Jn. 11: 47, it appears that several had risen from the dead previously to the resurrection of Jesus. How therefore may these facts be reconciled with Paul's statement? Without having recourse to the doctrine that as he was 'the Lamb slain from the foundation of the world,' in the purpose of God, the prophecies, the promises, and the types—so, in like purpose, prophecy, promise, and types (see Le. 14: 6, 7; 16: 22, was he, the Saviour, raised from the dead—the difficulty may be solved by a more literal translation; to wit, 'that he should be chief head over all things to the church, after his resurrection from the dead.' C.

Ver. 28. *Almost thou persuaded me.* Upon that fatal rock (wherein thousands had suffered shipwreck! O, my

A.M. cir. 4067.
A.D. cir. 63.

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15, 52, 15, ch. 9, 15.

CHAP. XXVI.

a Pr. 18: 13; Jn. 7: 51.

b ch. 13: 16; 12: 17; 19:

33: 21, 40.

* With great oratorical skill the apostle here connects the fundamental principles of the Pharisees with the true doctrine of the Messiah. His object is to show that as a true Pharisee he must believe the Old Testament promises, and believing them he must believe in Jesus.

P—By 'the hope of the promise' some understand the hope of the resurrection of the dead; but as Messiah, and not the resurrection, was the great object of revelation and promise, it seems more natural to understand the apostle as speaking of 'the hope' of a Saviour first, and of the resurrection to life and glory through him.—C.

+ Though Paul was not a member of the council, it is most probable he held some commission in Jerusalem that demonstrated his fitness for an appointment to Damascus, ver. 12, and that the 'giving of his voice' was not merely joining in the popular cry against the Christians, but giving his official testimony (such as European

officers of police are often required to give in case of tumults and riots) that he had found them in Christian assemblies observing Christian ordinances, or in some way neglecting the Jewish ordinances, or undervaluing the traditions of the elders.—C.

1 Gr. a knowers, De. 17: 13-20. 1 Co 13

7-2 Herod Agrippa, the father of this king Agrippa, was a zealous Jew, and cruel persecutor of the Christians (ch. 12: 1-4), and would, no doubt, train up his son in his own principles. Besides, this Agrippa is now held, by permission of the Roman emperor, to the direction of the sacred treasury, the government of the temple, and the right of nominating the high-priest offices that would naturally lead him to an intimate acquaintance with the Jewish customs and questions.—C.

ch. 22: 3, 2 Ti. 3: 10.

ch. 22: 5.

ch. 22: 5, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

ch. 22: 5, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

ch. 22: 5, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

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ch. 22: 5, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

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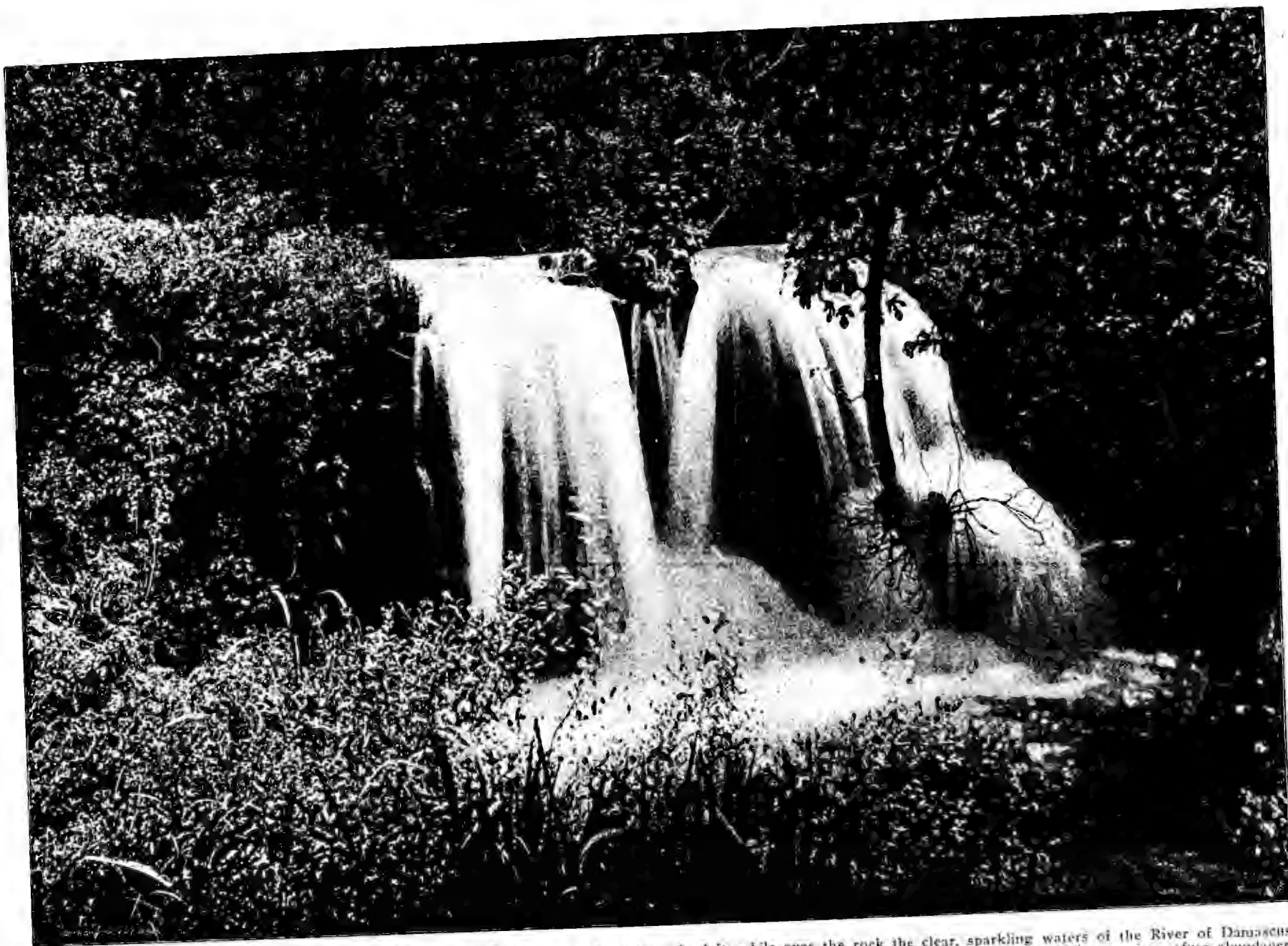
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ch. 22: 5, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

ch. 22: 5, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

ch. 22: 5, 13, 14, 15, 16, 17, 18, 1



FALLS OF THE ABANA, DAMASCUS. [Acts, xxvi:20.]—What a refreshing and lovely picture! So thought the writer. The soft, invigorating air was coming in gentle breezes from the top of the Lebanon mountains, lifting their snow-covered heads to the clouds in full view. The birds were singing in the groves of black walnut and poplar, which thickly shaded the ground on the right and on

the left, while over the rock the clear, sparkling waters of the River of Damascus fell in spray to gladden the hearts of the flowers which grew in profuse abundance at the bottom of the falls. In that country, where the sun shines so hot, and where water is so rare, the waterfall represented by the picture is a perpetual benediction.

light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *It is hard for thee to kick against the pricks.*

15 And I said, Who art thou, Lord? And he said, I am Jesus, whom thou persecutest.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee,

18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20 But showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

21 For these causes the Jews caught me in the temple, and went about to kill me.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come.

23 That Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles.

24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely: for I am per-

A.M. cir. 4067.
A.D. cir. 63.

9 ch. 21. 10; 6. 1.
7 Da. 10. 11. Re. 1. 17.

18 2 Mat. 13. 12. ch. 9. 13.
17. 13. 2. 4. 11. 18. 9. 22.

10. 15. 23. 11. Ep. 3. 7.
Col. 1. 23. 25. 1. 1. 12. 2.

Co. 12. 1. 1.
6 Either personally

or by special revelation
of the Spirit - C.

7 2 Co. 1. 10. 4. 8. 10.
11. 23. 28. ch. 9. 23. 25.

14. 19. 20. 16. 3. 17. 10.
14. 18. 12. 17. 19. 30. 21. 31.

7 12. 13. 10. 17. 23. 2. 14. 4.
17. 18. with ch. 9. 15. 22.

21. Ep. 3. 8. 1. 2. 7. Ro.
11. 13. 15. 16.

14. 1. Co. 3. 5. 6. 2. Co. 4.
5. 6. 15. 35. 42. 7. 60. 1.

61. 1. Lu. 4. 18. 1. 77. 79.
2. 30. 32. Ep. 1. 18. 4. 17. 5.

8. 11. 1. Pe. 2. 25. 25. Co. 1.
13. 11. 1. 9. 13. 19. 8. 12. 9. 5.

12. 35. 2. Co. 6. 14.
7 15. 49. 24. 25. 2. Ti. 2.

26. 1. 1. 3. 5. 8. 2. 1. 14. 4.
2. Ep. 1. 7. Col. 1. 14.

ch. 5. 3. 11. 10. 43. 13. 38. 39.
y Ep. 1. 11. Col. 1. 12.

ch. 20. 32. He. 9. 15. 16. 17.
2. 54. 6. 1. Pe. 1. 4. 13. 19.

Ro. 8. 17. 30.
2 Jn. 15. 3. 17. 17. ch.

15. 49. 20. 21. 32. 1. Co. 6.
11. 11. 3. 5. 1. Pe. 1. 2.

Jude. 1. Co. 1. 30. Re.
21. 27. Ep. 2. 8. He. 11. 6.

a Ga. 1. 10. Jn. 1. 2. 15.
50. 5. 1. Co. 15. 10.

6 ch. 9. 19. 30. xiii. -
xxi. Ro. 11. 18. 20.

c ch. 13. 45. 47. 14. 15.
17. 30. 20. 21. 17. 2. 18.

11. 19. 8. Mat. 3. 8. Tit. 2.
11. 12. 2. Co. 7. 1. 11.

d ch. 21. 30. 23. 12. 19.
23. 25. 3.

To kill me. Rather,
as the word im-

plies, 'to kill me with
their own hands'

without law or trial,
and in violation of the

Roman interdict, by
which they were pre-

vented from putting
any man to death (Jn.

18. 31), and of the pro-

tection of Roman citi-

zenship, which the
apostle now claimed.

- C.

c 1 Co. 15. 10. 2 Co. 3.
5. 6. Phil. 4. 13. 2. Ti. 4. 17.

7 ch. 20. 20-27.
8 Lu. 24. 27. 44. 46. Jn.

1. 45. ch. 24. 14. 28. 23. 1.
Co. 15. 4.

8 The great accusa-

tion against Paul
was that he had

spoken against the
law, and endeavoured

to bring it into
disgrace: his defence

is at once wise and
bold. Instead of op-

posing the law, he was
doing all in his power

to develop its funda-

mental truths and
principles: instead of

attempting to over-

throw it, he was, in
his teaching, fulfilling

it to the letter. Such
sentiments enunciated

in the presence of
a learned Jewish

monarch must have
produced a deep im-

pression. They did
so, as Agrippa's con-

fession proves. Festus
could not comprehend

them. He, too, was im-

pressed, but it was only
with the learning, elo-

quence, and earnest-

ness of Paul. - P.

7 Ps. xxii. lxxix. Is. liii.
Da. 9. 24-26. Zec. 13. 7.

Ge. 3. 15.
7 1 Co. 15. 20. 23. Col.

1. 18. Re. 1. 5. Jn. 10. 18;
11. 25. ch. 13. 34. Ro. 6. 9;

8. 11.
7 15. 42. 6. 1. Lu. 2.

32. Jn. 1. 9.
7 Jn. 10. 20. Mar. 3. 21.

1 Co. 2. 14. 4. 10. 1. 18. 23.
2 K. 9. 11.

7 Jn. 18. 20. Lu. 24.
10. Mat. xxvi. xxviii.

Mar. xiii. xvi.

A.M. cir. 4067.
A.D. cir. 63.

9 His father having
been a persecutor of

the Christian, Agrippa
must have been

well aware of the
main points in the

history both of Jesus
and of his church. - C.

o ver. 24. 5.
7 Mar. 12. 34. 6. 20. Ja.

1. 12. 124.
7 Ko. 9. 3. 4. 10. 1. Col.

1. 26. 1. Co. 7. 7.
7 ch. 12. 6. 25. 14; ver.

32.
1 The meaning of

Agrippa's words in
ver. 28 has been va-

riously interpreted.
Recent critics repre-

sented them as spoken
ironically, signifying,

'I am not so easily to
be made a Christian

as thou supposest.'
Philology, they

may be so interpret-

ed, but the meaning
attached to them in

the English version
may also be correct.

There can be no
doubt, however, in

what sense Paul un-

derstood the Hebrew
presented them as

having been spoken
in earnest, and he

gives the noble reply
contained in ver. 29.

- P.

s 1 Sa. 24. 17. Lu. 23.
4. 14. ch. 21. 24. 12. 14.

25. 25. 1. Pe. 4. 15. 16. 3.
10.

2 After an appeal
to the emperor, all
power in the judge

ceased either to pass
sentence or liberate.

- C.

7 ch. 25. 10. 11. 25.

CHAP. XXVII.

a ch. 20. 16; 25. 12. 25.
with Ge. 50. 20. ch. 19.

21. 23. 11. Ro. 15. 28. 29.

1 Captain of a hun-

dred soldiers, Mat. 8.
5; 27. 54. ch. 10. 1; 22. 25;

28. 17. 23.

2 Adramyttium. A
sea-port of Mysia, op-

posite the island of
Lesbos. It was found-

ed by a colony of
Athenians, and was

a place of extensive
trade. Under its pre-

sent Turkish rulers
it has become an in-

significant village. - C.

9 ch. 10. 11; 18. 21. 20.
3. 15. 21. 1. 3.

c ch. 19. 29. 20. 4. Col.
4. 10. Phil. 24.

d Ge. 10. 15. Jos. 19. 28.
15. 23. 2.

e ch. 24. 23. 2. 16.
8 A large island

north-west of Syria.

4 The direct course
from Sidon to Myra

would have been past
the south coast of

Cyprus; but the wind
being contrary, i. e.,

blowing from the
west, they were ob-

liged to run along
the northern coast,

and to sail over the
Sea of Cilicia and

Pamphylia, which
lay between Cyprus

& Asia Minor. Myra
was once a large

and prosperous com-

mercial city. It lay
about two miles from

the coast, but a na-

vigable river flowed
past it, and at its

mouth was a safe
and spacious har-

bour. Myra is now a
desolate ruin. - P.

9 A city in the
north-west of Egypt.

ch. 9. 12. 8. 11.

6 Cnidus. A city
on a promontory of

the same name, in
the south-west of

Asia Minor, opposite
Rhodes. - C.

sued that none of these things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

CHAPTER XXVII.

1 Paul, shipping toward Rome, foretelleth of the danger of the voyage, 11 but is not believed. 14 They are tossed to and fro with tempest, 41 and suffer shipwreck, 22, 54, 44 yet all come safe to land.

AND, when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band.

2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us.

3 And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself.

4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia.

6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone;

7 Or Candy, a large island in the Mediterranean, Tit. 1. 5, 12. 8 Salmone. A city and cape on the eastern side of Crete. - C.



CITADEL AT CORFU. [Acts, xxvii:40.]—We have no record in the Acts of the Apostles that St. Paul was ever at Corfu. But it was in the track of his voyage and was then an important island, so that he doubtless passed and stopped there. It was customary for trading vessels, such as he sailed on as he made his way to Rome, to stop at the leading points of commercial interest. Corfu is one of the islands

now under control of the king of Greece. When George I. ascended the throne of Greece, Great Britain made over to him the Island of Corfu, one of the loveliest places in the Mediterranean sea. We have before us a view of the Citadel as it appears from the sea. This picture was taken from the deck of the Italian steamer upon which we sailed. Viewed from the steamer the island looks like some fairyland

8 And, hardly passing it, came unto a place which is called the Fair Havens; nigh whereunto was the city of Lasea.⁹

9 Now when much time was spent, and when sailing was now dangerous, because the fast¹ was now already past, Paul admonished them,

10 And said unto them, Sirs, ⁹I perceive that this voyage will be with hurt² and much damage, not only of the lading and ship, but also of our lives.

11 Nevertheless, the centurion ⁸believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 ¶ And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice,³ and there to winter; which is an haven of ⁴Crete, and ⁴lieth toward the south-west and north-west.⁵

13 And when the south wind blew softly, supposing that they had obtained their purpose, ³loosing thence, they sailed close by Crete.

14 But⁶ not long after there arose⁶ against it a tempestuous wind, called Euroclydon.⁷

15 And when the ship was caught, and could not bear up into the wind, we let her drive.

16 And running under a certain island which is called Clauda,⁸ we had much work to come by the boat;

17 Which when they had taken up, they used helps,⁹ undergirding the ship; and fearing lest they should ¹fall into the quicksands,¹ strake sail, and so were driven.

18 And we being exceedingly ²tossed with a tempest, the next day they lightened the ship;

19 And the third day ³we cast out with our own hands the tackling of the ship.

20 And⁴ when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.

21 ¶ But after ⁵long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, ⁶and not have loosed from Crete, and to have gained this harm and loss.

22 And now ⁷I exhort you to be of good cheer: for there shall be ⁸no loss of *any man's* life among you, but of the ship.

23 For ⁹there stood by me this night the angel of God, whose I am, and whom I serve

A.M. cir. 4067.
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⁹ Lasea. A city on the south-east coast of Crete, not mentioned by any ancient geographer. C.—
The direct course from Myra to Itay would have been to the north of Crete; but it seems the ship was met by strong north-westerly gales, which drove her to the south of Crete. The ruins of Lasea have been recently discovered, about 5 miles to the east of the roadstead of Fair Havens, still bearing its ancient name.—P

¹ The great day of atonement in the month of September, Le.xvi.1, 23, 27, 29. Nu. 29, 7.

² 2 Ki. 6, 9, 10. Da. 2. 20. Am. 3, 7. Ps. 25, 14.

³ Or, winter.

⁴ Pr. 27, 12.

⁵ Phenice receives a minute description, to distinguish it from Phenice, or Phenicia, on the continent.—C.

⁶ Ver.

⁷ A *Which lieth, &c.* Rather, 'looking towards the south-east and north-east.' In the absence of any special geographical description, it seems probable that the harbour was a bay with an island in front, affording two entrances, one from the south-east, and another from the north-west, and thus completely sheltered from every wind.—C.

⁸ See note * below v. ver. 21.

⁹ Ps. 107, 25. Es. 7, 10.

¹ Ps. 27, 35. Ec. 11, 9. ch. 12, 25.

² Or, beat.

³ Euroclydon signifies an eastern storm; most probably what the ancients called *zephyrus*, and the moderns *le vanter*—a tempestuous whirlwind or hurricane, blowing in all directions from north-east to south-east.—C.

⁴ Clauda is supposed to be an island on the south-west coast of Crete, now called Gaza.—C.

⁵ Help. Most probably internal stays to support the sides of the vessel, and to resist, and give effect to the 'undergirding,' by cables passed under the keel and over the deck. See Horace, book 1, ode 14, and Anson's *Voyage*, 4to, p. 24.—C.

⁶ Ver. 41.

⁷ The quicksands. Syrtis Major, or Gulf of Sidra, believing themselves to be near the coast of Africa.—C.

⁸ Ps. 107, 27.

⁹ Jonah 1, 5. Job 2, 4.

Pr. 23, 5.

¹ Ps. 105, 28; 107, 25-27. Jonah 1, 4, 13. Mat. 8, 24, 25. Eze. 37, 11.

² Ps. 107, 5. De. 8, 3.

³ Ver. 9, 10, 13.

⁴ Job 22, 29, 30. Ps. 112, 7. Is. 43, 1; 44, 10.

⁵ Co. 4, 8, 9.

⁶ With ver. 31.

⁷ Ch. 23, 11.

⁸ He. 1, 14.

⁹ De. 32, 9. Ps. 135, 4.

Is. 44, 5. Mal. 3, 17. Jn. 17, 9, 10. 1 Co. 6, 20. 1 Pe. 2, 9, 10.

¹ Ps. 116, 16. Is. 44, 21. Da. 3, 17, 18. Jn. 12, 26. Ro. 1, 9, 12. Tit. 3, 1.

² Is. 41, 10, 14; 43, 1, 2.

³ ch. 19, 21; 23, 11; 25, 11.

⁴ Is. 6, 13. Job 22, 30.

⁵ Ver. 11.

⁶ Is. 6, 13. Job 22, 30.

⁷ Ver. 11.

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north-east; the other in the direction in which the north-west wind blows, i.e. to the south-east. Recent researches have shown that this is exactly the description of the haven of Phenice.—P.

² ch. 1, 1.

³ *Adria* was not, by the ancients, confined to the Gulf of Venice, but comprehended all the seas between Greece, Italy, and Africa.—C.

⁴ The ships of the ancients frequently carried ten or even more anchors.—C.

⁵ That the ancients cast their anchors out of the 'stern' is evident from paintings preserved in Pompeii, and from many classical authorities. (See Cesar. *Bell. Civ.* l. 29, and *Fast. Flav.* v. 27.)

The Roman practice, however, generally was to cast the anchors from the prow. But this was a ship of Alexandria; and it is attested by Sir J. Chardin, that the large Egyptian merchant vessels still carry their anchors at the stern.—C.

⁶ Ps. 139, 6.

⁷ Means must be used in fulfilling God's infallible promises. Ps. 37, 34, 13, 38.

⁸ 21. Mat. 4, 7. Ju. 20, 28, 29, ver. 22, 24.

⁹ He that intends the end, commands the means. His word, through the Spirit, is equally the interpreter of both.—C.

¹ Paul had evidently gained the confidence of the centurion, most probably by his calm and courageous bearing, and by the partial fulfilment of his prophecy had already received. Through the centurion he was able to overrule the sailors, and thus succeeded in saving the lives of all in the ship.—P.

² Having taken nothing. Rather, 'not one' (regular meal).

—C.

³ Mat. 15, 32. Ep. 5, 29, 1, 5, 23.

⁴ For your health. Rather, 'for your safety.' As the food, by a physiological law, would enable them to resist the cold.—C.

⁵ Lu. 21, 18; 22, 7.

⁶ Mat. 10, 30, 1, 1, 32.

⁷ Sa. 9, 13. Mat. 15, 36. Mar. 8, 6. Jn. 6, 11, 23.

⁸ Ti. 4, 3, 4.

⁹ Ps. 30, 11; 107, 30.

¹ Ver. 19. Jonah 1, 5.

² Pr. 2, 5. Job 2, 4. Mat. 6, 25.

³ Bloomfield and others are of opinion that 'wheat' should be rendered 'provisions,' as the ship was already lightened of her cargo, ver. 18. But any one who has seen the loading of a grain-ship knows that the wheat would be put lowest in the hold, and would consequently be the last article thrown overboard.—C.

⁴ A shore. Rather, 'a beach.—C.

⁵ Or, cut the anchors, they left them in the sea, &c.

⁶ Where two seas met. The word, so translated generally signifies, 'a peninsula washed on both sides

26 Howbeit, we must be cast upon ^aa certain island.

27 But when the fourteenth night was come, as we were driven up and down in ²Adria, about midnight the shipmen deemed that they drew near to some country;

28 And sounded, and found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms.

29 Then fearing lest they should have fallen upon rocks, they cast four anchors³ out of the stern,⁴ and ⁵wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

31 Paul said to the centurion and to the soldiers, Except⁵ these abide in the ship, ye cannot be saved.⁶

32 Then the soldiers cut off the ropes of the boat, and let her fall off.⁷

33 And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried, and continued fasting, having taken ⁸nothing.

34 Wherefore I pray you to take *some* meat; for this is ⁹for your health:⁹ for¹ there shall not an hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and ²gave thanks to God in presence of them all: and when he had broken *it*, he began to eat.

36 Then were they all ³of good cheer, and they also took *some* meat.

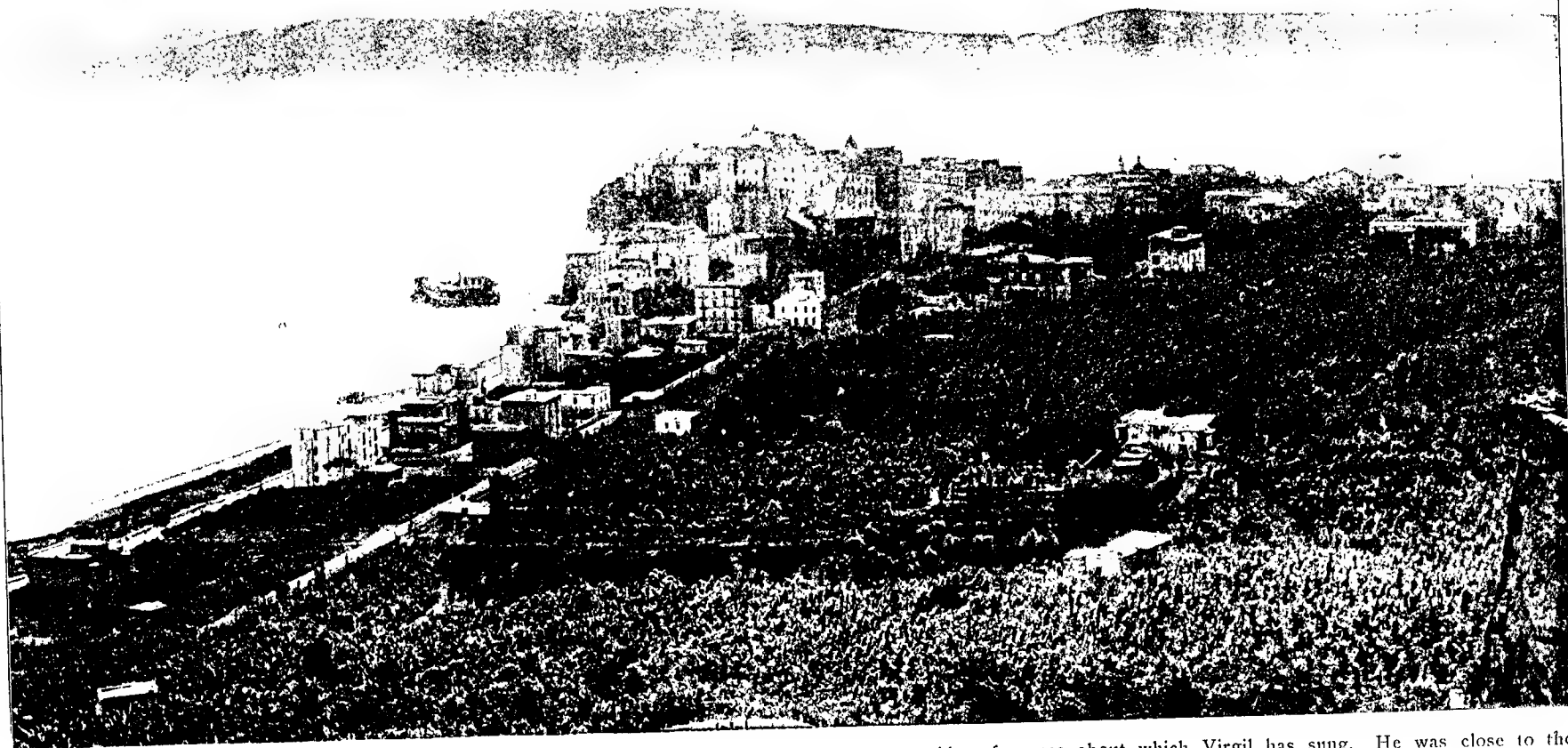
37 And we were in all in the ship two hundred threescore and sixteen souls.

38 And when they had eaten enough, ⁴they lightened the ship, and cast out the wheat¹ into the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek with a shore,² into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had ³taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder-bands,⁴ and hoised up the mainsail to the wind, and made toward shore.

41 And falling into a place where two seas met,⁵ they¹ ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence



PUTEOLI—WHERE ST. PAUL LANDED. [Acts, xxviii:13.]—"And from thence we fetched a compass and came to Rhegium; and after one day the south wind blew, and we came the next day to Puteoli." We have in full view the place, on the sea where St. Paul landed when he touched the Italian shore. When he landed on the quay at Puteoli, he was again on classic grounds. He was near Virgil's tomb

and in the midst of scenes about which Virgil has sung. He was close to the luxurious winter home of Tiberius, and in sight of the region where has been committed the unnatural crime of Nero, who attempted to drown his own mother, which failing to do, he had her put to death by the hand of one of his hired assassins. This was the Roman emperor before whom Paul was to be tried, in the city of Rome.

that they which could swim should cast themselves first into the sea, and get to land:

44 And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

CHAPTER XXVIII.

1 Paul after his shipwreck is kindly entertained of the barbarians. 5 The viper on his hand hurteth him not. 8 He healeth many diseased in the island. 11 They depart towards Rome. 17 He declareth to the Jews the cause of his coming. 24 After his preaching some were persuaded, and some believed not: 30 yet he preacheth there two years.

AND when they were escaped, then they knew that the island was called Melita.²

2 And the barbarous³ people showed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3 ¶ And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.

4 And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no harm.

6 Howbeit, they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

7 ¶ In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Publius lay sick of a fever, and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9 So when this was done, others also, which had diseases in the island, came, and were healed:

10 Who also honoured us with many honours; and when we departed, they laded us with such things as were necessary.

11 ¶ And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.⁴

12 And landing at Syracuse,⁵ we tarried there

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of the rudders.¹ And there can be no question that ancient vessels used two, or even more, rudders. See *Ælian, Var. Hist.* ix. 40. *Athen.* b. v. 1; and *Suidas in voce Διζγορα*. Some ancient paintings exhibit a rudder on each side of the stern—*Banda*. Ropes by which the rudders were lashed, to keep them steady while the ship was at anchor, or, perhaps, as would appear probable from one of the paintings at Pompeii, a tackle by which the outer part was altogether raised out of the water, and the inner end made fast to the deck.—C.

CHAP. XXVIII.

a ch. 27. 26.

1 Or, Malta, an island about 350 miles south of Rome.

2 Some think the island was Melita, on the coast of Dalmatia; others, the modern Malta. And the sailing first to Syracuse in Sicily, and then to Rhegium in Italy, seems to settle the question in favour of Malta. For had the vessel come from the Gulf of Venice, Rhegium would have been the first port, and Syracuse totally out of her course. C.

3 The scene of the shipwreck is still well known, and is called St. Paul's Bay. Its general features answer in all respects to the few incidental notes of Luke. The 'creek,' the sandy beach, the 'place where two seas met,' can all be identified.—P.

4 Ro. i. 14. 1 Co. 14. Col. 3. 11.

5 Barbarous, according to ancient use, did not necessarily signify 'uncivilized,' but merely a people that did not speak the Greek language.—C.

6 Col. 3. 12. 13. Mat. 10. 42. He. 13. 1. 2. ch. 27. 3.

7 Lu. 13. 24. Jn. 7. 24; 9. 23.

8 Mar. 16. 18. Ps. 97. 13. Lu. 10. 10.

9 Ch. 8. 10; 14. 11. 10. 25. Ro. 19. 10; 22. 8. 9.

10 Ki. 17. 20-22. Ja. 5. 14-16. ch. 19. 11. Mar. 16. 18. 57. 32. Lu. 4. 40; 13. 13. Mat. 9. 18. 1 Co. 12. 9. 28.

11 ver. 2. Mat. 5. 46. 47. Ja. 2. 15. 16. 1 Th. 2. 6. 1 Ti. 5. 17. 18. Mat. 6. 31. 32. 6. 8-10. 2 Co. 9. 5-11. Phil. 4. 11. 12.

12 ch. 27. 6. 6. 9.

13 Sailors' gods, 2 Sa. 4. 21. 1 Co. 8. 4. Two heathen deities, represented as inseparable twin brothers, the patron deities of endangered seamen. That they were not paintings, but 'figure-heads,' appears probable from some of the paintings of Pompeii, in some of which both stern and prow are so ornamented.—C.

14 The chief city of Sicily, an island south-west of Italy.—[The ancient capital of Sicily, and situated in the direct line from Malta, in the Mediterranean.—C.]

15 A city on the south point of Italy.—[A city in Calabria.

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the round a vessel makes when beating or tacking against an adverse wind. The scope of the passage indicates, that Rhegium was not on the direct route of the ship from Syracuse to the Straits of Messina. It lay a little to the east, and the ship, meeting a north wind blowing down through the Straits, was unable to make way against it, and consequently put into the harbour of Rhegium. As soon, however, as the wind veered round to the south, they put out again, and ran through to Puteoli.—P.

16 A city on the south-west of Italy.—[About eight miles from Naples, now called Puzzuolo.—C.]

17 ch. 20. 6; 21. 4. Till he preached on a Lord's day.

18 ch. 21. 5. 3 Jn. 6-8.

19 *Forum*—a town fifty-one miles south from Rome.—*Three Taverns*—a town thirty-three miles south from Rome—both distances furnishing decided evidence of the love and devotedness of the primitive Christians.—C.

20 He. 13. 3. 1 Co. 12. 21.

21 Whom when Paul saw, &c. Did Christians but consider how much by kind attention they may encourage, or by neglect or rudeness discourage one another; and did they really feel that 'none of them liveth to himself,' but that all should 'love one another, even as Christ loved the church,' what an irresistible argument for truth would they present to the world, who would again be compelled to say, 'See how these Christians love one another!'

The Lord hasten the time when this picture, often happily exhibited in miniature, shall enlarge its borders until it comprehend, in one lovely perspective, all of every colour who have professed the faith and named the name of Jesus!—C.

22 Jos. 1. 6. 7. 9. 1 Sa. 30. 6. Ps. 27. 14.

23 The chief city of Italy, and of the Roman empire, ch. 19. 27. 23. 11.

24 ch. 24. 23. 27. 3; ver. 30. 31; ch. 23. 11.

25 ch. 23. 1. 33; 24. 12-16; 5.

26 ch. 22. 24; 23. 30; 24. 10. 13. 22; 25. 8. 25; 26. 31.

27 ch. 25. 10-12. 25; 26. 31.

28 Faith in Christ and the resurrection, Je. 14. 8. ch. 23. 6; 24. 15; 26. 6-8. 29. 2. 11. 1. 16; 29. Phil. 10. 19. Ep. 6. 20.

29 Phil. 1. 23. Ep. 3. 1. 13; 4. 1.

30 Lu. 2. 34. 1 Pe. 2. 12; 14. He. 12. 3. ch. 24. 5.

31 Phil. 22.

32 ch. 23. 11; 20. 21. 25; 9. 15. 22; 17. 2. 3. 18. 5. 28; 19. 8. 26. 6. 22. 23. 1 Co. 2. 15. 3. 4. Lu. 24. 27. 44.

33 Jn. 1. 45. ch. 10. 43; 13. 27. w ch. 13. 48; 50. 14. 1. 4; 17. 4. 24; 19. 5. 30. 3. 3.

34 Am. 3. 7. Is. 44. 26. Nu. 23. 19. Mat. 24. 35. 5. 18.

35 Is. 6. 9. 10; 44. 18.

south wind blew, and we came the next day to Puteoli;⁸

14 Where we found brethren, and were desired to tarry with them seven days:⁹ and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii Forum, and the Three Taverns;¹ whom when Paul saw,² he thanked God, and took courage.

16 And when we came to Rome,³ the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

17 ¶ And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans:

18 Who, when they had examined me, would have let me go, because there was no cause of death in me.

19 But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had ought to accuse my nation of.

20 For this cause therefore have I called for you, to see you, and to speak with you; because that for the hope⁴ of Israel I am bound with this chain.

21 And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came showed or spake any harm of thee.

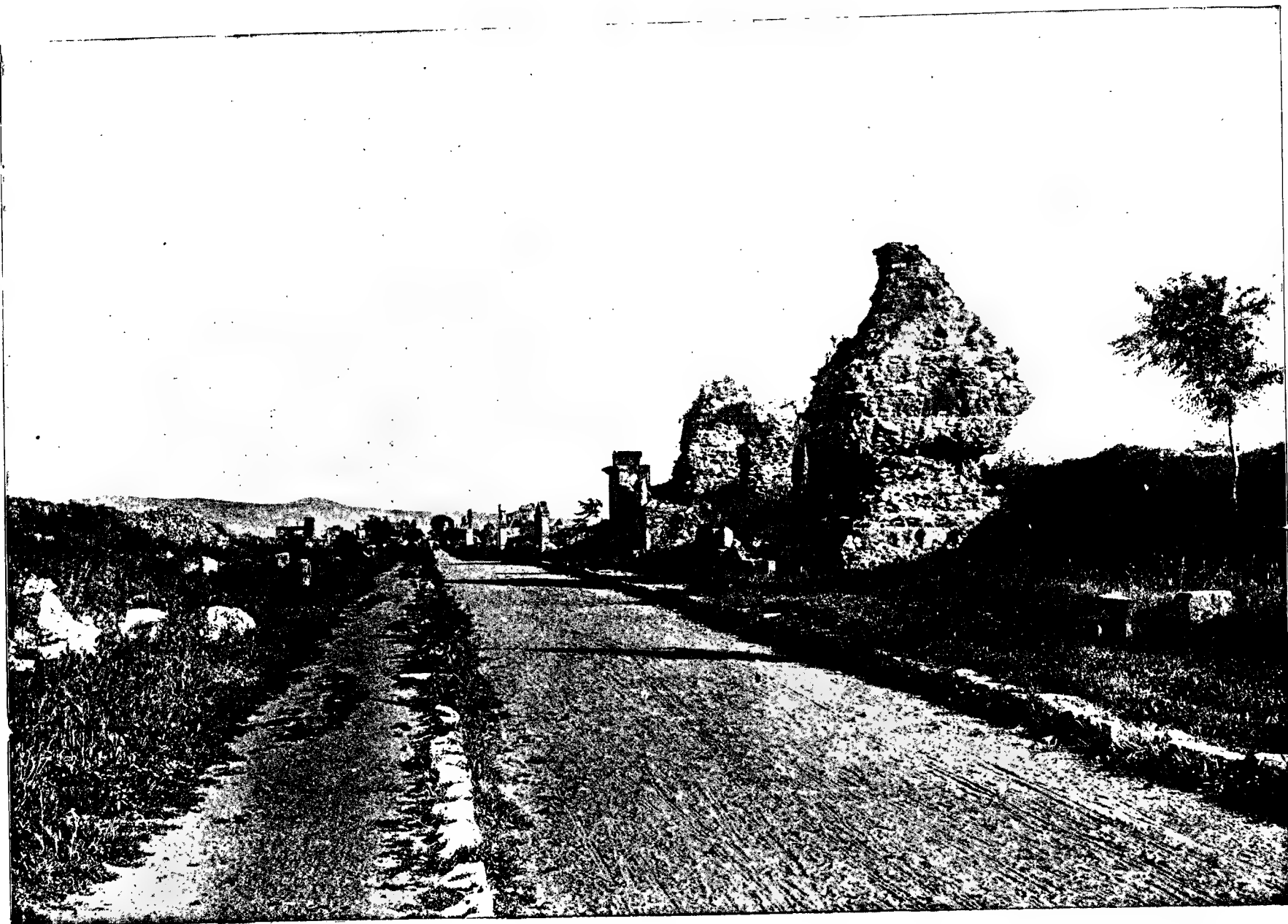
22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

23 ¶ And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand;



THE APPIAN WAY, NEAR ROME—OVER WHICH THE APOSTLES WALKED IN CHAINS. [Acts, xxviii:15.]—We see the road in the above picture along which the tired and persecuted apostles walked in chains from the coast of Puteoli to Rome. At the point represented in our view of the Appian Way, St. Paul was about five miles from the city of Cæsars. Now amid tombs, which lined either

side of the Appian Way, he was slowly making his way to the imperial capital of the world. While he walked amid the tombs of the great men who had reigned and died in Rome, he was also moving along the most fashionable boulevard, for the Romans built their tombs beside their gayest driveway, and thus he slowly entered the city where he was to be beheaded. This road now is strewn with the wrecks of tombs.

gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* hearts, and should be converted, and I should heal them.

28 Be it known therefore unto you, that ^{the} salvation of God is sent unto the Gentiles, and ^{that} they will hear it.

29 And when he had said these words, the

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2 He. 2.3. Tit. 2. 11.
 12. Is. 49. 6. ch. 18. 0. 13.
 14. 46. 47. 22. 21. 26. 17.
 18. Mat. 21. 41. Lu. 24.
 47. Is. 11. 10. Ro. 11. 11;
 15. 9-12.
 a Mat 10. 34. Lu. 12.
 49. 51. ch. 14. 4.
 6 ch 4. 31. 23. 11; ver.
 23 ch 4. 42 Ep 0. 10. 20.
 Phi. 1. 13. 4. 22.
 6 With this remark
 Luke closes his history:
 the apostle was soon after
 set at liberty; though it
 is generally agreed
 that he afterwards
 suffered martyrdom

at Rome. Doubtless Luke, Aristarchus, & others who attended on the apostle, or came to him, being themselves at liberty, laboured diligently to make the gospel known in the city and its vicinity, during all the time of the apostle's imprisonment; though the historian, by a modesty almost unprecedented, is wholly silent concerning his own labours and sufferings. —*I.*

Jews departed, and ^ahad great reasoning among themselves.

30 ¶ And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 Preaching^b the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.⁵

The 'ACTS OF THE APOSTLES' possesses all the characteristics of other scriptural histories—brevity; impartiality; selection of what is valuable for instruction; neglect of what is merely curious; tenderness towards the persons of the wicked, but unflinching condemnation of their sins; a continuous reference of all events to God, with an overwhelming desire to promote his glory by the conversion of sinners. The whole book presents, not so much a *history* as a *specimen* of the primitive church; but that specimen amply sufficient, not merely to attest the miraculous origin of Christianity, but also to exhibit those moral qualities—those graces of the Spirit—by which, as 'outward and ordinary means,' the gospel was originally propagated; and by which alone it can continue to be propagated, where miraculous powers are not bestowed—graces of the Spirit, more or less common to all true believers, and without which, even the eye of the prophet penetrating the depths of futurity, the tongue of inspiration expounding all mysteries, with the arm of faith miraculously removing mountains—are all 'nothing,' 1 Co. 13. 2. Accordingly it will be seen that one of the first moral qualities—one of the first graces—of the primitive church was absolute dependence upon God, evidencing itself in an earnest desire for his Spirit, and in continued waiting upon his promise and providence in prayer, ch. 1. 4, 14, 24; 2. 46; 6. 4-6; 9. 11; 10. 9; 12. 5; 16. 16. A second distinguishing feature of the primitive church appears in the spirit of liberality of the rich towards the poor, and their personal indifference, as individuals, to the acquirement and accumulation of wealth, ch. 2. 44, 45; 5. 4; 8. 18-20. A third characteristic may be seen in the order and efficiency with which their temporal affairs were conducted, as manifested in that most difficult department, the comfortable support of the poor, ch. 6. 1-6. This part of primitive Christianity was, most probably, derived from the Mosaic institutions, in which provision for the widow, the fatherless, the poor, and even the stranger, occupied a conspicuous place. And, in this characteristic, had the modern imitated the primitive churches more, the interference of human law on behalf of the poor would have been quite unnecessary; and although it is certain pauperism would not have been annihilated, there is little question that it would have been diminished; and the unexpensive machinery of the deaconship would have been amply sufficient for distinguishing between the really necessitous and the indolent impostor, and collection and outlay of the ample finance of benevolence. A fourth characteristic of the primitive church may be seen in the profound respect with which the apostles regarded, in things temporal, 'the powers that be,' and the faithfulness and courage with which, in things spiritual, they declared their determination to 'obey God rather than man,' ch. 4. 13-20; 16. 37; 25. 11. A fifth speciality in the primitive church is founded in the coexistence of a fixed and itinerant or superintendent ministry. The fixed ministry lay in the hands of the deacons managing the temporalities, and of the elders labouring in the spiritualities, ch. 6. 1-6; 14. 23; 20. 17, 28; the itinerant or superintendent in the hands of the apostles and their companions, as qualified and designated by the Holy Spirit, and prayerfully appointed by their brethren, ch. 11. 22, 23; 13. 2, 3; 15. 36-41; 16. 4-13. Upon this characteristic there is immediately grafted a sixth—the primitive was essentially, if not totally, a missionary church—a church of missionaries. But there is a speciality in this characteristic not to be overlooked—the primitive church did not intend to become missionary—the very apostles did not at first understand either the nature, object, or extent of their original commission. And when the eyes of an apostle were opened, as it were, by light from heaven, the body of the church took offence, and he was necessitated to justify himself for obeying a heavenly vision, and preaching the gospel to the Gentiles, ch. 10. 9-16, 34, 35, 45; 11. 1-3, 18. Christianity alone has been able to grapple with and overcome the prejudices of caste and colour. Christianity alone infuses a heaven-born ambition—an ambition that aims at universal conquest and universal monarchy—a conquest of truth over error, of love over enmity; and a monarchy of which the meek and lowly Jesus is the sole King and Head. Among the many internal evidences of Christianity, the early eradication of national prejudices, and the cordial reconciliation and fellowship of the Jews with the Gentiles, presents one, in the form of a moral transformation, never to be accounted for by any power inferior to that of him in whose hands are the hearts of all men, and who turneth the rivers of water into the valleys. The last characteristic

these, ministers and churches are 'nothing;' with these, they either have all that they need, or, if anything be wanting, or anything superfluous, God will assuredly reveal it to them in his own time, Phi. 3. 15.

Before closing our remarks on the Book of Acts, let us direct a moment's attention, not to the whole, but to a few peculiar features in the character of Paul. (1) One of the first features of his character, as exemplified in his actions, is that perfect and undivided energy with which he devoted himself to *one object*. As a Jewish persecutor he did nothing but persecute; as a Christian apostle he did nothing but journey, visit, pray, preach, and write. Even when by a necessity arising from the poverty of a persecuted church, he was compelled to labour for his daily bread, he still continued to 'reason in the synagogue every Sabbath, and persuade both the Jews and the Gentiles,' ch. 18. 4. And when this interval was past, with what undivided purpose and energy he again devoted himself to his *one work*, the brief notices in the 'Acts,' and the cursory review in one of his epistles, will sufficiently demonstrate. Hear his own account, the truth of which was right well known to the churches:—'In journeyings often—in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches,' 2 Co. 11. 26. (2) Immediately connected with the foregoing trait of character, or rather intimately and inseparably blended with it, appears that *endurance of fatigue* which seems to imply an iron-like constitution of body, with that endurance of insults, injuries, and ingratitude which depends upon a crucified spirit. (3) It is unnecessary to record more than a passing remark upon the *personal courage* with which he was endowed, which, in prophetic view of 'bonds and imprisonments,' could easily reply to all the dissuasion of his friends, 'None of these things move me, neither count I my life dear unto myself.' (4) With similar brevity may be noted that remarkable *decision* by which he was distinguished. When even Peter vacillated, Paul remained unshaken; when Peter 'was to be blamed,' Paul 'withstood him to the face.' A truth once confirmed, he never doubts; a prejudice once uprooted, he never suffers to be replanted; a purpose once formed, no obstruction can induce him to relax his efforts for its accomplishment. He uniformly acts as one who has 'set the Lord before him,' and therefore, whatever may betide him, can never be unduly moved. (5) The last characteristic we shall select from among many may be discovered in that perfect *readiness* with which he meets the difficulties of every emergency in his laborious and eventful life. No doubt this, like every other quality noticed, was 'the gift of God,' in fulfilment of his gracious promise to his disciples of a 'strength' sufficient for 'their day.' Still we are not the less, upon that account, to note or admire the gift; in fact, our admiration should only be the greater, when to the worth of the possessor is superadded the grace of the donor. Every remarkable incident of his life exemplifies the *readiness* of the apostle—take the examples of his use of the *Greek* tongue with Lysias (ch. 21. 37), his immediate transition to *Hebrew* when he addresses the Jews, who, be it observed, did not generally speak the Hebrew, but who nevertheless honoured it above all languages. Note also the *readiness* with which he justly put forward his faith in the resurrection, whereby he roused the Pharisees against the Sadducees, while he engaged the Pharisees themselves to a more attentive consideration of the evidences of the resurrection of Jesus, ch. 23. 6. Mark again the *readiness* and graphic accuracy with which he distinguishes between Felix and Agrippa, seizing at a glance the distinctive peculiarities of each, flattering neither, but conciliating both, ch. 24. 10; 26. 2, 3. With similar *readiness* he appeals to Cesar (ch. 25. 11); for the time now arrived when, had he willingly returned to Jerusalem, he had been guilty of his own death. But the most striking example of this wonderful *readiness* for all emergencies appears during his voyage to Rome, a *readiness* the more wonderful, that there appears no trace of his previous acquaintance with maritime affairs; nevertheless we find him (ch. 27. 9) admonishing the captain of the ship and officers of the imperial army of the future disasters of the voyage. When the cowardly sailors are about to become the first to desert their ship, we find him detaining them on board as the agents and securities of the general safety; and when crew and passengers were alike exhausted with labour and fast, he cheerfully assumes the duties of a ship's doctor, and promises, cheering their drooping

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS.

Rome was, and is, the chief city of Italy, and was long the mistress of the then known world. To the Christians there, though not converted by his ministrations, Paul, as the apostle of the Gentiles, about A.D. 60, wrote this epistle, in order to establish their minds in the leading principles of the gospel, and direct them to a suitable improvement of it. After an introduction, asserting his own apostolic mission, and commending their faith, ch. 1. 1-17, he represents both Gentiles and Jews as being so sinful, that they could not possibly be justified before God by their own works, ch. 1. 18; ii.; 3. 1-20: how God's free grace reigns, through Jesus Christ's righteousness, to the justification of the greatest sinners, ch. 3. 21; iv.; v.: what obligations to holiness in heart and life are laid upon believers, by the happy freedom and rich privileges which they enjoy in him, ch. vi.-viii.: and while he traces up all heavenly blessings to the eternal and wise purpose of God as their true original, he points out how the just rejection of the Jews for their unbelief, and the gracious calling of the Gentiles by the gospel, because of their repentance and good works, was exactly answerable thereto, ch. ix.-xi.: and finally, exhorts to a multitude of personal and relative duties, incumbent on these Romans as members of the commonwealth, and especially of the church, ch. xii.-xvi.

[Letter-writing upon sacred subjects was an ancient practice among the prophets of the Lord. Thus Elijah not only wrote (2 Ch. 21. 12-15) to warn Jehoram to flee from the wrath to come; but he appears to have written the letter before his translation to heaven, that it might come as with all the solemnity and sanction of one sending a message from the world of spirits. Thus, again, we find Jeremiah (ch. xxix.) writing a letter to the captives in Babylon, exhorting them to quietness, to beware of false prophets, and promising their return after seventy years. Other portions of the prophecies seem also to have been written and sent as letters—such as several of the 'burdens' of particular countries or cities, of which the chief use must have lain in their speedy communication to the parties addressed. See for example Is. 13. 1; 15. 1; 17. 1, &c.; Je. 36. 1-10, 18, 32; 44. 1-14; Eze. 28. 1, 2, &c. Thus also the prophecy of Haggai, ch. 1. 1, seems to have been a letter to Zerubbabel and Joshua; and Malachi, the last of the prophets, seems to have written his 'burden,' ch. 1. 1, first as a general epistle to all Israel, and then as a special lesson of rebuke and instruction to the priests, ch. 2. 1.]

Of the New Testament a large portion is composed of letters, some to individuals and some to communities. Among these the epistle to the Romans occupies a conspicuous place. By consent of all historic antiquity it is ascribed to Paul. It appears to have been the fifth of his apostolic letters, but is placed at the head of the collection, either because Rome was the imperial city, or because it is the longest and most comprehensive of his epistles, embracing the case both of Jews and Gentiles, and presenting the general doctrines of Christianity in a regular and systematic form.

This epistle has always attracted the peculiar attention of interpreters; 'yet no considerable difference of interpretation (observes Haldane) has ever been given of its contents by those who have renounced their own wisdom, and have determined to follow implicitly the obvious meaning of the Word of God.' In the first chapter, after declaring his own rank and authority in the church, the apostle proceeds by directing attention to the Son of God, in his incarnation in time, and his divine nature from eternity, as the great object of the gospel which he was commissioned to proclaim. Then, after an affectionate Christian salutation to the church, he proceeds to announce the doctrine he intends to inculcate and establish, viz. that the gospel is 'the power of God unto salvation to every one that believeth;' and then presents the reason and the means, because 'therein is the righteousness of God revealed;' and that unless such righteousness had been brought in and rendered available, all men must have perished, because 'the wrath of God (has been) revealed from heaven against all ungodliness and unrighteousness of men.' Accordingly, in the *first* chapter, the apostle proceeds, by an appeal to facts, to establish the charge of 'ungodliness and unrighteousness' against the Gentiles, who had outraged reason in rejecting the Creator, and adopting the creatures as their gods, while they violated even the fragments of the law written in their hearts, disregarded the admonitions of their own consciences, and took their pleasure in sin and sinners, though aware of the righteous judgment of a holy God against all the workers of iniquity. In the *second* chapter the Jews, who would have lent a ready ear to the indictment and condemnation of the Gentiles, are themselves to be arraigned. But before they could well be aware of what was to follow, like David before Nathan, they pronounce their own doom, by concurring in a sentence by which an indefinite character is pronounced 'inexcusable' when he himself condemns another, and yet is guilty of the same crimes. The Jews are then proved guilty of violating the law delivered at Sinai, and instructed in the vanity of trusting to outward ceremonies and ordinances, while the heart is polluted with sin, and alienated from God. In the *third* chapter, the apostle proceeds to arraign both Jews and Gentiles under one common indictment, and draws from the Old Testament, and especially from the Psalms, that anatomy of the human heart, a fearful picture of their common depravity and guilt. Thus having proved, by an undeniable appeal to facts, that every man in his natural state lies under the just condemnation of God, because a rebel against him, whether as revealed in the visible creation, in the hearts and consciences of men, or in the positive ordinances and eternal principles of a written law, he arrives at the inevitable conclusion, that by obedience to the law no living man shall be justified; for that so far from justifying him, each form of this threefold revelation proves him to be a transgressor, and therefore worthy of condemnation.

The way is thus prepared for the grand display of the grace and mercy of God announced in the gospel. What the law could not do, not from any deficiency in itself, but owing to the depravity of man, God has fully accomplished. Man has no righteousness of his own, but God has provided a living way for him, a living way provided solely by grace and received solely by faith; it is placed to the account of the believer, when he repents of his sins and receives Christ as his Savior. Yet so far from being contrary to the justice of God, this method of justification 'freely by grace' illustrates his justice, and vindicates his former dealings with men. So far from making the law void, it establishes the law in all honour and authority. This way of salvation equally applies to all, both Jews and Gentiles, men of every nation and of every character; there is no difference here, for all, without exception, are sinners.

In the fourth chapter the apostle proceeds to obviate certain objections. First, that drawn from Abraham's alleged justification by works when he delivered up his son at the commandment of God, see Ja. 2. 21-24. Now this he admits, with James, to be a justification before men, a thing capable of being shown outwardly



ROME, FROM ST. NICHOLAS. [ROMANS, I.]—The Church of San Nicolo di Tolentino, stands in the grounds of the villa Massimo Rignano, the site of the famous gardens of Sallust. After the death of Sallust, this place was purchased for the emperor, and was a favorite place of abode with Aurelian. The view of Rome we have in the above picture is modern. And one thing is to be remembered in looking at modern Rome—that,

while it is a splendidly built city, it does not begin to compare with the magnificent Rome of the Cæsars St. Paul saw. So strong and massive was the Rome of Nero that many parts of it have defied all the changes of time, and stand out as the most splendid structure to be found in the modern city. One never tires of looking over Rome from the tops of her hills. There is infinite interest about the city.

doctrine establishes the only sufficient grounds of a cheerful, loving, and holy obedience. This foundation is union with the Redeemer, through that faith by which the believer is justified. Whereas the law, instead of sanctifying, operates by its restraints to stimulate the corruptions of the human heart, and rouses them into action; while, at the same time, it condemns all who are under it. But, through their union with Christ, believers are delivered from the law; and being under grace, which produces love, they are enabled to bring forth fruit acceptable to God. The law, however, is holy, just, and good, and is employed by the Spirit of God to discover the nature and extent of sin in the heart, and thereby to demonstrate the value of the remedy by which this disease is to be healed. As a general conclusion, the believer's entire freedom from condemnation, through union with his glorious Head, and his consequent sanctification, are both asserted in the eighth chapter,—effects, neither of which could ever have been accomplished by the law. The doctrine of God's sovereignty occupies the greater part of the ninth chapter; in the end of which, and throughout the tenth, the error of the Jews in seeking righteousness by the law, and refusing the righteousness which is by faith, is clearly exhibited. After which he propounds the freeness of salvation through the Redeemer, and the certainty that all who accept it shall be saved. And since faith comes by hearing, and hearing by the Word of God, the necessity of preaching the gospel to the Gentiles is inferred and asserted. In the eleventh chapter the doctrine of election is resumed, and affirmed to be wholly of grace. Upon which is founded a most consolatory view of the issue of the present dispensation, in the final ingathering of the Jews with the fulness of the Gentile nations. He then proceeds to vindicate the providence of God, both toward Jews and Gentiles; showing that God was acting upon a plan which would finally issue in the fullest manifestations of the divine attributes of wisdom, justice, and mercy. While, as it were, lost in the height and depth, and length and breadth of his subject, the apostle prostrates himself in humble adoration, and summons all to join him in ascribing the glory of salvation to God alone! As the natural result of correct views of God's providence and grace, the apostle, in the twelfth chapter, proceeds to inculcate the moral duties of the Christian life. These he founds on the mercies of God through Jesus Christ, and sums up in two points,—the body for a sacrifice, the spirit for renewal. And here it may be proper to observe that, as in the visible world, we infer that nothing short of divine wisdom and power could have produced the heavens, Ps. 19. 1, so nothing short of divine inspiration could have produced the morality of the Scriptures. The whole array of philosophers can produce no such gem of morality as the twelfth chapter of this epistle. So many ideas in so few words are nowhere, unless in Scripture, again to be found. Paul was either the prince of all philosophers, or he was inspired. Philosophers will not acknowledge the first point; in denying it, however, they establish the second. He was inspired; and the superiority of his moral system to all that unassisted reason could produce, or human depravity tolerate, furnishes an internal evidence to the fact that infidelity, if it could reason, could neither gainsay nor resist. In the thirteenth chapter the apostle proceeds to inculcate the political relations and duties of Christians. They are subjects of a kingdom which is 'not of this world,' and lest they should conclude that they are, therefore, not also subject to the kingdoms which are 'of this world,' he inculcates obedience, in things lawful before God, to 'the powers that be,' without any distinction whatsoever as to mere forms of government. In the fourteenth, and to the thirteenth verse of the fifteenth chapter, he inculcates the duty of mutual forbearance among Christians, in relation to things indifferent; such as observance of days, with abstinence from, or use of, certain meats. These were subjects of keen and irritating discussion in the days of the apostle, though the questions concerning them may now, for a time, have gone to rest; but other things equally indifferent may arise, and have arisen, to occupy their room, and the doctrine of forbearance inculcated by the apostle may still find ample room for its patient and charitable exercise. In the succeeding portion of the fifteenth chapter he offers up earnest prayer for the believers at Rome, recounts his apostolic labours, and declares his purpose and hope of visiting them in due time. And in chapter sixteenth, he concludes with sundry personal notices, with salutary warnings against divisions, and earnest commendations to the grace of God. C.

We have internal evidence both of the date of this epistle, and of the place where it was written. In ch. 15. 25 Paul says, 'But now I go unto Jerusalem to minister unto the saints.' From 1 Co. 16. 1 we learn that the contribution to which he refers was given by the church at Corinth; and from Ac. 24. 17 we learn that Paul with others went from Corinth to Jerusalem, bearing the offerings. In ch. 16. 1 Paul mentions *Cenchrea*, the port of Corinth. In ver. 23 of the same chapter he mentions Gaius, *his host*, who was a native of Corinth, 1 Co. 1. 14, and Erastus, 'the chamberlain of the city.' It appears, therefore, that the epistle was written from Corinth, when Paul was about to leave that city for Jerusalem, in the spring of A.D. 58. P.]

CHAPTER I.

1 Paul commendeth his calling to the Romans, 9 and his desire to come to them. 16 What his gospel is, and the righteousness which it sheweth. 18 God is angry with all manner of sin. 21 What were the sins of the Gentiles.

PAUL,^a ^b servant of Jesus Christ, ^c called to be an apostle,¹ separated unto the gospel of God,

2 (Which^d he had promised afore by his prophets in the holy scriptures,)

3 Concerning his Son Jesus Christ our Lord, which was made ^eof the seed of David according ^fto the flesh;

4 And declared² to be ^hthe Son of God ⁱwith power, according to the spirit of holiness, by the resurrection from the dead:

5 By whom ^jwe have received grace and apostleship, ^kfor obedience to the faith³ among all nations, for his name:

^a ch. 16. 6. Ac. 6. 7. 15. 26. 17. 18. 13. 46. 22. 21. 28. 28. ch. 11. 13. 15. 16. 19. 2 Co. 10. 4. 5. Ga. 1. 16. 1. Ti. 2. 7. 2. 1. 11. Col. 1. 6. 23. Mat. 28. 19. Mar. 16. 15. 16. ch. 3. 29. 30. 2 Th. 1. 12.

A. M. cir. 4064.
A. D. cir. 60.

CHAP. I.

^a Ac. ix. xxii. xxvi.

Ga. 1. 13-23. Phi. 3. 5. 6.

^b Ac. 27. 23. Phi. 1. 1. 1.

Ja. 1. 1. 2 Pe. 1. 1. Jude

1. ver. 9. Ep. 4. 1.

^c He. 5. 4. Ac. 9. 15. 17.

2. 32. 14. 21. 26. 16-18. 1

Co. 1. 19. 1. 2. 2 Co. 1. 1.

11. 5. 12. 11. 12. Ga. 1. 1.

15. Ep. 1. 17. 8. Col. 1. 1.

1. Th. 1. 1. 2. 2. 1. Th. 1.

1. Tit. 1. 1. ch. 11. 13.

^d See note ^e below.

^e Lu. 2. 10. 11. ver. 9.

Ac. 20. 24.

^f Ga. 3. 8. Ge. 3. 15. 12.

32. 2. 18. 26. 4. 49. 10. De.

18. 15-18. 2 Sa. 7. 12. Ps.

132. 11. 79. 39. 16. 4. 27.

149. 6. 7. 140. 9. Je. 33. 5. 6.

15. 16. 31. 22. Eze. 34. 23.

29. 37. 24. Da. 9. 24. Mi.

7. 20. See Lu. 24. 27. 44.

Ac. 10. 43.

^g Mat. 1. 1. 9. 27. 12.

23. Lu. 1. 32. 69. 14. 5. 6.

Ac. 2. 30. 13. 2. 2. 1. 2. 8.

^h Gr. determined.

ⁱ Ps. 2. 7. Jn. 10. 30.

Ac. 2. 22. 13. 32-34. He.

1. 5. 5. 5. Mat. 3. 17. 17. 5.

Re. 1. 18.

^j 2 Co. 13. 4. 1. Ti. 3. 16.

1. Pe. 3. 18. He. 1. 14. Jn.

10. 18. 5. 26. Ac. 17. 31.

^k ch. 12. 3. 15. 15. 16. 2

Co. 3. 6. Ga. 2. 9. Ep. 3. 2.

7. 8. 1 Co. 15. 10. 1. Th. 1.

12. Jn. 1. 16.

^l Or, to the obedi-

ence of faith.

^m Called an apostle,

the, or 'a called apostle.'

A. M. cir. 4064.
A. D. cir. 60.

the—an apostle not

appointed in the

usual way, having

been a follower of

Christ; but one spe-

cially called by a di-

vine miraculous

power.—P.

¹ 1 Co. 1. 2. 9. He. 3. 1.

1. Pe. 2. 9. 2. Th. 1. 9. ch. 8.

28. 30. 2. Pe. 1. 3. 10. 1. Th.

4. 7. ch. 9. 24. Phi. 3. 14.

² 1 Jn. 3. 1. 4. 9. 10. 19.

1 Co. 1. 2. Ep. 1. 1. Re.

17. 14.

³ 1 Co. 1. 3. 2. Pe. 1. 2. 2.

Co. 1. 2. Ga. 1. 3. Ep. 1. 2.

Phi. 1. 2. Col. 1. 2. 1. Th. 1.

2. 2. Th. 1. 2. 1. Th. 1. 2.

1. 1. 2. Tit. 1. 4.

⁴ 1 Co. 1. 4. Ep. 1. 16.

Phi. 1. 3. 5. Col. 1. 3. 1.

Th. 1. 2. 2. Th. 1. 3. 2. Th.

1. 3. Phil. 4. 5.

⁵ He. 13. 15. Ep. 5. 20.

1. Pe. 2. 5.

⁶ ch. 16. 19. 1. Th. 1. 8.

2. Jn. 4. with Lu. 2. 1.

⁷ ch. 9. 1. Job. 16. 19. 2.

Co. 1. 23. 11. 31. Ga. 1. 20.

Phi. 1. 8. 1. Th. 2. 5. 10.

⁸ Ac. 27. 23. Jn. 4. 23.

Phi. 3. 3. 1 Co. 15. 10. 2.

Th. 4. 2.

⁹ Or, in.

¹⁰ 2. Th. 1. 3. Col. 1. 3. 1.

Sa. 12. 23. 1. Th. 5. 17.

Phi. 4. 6. Th. 1. 1.

2. ch. 15. 23. 32. 1. Th.

3. 10. 12. 17. Jn. 4. 15.

¹¹ ver. 12. 15. 1. Th. 3. 2.

1. Pe. 5. 10. 12. 2. Pe. 1.

12. 3. 17. 18. Ep. 4. 12. 13.

ch. 15. 1. 23. 29. 32.

6 Among whom are ye also the 'called of Jesus Christ:

7 To all that be in Rome, 'beloved of God, called to be saints: 'Grace to you, and peace, from God our Father, and the Lord Jesus Christ.

8 First, ¹I thank my God ²through Jesus Christ for you all, ³that your faith is spoken of throughout the whole world.

9 For ⁴God is my witness, whom ⁵I serve with⁴ my spirit in the gospel of his Son, ⁶that without ceasing I make mention of you always in my prayers;

10 Making request, ⁷if by any means now at length I might have a prosperous journey by the will of God to come unto you.

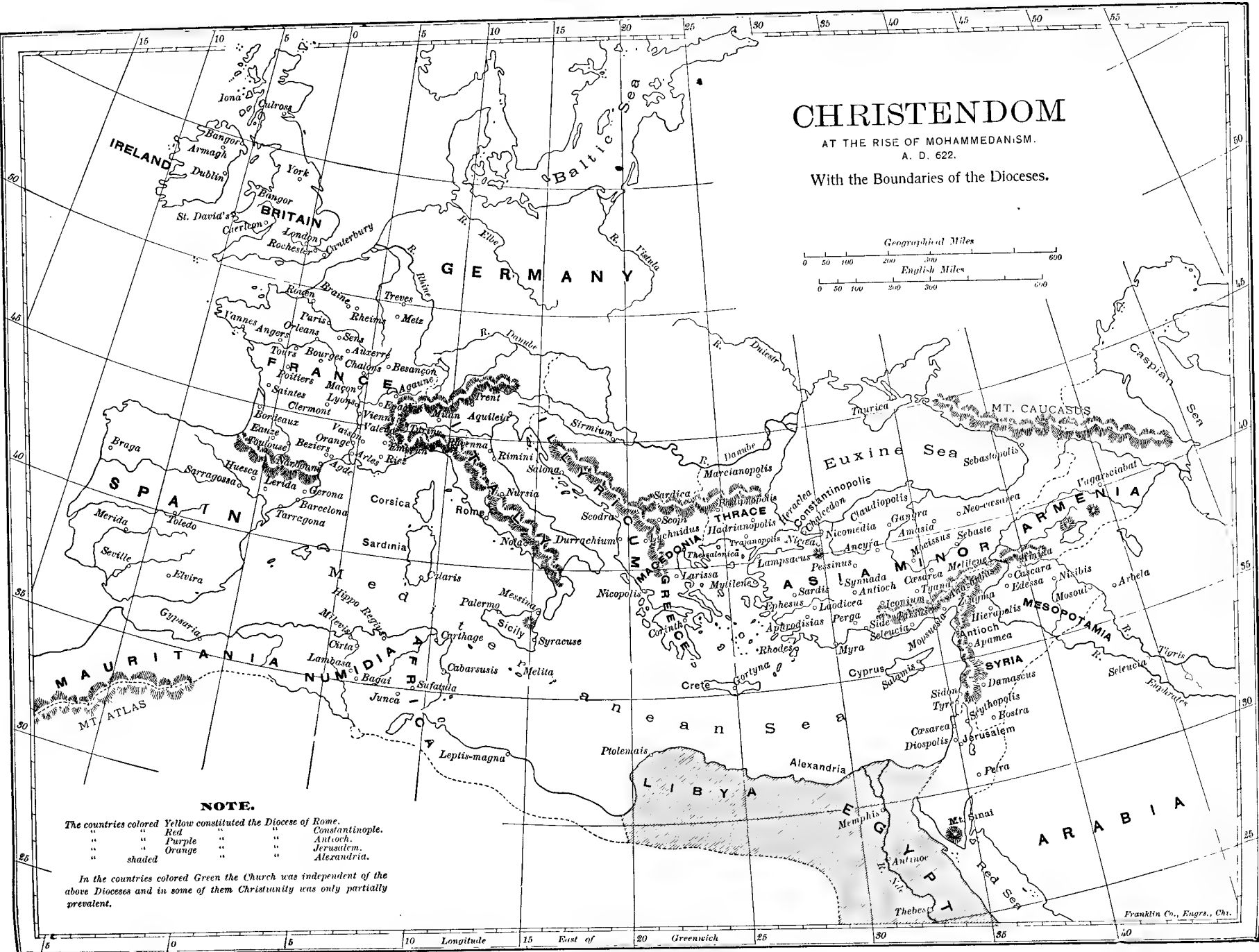
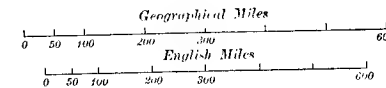
11 For⁸ I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

CHRISTENDOM

AT THE RISE OF MOHAMMEDANISM.

A. D. 622.

With the Boundaries of the Dioceses.



12 That is, 'that I may be comforted together with⁵ you by 'the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that 'oftentimes I purposed to come unto you, (but was let hitherto,) that I might have^b some fruit among⁶ you also, 'even as among other Gentiles.

14 I^d am debtor both to the Greeks and to

A.M. cir. 4064.
A.D. cir. 50.

3 Jn. 3. ch. 15. 32.
Phil. 2. 18.
8 Or. 14.
2 Tit. 1. 4. 2 Pe. 1. 1.
a ch. 15. 23. 22. 1 Th.
2. 18. or Ac. 16. 6. 7; 19.
27
b Jn. 15. 8 Col. 1. 6. 10.
Phil. 4. 17. 1. 11.
6 Or. 14.
c ch. 15. 16. 19. 1 Co. 4.
15. Ac. 13. 11. 18.
d 1 Co. 9. 16. 22. 2 Co.
11. 28. 29. Ac. 9. 15. 13. 21.
22. 21. 26. 17. 18. 1 Co. 1.
24. Col. 3. 11.
e Ps. 40. 9. 10. 2 Ti. 1.
8. 1 Co. 1. 23. 24. 12. 29. 16.
Mar. 8. 38. Ac. 5. 41.

A.M. cir. 4064.
A.D. cir. 50.

7 This expression seems, as Alford says, to be suggested and called forth by the mention of Rome. The pomp, the pride, the philosophy, the learning of the capital of the world could not make Paul feel ashamed of Christ's gospel. Whatever the opinion of men might be regarding the gospel, he knew that it was the 'power of God unto salvation.'—P.

the barbarians, both to the wise and to the unwise.

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

16 For 'I am not ashamed of the 'gospel of Christ: for it is 'the power of God unto salvation, to every one that believeth; to 'the Jew first, and also to the Greek.

g 2 Co. 2. 12. Col. 1. 27. Lu. 2. 10. 11. He. 2. 3. h Je. 23. 29. 1 Co. 1. 18. 24. 15. 2. 2 Co. 10. 4. 5. Tit. 2. 11. 12. Ac. 13. 26. Mar. 10. 15. 16. Ep. 1. 13. ch. 10. 4. 10. 17. Ps. 110. 2. i ch. 2. 9. 10. Ac. 3. 26. 13. 46. 28. ch. 9. 24.

obeying his commandments, that hereby all his perfections might be glorified to the highest in their eternal salvation. 6. Among which highly favoured multitude, ye, who dwell in the chief city of the Gentile world, have, by the grace and power of Christ, been called even to the knowledge, faith, and fellowship of the gospel.) 7. To you therefore, as objects of my particular care, as the apostle of the Gentiles, and as manifested, by the effects of the gospel upon you, to be objects of God's special love, and not only reputed to be, but by your divine calling rendered holy in your qualities, tempers, and conversation, I, in an earnest and affectionate manner, wish, and authoritatively declare, that the riches of divine grace shall abound, and be delightfully manifested, in your receiving freely and extensively all manner of peace, prosperity, and blessings, from God, as our living God and Father, as the original spring and designer of them; and from the Lord Jesus Christ, as the only Mediator, who secured them by his blood, and conveys them by his Spirit. 8. As what I hear of the work of God among you is great matter of gladness to my soul, though a stranger to you, I cannot forbear offering up the most hearty praises and thanksgivings on your behalf to your and my gracious God, through Jesus Christ as our only Mediator, that your ready reception of the gospel, and your remarkable faith in Christ, manifested by the good fruits of it, notwithstanding the manifold temptations and great opposition you meet with, are spoken of with religious wonder and joy, and with high commendations, among all the churches in the Roman empire. 9. And I can solemnly appeal to that all-seeing and heart-searching God, whom I serve, not in mere outward appearance, or with bodily labours, but, as renewed by his grace, sincerely, affectionately, faithfully, and with full bent of my heart, in publishing, maintaining, recommending, and enforcing the glorious gospel of salvation, of which his Son is the subject and author—that, in my stated and occasional addresses to him, in a particular manner, I plead that may ye be more and more abundantly filled with all the gifts and graces of his Spirit. 10. And I often entreat that, if it be for his own glory and your spiritual advantage, he would by his providence remove all hindrances out of the way, and give me a safe and favourable opportunity of coming to and personally conversing with you; 11. That, by his blessing upon my instructions, some of you may be furnished with ministerial gifts, and all of you confirmed in the doctrines of the gospel and in your most holy faith, in opposition to all the temptations which you meet with from Satan, seducers, or persecutors; 12. That you and I may rejoice together in the love of God manifested toward us, and in affectionately expressing our mutual love to each other; and may be delightfully satisfied in comparing our spiritual experiences, which manifest the same faith wrought by God in both you and me.—

13. Now, my dear brethren in Christ, think not these words are mere compliment, or only expressive of a present blaze of affection; for I have long and often seriously intended and endeavoured to visit you, in order that among you, as well as among other Gentiles,

others may contemn and set themselves against the gospel, on account of the debasement of its author and principal subject, and of the meanness of such as profess it; or of the artless dress or sublimity of its doctrines, and their contrariety to their own lusts and prejudices; and however they may reproach and ridicule me for espousing and publishing it, I account it my highest honour to avow, preach, and defend it as an illustrious scheme, in which the glory of all the divine perfections is brightly displayed; and which God, by spiritual application of it to men's hearts, renders powerful for their conversion and eternal salvation, be of what nation or rank they will. 17. For in it the transcendently excellent obedience and sufferings of the Son of God in our nature, which God appointed, provided, approves, accepts, gladly for sinful men, for their full and complete justification to eternal life, is clearly revealed, exhibited, and offered, on the ground of God's faithful testimony, to be received by a living active faith, whether weak or strong, or among Jews or Gentiles. And thus, as the prophet Habakkuk hinted, men become righteous, and live for ever, not by their own good works, but by believing in and receiving Christ.—18. And indeed it is impossible for either Jews or Gentiles to obtain pardon or justification by any other method; for, to begin with the Gentiles, though God has not favoured them with his inspired oracles, he has, in the awful events of his providence, and by the inward convictions of their consciences, warned them that his just and holy nature determines him to punish all their iniquity, whether immediately against himself or against their fellow-creatures; especially as they wickedly and unrighteously stifle, confine, and suppress whatever notions of right and wrong they have, and will not act according to them. 19, 20. For by the light of reason in their souls, and the works of creation and providence thereby discerned, God has given them such plain manifestations of his infinite perfections, absolute eternity, almighty power, supreme dominion, unbounded wisdom, holiness, justice, goodness, and truth, as renders their contempt of him, and rebellion against him, altogether inexcusable. 21, 22. For when they could not but have some discernment of his being and attributes, they neither conceived of him, nor worshipped him answerably thereto, nor were thankful for the knowledge which they had, or the benefits which they received, but indulged their own groundless and pernicious fancies concerning his nature and the worship due to him, till, through the depravity of their wills and affections, their inconsiderate minds became infatuated with ignorance and error; so that they, and especially their Greek philosophers, amidst the highest pretences to uncommon learning and wisdom, became really stupid and senseless in everything pertaining to God and his service. 23. And under the influence of this wilful blindness and depravity of their minds, they debased his honour, in ascribing godhead to the most mutable, perishing, and contemptible creatures, and in representing him by such creatures, as if he had been of the same corporeal and contemptible form. 24–27. To punish their thus setting up false objects of worship, and representing him in so unjust, false, and shameless

approved and rejected, to their own careless, undiscerning, and disaffected mind, till, under its darkening and malignant influence, they committed the most unnatural, injurious, dishonourable, and detestable enormities. 29. Inwardly filled with the most wicked and abominable inclinations, they abounded in every sinful practice; they abandoned themselves to every form of uncleanness, fornication, adultery, incest, and unnatural lust: to a base and devilish malignity of temper, doing mischief for mischief's sake; to an eager and insatiable desire after earthly enjoyments; and, together with an inclination to, and doing of, injuries out of mere malice, they no less abandoned themselves to an envious grudging and repining at the welfare or prosperity of others; to an unjust, wilful, illegal, malicious, or wanton destroying of men's lives; to strifes, contentions, and quarrellings; to overreach, defraud, and impose on their neighbours by subtle contrivances and falsehoods; to a habitual practice and custom of doing evil to all around them; and to defame others by sly and artful methods, or under pretences of pity and friendship; 30. Or openly to slander them behind their backs, or while they could not vindicate themselves.—They were also stated and open enemies to the authority, justice, holiness, laws, and government of God, as contrary to their beloved vices; and revilers of men, or outrageous, insolent, or vexatious in their words and deeds towards them. Puffed up with a conceit of their own attainments and enjoyments, they vainly pretended to more than they really had. Not contented with common methods of sinning, they industriously contrived new forms of wickedness; and behaved perversely, disrespectfully, and undutifully to their parents, paying no regard to their authority, counsels, warnings, or commands. 31. Amidst all their skill in doing evil, they behaved like persons destitute of common sense, reason, or conscience, in everything religious or moral. They were so perfidious that no promises, contracts, oaths, or engagements, to God or men, could hold them; they had quite defaced or extirpated the common sentiments of humanity towards their fellow-creatures, parents or children. If once offended, they could never be reconciled on the most reasonable terms. And instead of pitying and relieving the miserable, they delighted in cruelty and oppression. 32. And what exceedingly aggravates their complicated and atrocious wickedness, is, that though the light of nature, their own consciences, and the dictates of their philosophers, teach them that such vices expose them to the just disfavour of God, they not only continue and abound in the practice thereof, but even encourage, abet, and delight in such as dare to be as wicked as themselves.

Ver. 1. *Separated.* Selected and appointed, Ac. 13. 2; Ga. 1. 15. Separated from Judaism as taught by the Pharisees: from his dearest kindred, who now held him an apostate; from the world, with all its pleasures, hopes, and honours; and set apart to the propagation of 'the truth as it is in Jesus.' C.

Ver. 4. *The Spirit of holiness.* Not the Holy Spirit, but the Divine Spirit; or, in other words, the divine nature of our Lord, which is here placed in contrast to 'the flesh.' In his human nature he was Son of David; in his divine nature he was Son of God; and he was shown—proved to be 'the Son of God with power,' by the fact that he rose from the dead. He laid down his life and took it again, and thereby manifested his

17 For therein is the righteousness of God revealed from faith to faith:⁸ as it is written, The¹ just shall live by faith.

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;¹

19 Because that which may be known of God is manifest in² them; for God hath showed it unto them.

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.

21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened:

22 Professing themselves to be wise, they became fools,

23 And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

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A.D. cir. 60.

7 ch. 2. 21-23; 15: 21; 10: 32; Co 5: 21; Ph. 3: 9; 2 Pe. 1: 12; Co. 3: 9.

8 Ps. 84: 7; 2 Co. 3: 18; Re. 22: 11.

9 Rather, 'by faith to faith,' as the same word is translated in the same verse. The meaning then is, the righteousness which is by faith; that is, received by faith, is revealed to faith, in order to life and justification.—C.

10 Hab. 2: 4; He. 10: 38; Gal. 3: 20; 3: 11; ch. 5: 17; Ac. 10: 43; 2 Co. 1: 24; 5: 7; He. 11: 6, 7.

11 Ep. 5: 6; Ge. 6: 5-7; 10: 13-24; Ex. 15: 7; 15: 3; 10: 11; Eze. 18: 4; ch. 2: 8; 9.

12 Jn. 12: 42; Lu. 12: 47; Job 24: 13; Jn. 3: 19; ver. 28.

13 Hold. Imprison, repress, bridle in the truth.—C.

14 See note * below.

15 Ac. 14: 17; 17: 24-30; ch. 2: 15; ver. 20.

16 Or, to.

17 Jn. 1: 9.

18 Ps. 19: 1-6; 148: 3-6; Ac. 14: 17; 17: 24-27.

19 Or, that they may be.

20 Lu. 12: 47; ver. 18; 21; ch. 2: 14; 15: Job 24: 13; Jn. 3: 19.

21 With Ac. 14: 17; Ps. 106: 13; 2 Ti. 3: 2.

22 De. 28: 28; 29: 20; 4; 2 Ki. 17: 15; Je. 2: 5; 1 Co. 3: 20; 1: 20, 21; Ep. 4: 17; 18: 1; Th. 4: 7.

23 Je. 8: 9; 10: 14; 1: 10; 19: 22; Pr. 25: 14; 26: 12; 16: ch. 11: 25.

24 De. 4: 15-18; 2 Ki. 17: 10, 19; Ps. 106: 20; 15: 40; 17: 28; 26; Je. 2: 11; Eze. 8: 10; 1 Co. 12: 2; 1 Th. 1: 9; 1 Pe. 3: 4.

* Who hinder or re-

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A.D. cir. 60.

press the truth in unrighteousness.—who know the truth intellectually.—who acknowledge its reforming character: but yet who, through love of sin, prevent that truth from producing its legitimate influence upon their lives.—P.

2 De. 29: 4; Ps. 81: 12; 13; Ac. 7: 44; 14: 16; 17: 29; 1 Co. 5: 18; Ep. 4: 14; 19; 1 Th. 4: 5; 2 Th. 2: 11; 1 Pe. 4: 3.

3 This is a judicial act upon the part of the great moral Governor of the universe. Opportunities of grace were given them, these were despised, and God as a righteous punishment left them to follow their own evil courses.—P.

4 ver. 18-21, with 23; 15: 44, 20; Am. 2: 4; Hab. 2: 18; Je. 10: 8; 14: 15; 13; 25; Jon. 2: 8; Ps. 115: 4-8; 1 Th. 1: 9.

5 Or, rather.

6 ch. 9: 5; 2 Co. 11: 31; 1 Th. 1: 11; 17: 15.

7 ver. 24; 1: 18; 2: 23.

8 Ep. 5: 12; Jude 7; 10; Ge. 19: 5; Ju. 19: 22; 1 Co. 6: 9.

9 ver. 18, 21; Jn. 12: 40; Lu. 12: 47; Job 24: 13; Jn. 3: 19.

10 Or, to acknowledge.

11 Or, a mind void of judgment.

12 Je. 17: 9; ch. 8: 7, 8; Mat. 15: 19; 23: 35; Mar. 7: 20-23; Ep. 2: 1-3; 12: 4; 18: 19; Tit. 3: 3; 1 Pe. 4: 3.

13 Co. 9: 9, 10; Ga. 5: 19; Ep. 5: 3; 2 Ti. 3: 2-4; 15; v. lix; Je. ix. Eze. viii. xvi. xxii. xxiii. Mi. ii. iii. vii. &c.

24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

25 Who changed the truth of God into a lie, and worshipped and served the creature more⁵ than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind,⁷ to do those things which are not convenient;

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

truly of God' (Campbell). 'A righteousness belonging to faith, and not that conveyed and received by faith. Because God has enjoined faith as the righteousness he will count to sinners, and will accept and reward it as righteousness' (Macknight). 'God's method of justification' (Newcome). 'God's method of constituting men righteous, though in fact they are criminal, and obnoxious to punishment' (R. Watson). 'Not the essential righteousness of God's nature, but the manner of becoming righteous which God has appointed and exhibited in the gospel—the method which God has contrived and proposed for becoming righteous, by believing his testimony, and casting ourselves on his mercy' (Dodridge). Now, it is of the highest importance that every Christian should be aware of the insufficiency of these several definitions, but especially of the two latter, because they constitute the staple of a large amount of popular theology, and the doctrine which they would eventually overturn is that by which, as Luther truly declared, the church of God must either stand or fall. And surely it will be admitted that if such arbitrary modes of definition were followed out with other words and phrases, the Scriptures would be deprived of all certain meaning. For if 'the righteousness of God' do not mean simply his 'righteousness,' but merely 'a manner or method in which he renders believers righteous,' then the love, the mercy, the grace, the truth, the justice of God, do not mean those very attributes as essential to God, but so many methods or manners of their exercise. In fact, such arbitrary definition outrages the first principle of all interpretation, which ever must be, to search out the meaning of words or phrases, not in the judgment of the expositor, but in the use and wont of the author. Accordingly the phrase 'righteousness of God,' if thus sought, by comparing Ro. 1: 17 with 5: 19, will be found to mean—the obedience of one, by which 'many are made righteous;' that righteousness or obedience to the law, taken in its requirements and penalty, which has been yielded to by our Lord Jesus Christ. This is indeed 'the righteousness of God,' for it has been provided of God (He. 5: 10; Job 33: 24; Mat. 20: 28), and, from first to last, has been effected by his Son, who is 'the mighty God, the Father of eternity' (Haldane).—'God manifest in the flesh,' who being, as the incarnate Word (Jn. 1: 14), 'made under the law' (Ga. 4: 4), 'became obedient unto death' (Phi. 2: 8)—death, the penalty of a broken law, inclusive; and thus 'brought in an everlasting righteousness' (Da. 9: 24), which is 'unto all (as a gift, Ro. 3: 22; 5: 17), and upon all (as a garment (Is. 61: 10) who believe' in his name for justification of life. C.

Ver. 23. The apostle justly represents idolatry as the root of all abominable immoralities; indeed the heathen deities ever have been at once the examples and patrons of licentiousness. See ver. 28. C.

proceed from him equally as from his Father. How ancient, how excellent, is that gospel which exhibits him and his fulness to us sinful men! While he is its author and subject, its great design is to bring both Jews and Gentiles everywhere to faith in and obedience to him. Therein his grace, as our hope, is revealed and bestowed, and thereby men are led to Jesus Christ. And marvellous is their honour, and great their happiness, who share its saving effects. It is delightful and edifying to hear of the remarkable grace and holiness of others, and for Christians to communicate their spiritual experiences one to another. Inexpressible is the honour to be divinely called, qualified, diligent, and successful ministers of Christ. And indispensable is their obligation to a faithful, bold, and laborious preaching of the gospel. Nor ought any opposition or contempt from men to render them ashamed of their work. God's existence and perfections are manifestly marked in his works all around and in us. And inexcusable then is our rebellion against him, or stifling the natural intimations which he has given us of himself. But, alas! what monsters men become when left to themselves, and abandoned to their own hearts' lusts! There is nothing too absurd for them to intend, or too idolatrous, brutish, unnatural, or shocking for them to practise. And diabolical is their temper who can take pleasure in wickedness for itself.—Great is the mercy to have the wickedness of our heart restrained, and especially to have it subdued by God's grace. And surely it is impossible for men to whom such wickedness is natural to be justified by their own works, or by anything less than a living and active faith in Jesus Christ.

CHAPTER II. Ver. 1. Since then God has given to all men knowledge sufficient to render them inexcusable if they abandon themselves to wickedness, ye

one of you who are endued with common sense and reason, and altogether dependent on and accountable to God for all your thoughts, words, and deeds, absurdly and injuriously imagine that you shall escape his just condemnation and wrath, when ye are so forward and dogmatical in arraigning and condemning others for crimes in which ye indulge yourselves? 4. Or, are ye so sordidly ungrateful as to slight, abuse, or pervert, not only the common bounties of his providence, but even his distinguished favours, marvellous patience, and long-suffering, as encouragements to wickedness; never seriously considering that the obligation, tendency, and design of his multiplied favours, is to overcome your obstinacy, and to make you, with grief and hatred of your sins, turn from them to God in Christ? 5. But according to the natural and wilfully contracted stubbornness and insensibility of your perverse hearts, are, by your persistence in unbelief and other wickedness, secretly preparing for yourselves the most fearful condemnation and punishment, to be inflicted in that great and terrible day of the last judgment. 6. For then God will impartially assign and distribute rewards and punishments to all mankind, Jews or Gentiles, small or great, not according to their fallible, mistaken, censorious, or self-flattering judgment, but according and in proportion to the good or evil nature or degree of every one's works. 7, 10. Bestowing immortal glory and honour, sweet harmony and delight, and perfection of blessedness in every form upon such, whether Jews or Gentiles, as, from a principle of faith in and love to Christ, have patiently persevered in good works, and earnestly sought after be adjudged according to their knowledge; but they heaping the most dreadful and tormenting, but just, punishments upon such as contentiously quarrel with his doctrines, laws, and providential dispensations; and instead of believing and practising what he has revealed to them, give up themselves willingly to a course of unbelief, hatred of him, and other like conduct. 11.

30 Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenant breakers, without natural affection,⁸ implacable, unmerciful:

32 Who⁹ knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them⁹ that do them.

CHAPTER II.

1 They that sin, though they condemn it in others, cannot excuse themselves, 6 and much less escape the judgment of God, 9 whether they be Jews or Gentiles. 14 The Gentiles cannot escape, 17 nor yet the Jews, 25 whom their circumcision shall not profit, if they keep not the law.

THEREFORE thou^a art inexcusable, O man, whosoever¹ thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

2 But we are sure that^b the judgment of God is according to truth² against them which commit such things.

3 And^c thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4 Or^d despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?

5 But, ^eafter thy hardness and impenitent heart, ^ftreasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

6 Who^h will render to every man according to his deeds:

7 Toⁱ them who, by patient continuance in well-doing, seek for glory and honour and immortality, eternal life:

8 But^j unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

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8 Or, unsociable.
e ver. 18; ch. 2. 1-5.
a-27:21. Ho. 7. 3.
9 Or, consent with them.

CHAP. II.

a ch. 18.20.32.2 Sa. 12.5.7. Mat. 7. 1-23.3. Lu. 6.37.14.3. Jn. 7.49.1 Co.4.5.10.3.11.11. 1 The apostle does not, at first, expressly name the Jews, but accurately describes them by their well-known disposition to justify themselves and despise and condemn others, Lu. 18. 19.-C.

b ch. 3.4.5.9.14. Ps. 96. 13.11. 6.7. Eze. 18 25.29. Lu. 12.47.2. Th. 1. 6-9. ver. 11.12. Ge. 18. 25.

c 'The truth' of the law, as in the second and third commandments, in the terrible curses pronounced from Mount Ebal (De. 11.29), with all the denunciations of Moses and the prophets, both against personal depravity and national corruptions.-C. c Mat. 7.2. Ja. 2.13.4. 11. Pr. 11.21; 16.5. Lu. 19.22.

d ch. 9.23. Ec. 8. 11. De. 32. 15. Is. 1.2. Ho. 11.6. Eze. 18.21. Jonah 4.2. Mat. 24.48.49.2 Pe. 3.3-9.15. Is. 30.18.63.7-10. Eze. 10. 6.31.36. 31. Mat. 5.44.

e Ex. 33.33.4.9. Is. 48. 4. Zec. 7.11.12.1.1.4.2 ch. 1.28. Eze. 3.7. Ac. 7. 51.

f Ja. 5.3. De. 32. 34. 35. Am. 2.16. Ec. 12.14. ch. 9.22.

g Ps. 62.12. Job 34. 11. Je. 17. 10; 32.19. Pr. 24. 12. Mat. 10.27.25.34. 46. ch. 14. 12. 1 Co. 3.8.2. Co. 5. 10. Re. 22.4.2. 23:20.12.

h Mat. 24.13. Ga. 6.8. 9. Re. 2. 7. 10.11.17.28. 5. 12.21. Jude 20.21. Mat. 5.3-10.13.43.25. 34-40.46. 1 Pe. 1.7.13.2 Co. 5.11.17.2. Ti. 4.7.8. 7 Job 24.13. Ho. 4.4.1 Ti. 6.3.4.2. Ti. 3.8.1. Co. 11. 16. ch. 1.18. Ga. 3.11. 7.7.2. Th. 1.8. 9.12. Ec. 26.14-39. Dc. 9.15 -68. Is. 3. 11. Eze. 18.4. Ps. 9.17.

i The doers of the law—if such there be, they shall be justified—for thus saith the law, 'He that doeth these things shall live.' This again, as in ver. 7, describes a principle of judgment; but who is so self-ignorant as to claim the character? -C.

j A law by which they will be judged—not by which they can be justified. For every law, whether revealed or natural, is a law of condemnation, because every law has been broken. -C.

A.M. cir. 4064.

A.D. cir. 60.

8 Am. 3.2. Lu. 12.47. 48. 1 Pe. 1.7. ch. 1.16. Ac. 2.20.13.46. ver. 10. 3 Gr. Greek.
e ver. 7. Is. 1.19; 3.30. Pr. 1-10. Ps. 34. 7-14; xxxvii. cxiii. cxxxviii. 1 Pe. 1.7.3.10-13.
f Le. 19. 15. De. 30. 17.11. 10.10.2. Ch. 19. 7. Job 34. 10. Pr. 24. 23. Ac. 10.34. Ga. 2.6.6. 7.8. Ep. 6.9. Col. 3.28. 1 Pe. 1.17. Is. 3.10.11. Ps. 11.6.7.

g Lu. 12.47. Jn. 5.45. ver. 14. ch. 3.2. 2 Mat. 7.21.24. Ja. 1 22-25. 1 Jn. 3. 7. Jn 13. 17. Ga. 3.10.12. ver. 25. 4 See note * in first column.

h Ps. 147. 19.20. ch. 3. 1.2. Ac. 17.30. Ep. 3.12. f Co. 5. 1. 1 Co. 11. 14. Phil. 4.8. ch. 1.19.20.

i See note * in first column.

j The work of the law, and not the law itself, is said to be written. The work of the law is teaching duty and condemning sin: which, as department renders the legal justification of a sinner totally impossible. But that very thing which 'the law could not do,' God sent his Son to effect. Ro. 3.20; 8.3.4. Ga. 3.11.21.22.4. 7 Or, the conscience witnessing with them.

8 Or, between themselves.

i Ge. 20.5.

j Ps. 50. 6.21; 96. 13; 98.9.7.8.90.8. Ec. 3.17; 12.14. 1 Co. 4.5. Mat. 4.6; 25.31. Lu. 8.17. Jn. 5.22.28.12.48. Ac. 10. 42. 1.31.2. Ti. 4.1.8. 1 Pe. 4.5. 2 Co. 5.10. ch. 11.12.20.11.12.

k 2 Ti. 2.8. 1 Ti. 1.11. Ti. 1.3. Ga. 1.1. ch. 15. 10. 19.10.26. 1 Co. 9.17. 1 Th. 2.2.4.

l According to my gospel. As if the gospel were constituted the universal rule of judgment; but the judgment shall be passed according to the principles laid down in that gospel which Paul preached. See especially ch. 2. 2.6.12.8.1-4.33.34.-C.

m ver. 28. Ps. 76. 1.21. 213.5.4. 148.14. ch. 3.1.20.45. Phil. 3.5. 5. Je. 7.4. Zep. 3.1. Is. 48.2. Mi. 3.11. Mat. 3.9. Jn. 8.33.41. ch. 9.4.

n Ps. 147.19.20. with Phil. 1.10.2. Ti. 3.15. 1 Je. 6.7. Is. 38.19.

o Or, priest the things that differ.

p Is. 42.19. Mat. 5.14. 15. 14; 23. 10. 1 Co. 8.1. Ga. 6.3.

q ch. 6.17. 2 Ti. 1.13; 3.5. Tit. 1.16. 2 Ps. 50.16-21. Mat. xxiii. Lu. 11. 39-48; 4. 23. 1 Co. 9.27. r Je. 3. 1. Mal. 1.6.8. 12:3.8. Mat. 12.33; 16.4. 21. 12. Mat. 15. 19.8. 36; 12.15. Mat. 5.28.

9 Tribulation and anguish, upon every soul of man that doeth evil, ^kof the Jew first, and also of the Gentile;³

10 But^l glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:³

11 For ^mthere is no respect of persons with God.

12 Forⁿ as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

13 (For ^onot the hearers of the law *are* just before God, but the doers of the law⁴ shall be justified:

14 For when the Gentiles, ^pwhich have not the law, ^qdo by nature the things contained in the law, these, having not the law, are a law unto themselves:⁵

15 Which show the work⁶ of the law written in their hearts, ^rtheir conscience also bearing witness, and ^stheir thoughts the meanwhile⁸ accusing or else ^texcusing one another;)

16 In the day when ^uGod shall judge the secrets of men by Jesus Christ, according to ^vmy gospel.⁹

17 Behold, ^wthou art called a Jew, and ^xrestest in the law, and makest thy boast of God,

18 And^y knowest ^zhis will, and approvest the things that are more excellent,¹ being instructed out of the law;

19 And^a art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

20 An instructor of the foolish, a teacher of babes, which hast ^bthe form of knowledge and of the truth in the law:

21 Thou^b therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

22 Thou^c that sayest a man should not com-

salvation, shall, in proportion to the heinous nature of their crimes, come to deeper despair because having more light. 16. In that great and awful day, in which God will exactly search out not only the open acts, professions, and pretences, but even the most secret thoughts, dispositions, principles, motives, and ends of all mankind; and pass decisive, irreversible, and eternally-effective sentences upon them, by Jesus Christ his Son, and our Mediator, as is plainly declared and testified in that gospel which I preach by his revelation and appointment. 13. Since then it is not men's having or hearing the revealed law, or their perfect fulfilment of all its demands, that can justify any on

and ordinances, as if these could justify you before him. Ye boast of your profession of the true God, and of his peculiar covenant relation to your people, as if these could secure you from his wrath, and entitle you to all the blessings of time and eternity. Ye pretend to understand the revelations which God has given you, and to be expert in distinguishing truth from error, and right from wrong, and to be fully acquainted with and firmly attached to the most excellent points of religion taught you by the law of Moses. In your attempts to convert the Gentiles to your religion, ye assume high-sounding titles, and presumptuously looking on them as poor, foolish, stupid, and ignorant wretches, ye pretend to be distinguished leaders, en-

ings, obedience, and worship, and pretend to fulfil his law by hypocritical and imperfect performances; while ye boast of your knowledge of God's law, as your distinguished privilege, high honour, and infallible security for eternal life, ye dishonour his authority and holiness by your manifest and voluntary violations of his law.—For your notorious wickedness, committed in plain contradiction to your laws, professions, and privileges, brings a reproach on his perfections and government, word and ways, and tempts the very heathens to think or speak of him as if he allowed, encouraged, or connived at it, or could not hinder it among his own favourite people. 25-27. And with respect to circumcision, in which ye chiefly glory, and on which ye depend as your security for eternal happi-

mit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?²²

23 Thou^a that makest thy boast of the law, through breaking the law³ dishonourest thou God?

24 For^a the name of God is blasphemed among the Gentiles through you, as it is written.

25 For^a circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore^a if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who

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2 Dost thou who abhorrest idols, the idol's temple? ^a ver. 17; ch. 9:4; 10:20. Mat. 23:14, 23; 10:20. Lu. 18:11. ver. 14; ch. 7:9.

3 See note below

2 Sa. 12:14. 15:25. 5. Eze. 10:20, 21.

2 ch. 1:10, 24, 5. Le. 20:41. Je. 4:4, 6, 10, 14; 9:25, 26. Ac. 7:51. 1 Co. 7:19. Ga. 5:3, 6, 15.

4 Mat. 8:10, 11; 15:28. Ac. 10:34, 35. ver. 28, 29.

5 Mat. 12:41, 42. Eze. 16:51, 52. ver. 14, 15.

6 The apostle elsewhere (Titus 2, 12) classes all graces and duties under three heads—sobriety, righteousness, and godliness—and the three opposite vices he has in ch. 1 charged in detail against the Gentiles. Here, in a more condensed but not less accurate form, he charges them against the

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Jews.—Theft, including all unrighteousness, adultery, and intemperance, and sacrilege (robbery of temples). Ne. 13:10.

Mat. 1:8, including all ungodliness, so that between them and the Gentiles there was no difference. C. 7 ch. 7:8, 2 Co. 3:6, Tit. 1:16, 2 Ti. 3:5.

7 Jo. 8:39. Re. 2:9.

Mat. 3:9 ch. 9:6-8; 14:17. 1 Co. 4:20, 8. Ga. 5:6, 5, 11. 1 Ti. 4:5.

8 Phi. 2:3, ch. 14:17.

Ps. 45:13. Lu. 17:21. 1 Co. 4:20, 2 Co. 4:16. Ga. 4:10. Ep. 3:15. Col. 1:27.

9 Je. 4:4. De. 10:16, 30.

10 Je. 4:4. Col. 2:11, 12.

11 ch. 7:6, 2 Co. 3:6, 7.

Phi. 3:3.

12 1 Co. 4:5, 2 Co. 10:18. 1 Th. 2:4, 1 Pe. 3:4.

CHAP. III.

a Ec. 1:3, 3:19; 6:8. Da. 5:14, 3, with ch. 2:28, 29. Phi. 3:5.

by the letter and circumcision dost transgress the law?

28 For^a he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh:

29 But^a he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

CHAPTER III.

1 The Jews' prerogative: 3 which they have not lost: 9 howbeit the law convinceth them also of sin: 20 therefore no flesh is justified by the law, 28 but all, without difference, by faith only: 31 and yet the law is not abolished.

WHAT advantage^a then hath the Jew? or what profit is there of circumcision?

from Abraham, nor external covenant relation to God, nor profession of his truths, that will make a true child of Abraham; nor, in God's reckoning, is that external circumcision available to any saving purpose, which is only a mark of distinction imprinted on the body. But he is a true Israelite, one of Abraham's spiritual and believing seed, and an heir according to the promise, who, whether he be Jew or Gentile, is regenerated and sanctified in his inward nature, tempers, and disposition, and turned to God through Christ; and that is true circumcision, highly acceptable, not to carnal men, but to an all-seeing God, which consists not in any external cutting of the flesh, but in the renewing of the mind by the Holy Ghost, and purifying of the heart by faith in Christ.

Ver. 4. *Goodness.* The mercies so freely extended to the Jews, in their calling, deliverance, preservation, institutions, and settlement, De. 7, 7. C.

Ver. 7. This verse describes the principle of divine judgment: but to the character described no one has ever attained, save 'Jesus Christ the righteous.' Even he who, at least in his own opinion, came up to the full requirement of the law, received this for answer:—'one thing thou lackest,' Mar. 10:21. But who will dare to say, 'I lack nothing?' C.

Ver. 12. *Without law*—that is, without an audible or visible law.—*Shall perish.* Shall be condemned, not by a law which speaks from God, but by nature, ver. 14, or an appeal to themselves. As they have felt, desired, and judged in their own case, condemning those who injured them, so shall they be judged and condemned of God, where they have offended him. C.

Ver. 17-20. In these verses the apostle enumerates the advantages of the Jews. (1) They are called Jews, which, though now a name of contempt, yet contains within it the most glorious recollections and anticipations, both spiritual and temporal. (2) Having received the law in all its ordinances. (3) Having Jehovah for their God. (4) Knowing his will. (5) Discerning the superiority of right over wrong. (6) And that by means of a scriptural education, ver. 18, 'being instructed (catechised) out of the law.' (7) In being guides, lights, instructors, teachers. (8) In possessing the form or model of knowledge and truth into which they might mould themselves and their pupils. C.

REFLECTIONS.—It is base and criminal to condemn sin in others while we indulge it in ourselves; or to continue workers of iniquity under high professions of godliness. And desperate is their condition who harden themselves in sin from the mercies of God apprehended or experienced. Certain and awfully exact is the future judgment of men by Jesus Christ. And correspondent to their qualities and works shall be the eternal punishments or gracious rewards of men. All the means of illumination and grace which they have received will come into the account. And very unavailing is it, nay, dangerous, to have external privileges, extensive knowledge, and an orthodox profession, without real holiness in heart and life. None give a deeper stab to the cause and honour of God than they who sin against the light, and prove false to their profession.—What a rare, a hard, an inward work is real Christianity! Highly is it esteemed by God, who alone

them have not believed in Christ the promised Messiah, or the gospel revelation of him, their ungrateful infidelity cannot defeat God's faithful accomplishment of his promises to Abraham and his spiritual seed. 4. Nay, though all men should prove liars and deceivers, God will always appear just and faithful; and men's rebellion against his law, and presumptuous arraignment of his conduct, will, in the issue, tend to vindicate and clearly manifest his equity and faithfulness. 5, 6. But let not carnal Jews imagine that he, the righteous Judge of the world, cannot justly punish their wickedness and unbelief in rejecting the promised Messiah, and his righteousness and salvation, since, by his overruling providence, he makes use of it as a foil to set off, enhance, and give opportunity for brighter displays of his glory. 7, 8. Let them not imagine that, if God make their unbelief, which is so contrary to his truth and to their own profession, a mean of the spread and success of the gospel, they, as some blasphemously charge us apostles and Christians with saying, may abandon themselves to their own lusts, and practise all manner of wickedness, that he may thereby take occasion to glorify his own faithfulness and infinite grace. Nothing can be more detestable, or more justly damnable, than such conduct. 9. But whatever peculiar privileges we Jews possess, we are no more able to justify ourselves before God by our own works than the worst of heathens; nay, our sins are the more aggravated, as being committed against greater light and mercies, means and obligations. And it has already been proved, by notorious facts, that both Jews and Gentiles are in themselves chargeable with, and condemned on account of, their sins before God. 10-12. And this the oracles of God, which were given to and immediately respected us Jews, harmoniously attest, representing all men in general as sinful in their nature and practice, ignorant of themselves and of God, the method of salvation, and every other spiritual object; as careless of all knowledge of and fellowship with God, and neglecters of his worship and service; as apostates from God and his Christ, his law, and everything good; and as altogether vile and useless before God; unfit and unable of themselves to do anything truly and spiritually good. 13-15. Their heart being wholly defiled with sin, all their members are ready instruments of unrighteousness. Their mouths, wherewith they ought to glorify God and edify one another, they employ to vent the most offensive, loathsome, and injurious language, flattery, falsehood, deceit, malignant slander and reproach, or even hideous oaths and curses, and bitter provocations and revilings. Their feet, which should carry them to every good work, they employ in running about to perpetrate mischief and murder. 16-18. By these

far less justifying, before God; and that he is chargeable with many crimes, and legally obnoxious to his righteous will. 20. And if the law, by its holy and just commandments, thus charge all men with, and convince them of, sin in their dispositions, thoughts, words, and actions, it is clearly manifest that none of them, in their present state of degeneracy, can ever be justified at the awful tribunal of an all-seeing, heart-searching, just, and holy God. 21-23. Nevertheless, this deplorable state of mankind is not desperate; for in the gospel is now clearly manifested that divine righteousness, fulfilled by the Son of God in our nature, which the moral law neither provided nor exhibited, but which has been all along represented in the typical ceremonies and the writings of the Old Testament prophets, as the designed ground of the justification of sinful men; even the righteousness of our Saviour, Redeemer, which he wrought as our Saviour, consisting in his holiness of human nature, obedience of life, and satisfactory sufferings and death, in our stead; which, being freely offered in the gospel, to all men, and by faith received by, all who will, weak or strong, Jews or Gentiles—all of them having lost his image, and being incapable of glorifying him, recommending themselves to his favour, or procuring any title to the enjoyment of him. 24-26. And all of them have their sins pardoned, their persons accepted, and are entitled to eternal life, merely by the ever gracious and tender love of God, without any desert of their own, but only on account of that infinitely valuable eternal sacrifice which Jesus Christ endured through his infinite obedience and sufferings, which is lodged in him as an inexhaustible fund of merit to be offered to them; and which God, from his love to them, accepted as their ransom, and offers to all who will, and enables them to receive through faith in his Son.—Him, in his eternal compassion and infinite love, he delightfully set apart as a fit Mediator between God and man, and has clearly manifested and exhibited in the types and predictions of the Old Testament, in his incarnation and public ministry, and in the declarations and offers of the gospel, as a propitiatory and reconciling sacrifice, on account of which every one that believes therein may have free access to God. Herein he demonstrates the glory of his own justice, and the perfection of that righteousness of Christ which he offered freely and gladly for the sins of the whole world; and through this he was honoured in pardoning the Old Testament offences before the incarnation, as well as in now pardoning the Gentiles who had long continued in their sins, and in freely justifying every one, Jew or Gentile, who, however guilty in himself, by faith receives and depends on Jesus Christ as his only Saviour. 27, 28. And as this doctrine of justification

2 Much^b every way: chiefly, because that unto them were committed the oracles of God.

3 For^c what if some did not believe? shall their unbelief make the faith of God without effect?

4 God forbid: yea, ^alet God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

5 But^e if our unrighteousness commend the righteousness of God, ^gwhat shall we say? *Is* God unrighteous who taketh vengeance? (I speak ^has a man)

6 Godⁱ forbid: for then ^jhow shall God judge the world?

7 For^k if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner?

8 And not *rather*, (as we be slanderously reported, and as some affirm that we say,) ^lLet us do evil, that good may come? whose damnation is just.

9 What then? ^mare we better *than they*? No, in no wise: for we have before proved¹ both Jews and Gentiles, that they are all under sin:

10 As it is written, ⁿThere is none righteous, no, not one:²

11 There^o is none that understandeth, there is none that seeketh after God.

12 They^p are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

13 Their^q throat *is* an open sepulchre; with their tongues they have used deceit; ^rthe poison of asps *is* under their lips:

14 Whose^s mouth *is* full of cursing and bitterness:

15 Their^t feet *are* swift to shed blood:

16 Destruction and misery *are* in their ways;

17 And the way of peace have they not known:

18 There^u is no fear of God before their eyes:

19 Now^v we know that what things soever

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gospel doctrine; the

moral law was perfectly

fulfilled by

Christ, and by his

death he rendered

full satisfaction to its

violated precepts.—P.

1. 32. 7. 14. 17. 18. ver. 9.

2. 7. 10. 13. 23. ch.

1. 32. 7. 14. 17. 18. ver. 9.

3. 7. 10. 13. 23. ch.

1. 32. 7. 14. 17. 18. ver. 9.

4. 7. 10. 13. 23. ch.

1. 32. 7. 14. 17. 18. ver. 9.

5. 7. 10. 13. 23. ch.

1. 32. 7. 14. 17. 18. ver. 9.

6. 7. 10. 13. 23. ch.

1. 32. 7. 14. 17. 18. ver. 9.

7. 7. 10. 13. 23. ch.

1. 32. 7. 14. 17. 18. ver. 9.

8. 7. 10. 13. 23. ch.

1. 32. 7. 14. 17. 18. ver. 9.

9. 7. 10. 13. 23. ch.

1. 32. 7. 14. 17. 18. ver. 9.

10. 7. 10. 13. 23. ch.

1. 32. 7. 14. 17. 18. ver. 9.

11. 7. 10. 13. 23. ch.

1. 32. 7. 14. 17. 18. ver. 9.

12. 7. 10. 13. 23. ch.

1. 32. 7. 14. 17. 18. ver. 9.

13. 7. 10. 13. 23. ch.

1. 32. 7. 14. 17. 18. ver. 9.

14. 7. 10. 13. 23. ch.

1. 32. 7. 14. 17. 18. ver. 9.

15. 7. 10. 13. 23. ch.

1. 32. 7. 14. 17. 18. ver. 9.

16. 7. 10. 13. 23. ch.

1. 32. 7. 14. 17. 18. ver. 9.

17. 7. 10. 13. 23. ch.

1. 32. 7. 14. 17. 18. ver. 9.

18. 7. 10. 13. 23. ch.

1. 32. 7. 14. 17. 18. ver. 9.

19. 7. 10. 13. 23. ch.

1. 32. 7. 14. 17. 18. ver. 9.

20. 7. 10. 13. 23. ch.

1. 32. 7. 14. 17. 18. ver. 9.

21. 7. 10. 13. 23. ch.

1. 32. 7. 14. 17. 18. ver. 9.

22. 7. 10. 13. 23. ch.

1. 32. 7. 14. 17. 18. ver. 9.

23. 7. 10. 13. 23. ch.

1. 32. 7. 14. 17. 18. ver. 9.

24. 7. 10. 13. 23. ch.

1. 32. 7. 14. 17. 18. ver. 9.

25. 7. 10. 13. 23. ch.

1. 32. 7. 14. 17. 18. ver. 9.

26. 7. 10. 13. 23. ch.

1. 32. 7. 14. 17. 18. ver. 9.

27. 7. 10. 13. 23. ch.

1. 32. 7. 14. 17. 18. ver. 9.

28. 7. 10. 13. 23. ch.

1. 32. 7. 14. 17. 18. ver. 9.

29. 7. 10. 13. 23. ch.

1. 32. 7. 14. 17. 18. ver. 9.

30. 7. 10. 13. 23. ch.

1. 32. 7. 14. 17. 18. ver. 9.

31. 7. 10. 13. 23. ch.

1. 32. 7. 14. 17. 18. ver. 9.

32. 7. 10. 13. 23. ch.

1. 32. 7. 14. 17. 18. ver. 9.

the law saith, ^ait saith to them who are under the law; ^bthat every mouth may be stopped, and all the world may become guilty before God.⁴

20 Therefore ^cby the deeds of the law there shall no ^dflesh be justified in his sight: for ^eby the law *is* the knowledge of sin.

21 But now ^fthe righteousness of God without the law is manifested, ^gbeing witnessed by the law and the prophets;

22 Even the righteousness of God, *which is* ^hby faith of Jesus Christ ⁱunto all and upon all them that believe: for there is no difference:

23 For ^jall have sinned, and come short of the glory of God;

24 Being^k justified freely by his grace, through the redemption that is in Christ Jesus:

25 Whom God hath set forth^l to be a propitiation ^mthrough faith in his blood, to declare his righteousness for the remissionⁿ of sins that are past, through the forbearance of God;

26 To declare, *I say*, at this time ^ohis righteousness: that ^phe might be just, and the justifier of him which believeth in Jesus.

27 Where^q *is* boasting then? It is excluded. By what law? of works? Nay: but by the ^rlaw of faith.

28 Therefore we conclude that ^sa man is justified by faith without the deeds of the law.

29 *Is^t he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing^u *it is* one God which shall justify the circumcision by faith, and uncircumcision through faith.

31 Do^v we then make void the law through faith? God forbid: yea, we establish the ^wlaw.

CHAPTER IV.

1 Abraham's faith was imputed to him for righteousness, 10 before he was circumcised. 13 By faith only he and his seed received the promise. 16 Abraham is the father of all that believe. 24 Our faith also shall be credited to us for righteousness.

WHAT shall^a we then say that Abraham, our^b father^c as pertaining to the flesh, hath found?

speech common in the Scriptures—common in all languages—the antanaclosis, or allusion to a preceding word. See, for example, Jn. 1. 10; 4. 31, 32, where the word 'world' in the one, and 'meat' in the other, is changed from the literal sense in the first occurrence to the figurative in the second. So Paul calls 'faith' a law, not because it literally is so, but because law was considered by the Jews as the ground of their salvation. But if salvation were by obedience to law, whatever that law might be, boasting could not be excluded. Boasting, however, is excluded, because Jews and Gentiles have alike been found under sin. Salvation by faith, then, is the only principle that can exclude boasting; for there can be no merit in believing a testimony and trusting to another. See *Glossii Philol. Sac.*, Amstel. 1711, p. 929; and Carson on *Figurative Language*, p. 80. C.

men, whether circumcised or uncircumcised, upon the ground of the same sacrifice of his Son, and by the same instrumentality of faith. 31. And no less manifest is it, that our believing renunciation of our own works in the matter of justification, and receiving the glorious sacrifice of Christ as the only ground of our pardon and acceptance, are so far from invalidating or setting aside the moral law, that hereby we greatly confirm and approve its authority, regard it as a mean of conviction, present it with a complete mag-

Abraham and his seed¹ hath abounded / been extended to myriads of Gentiles) through my lie through the unfaithfulness and disobedience of the Jews, how am I, a Jew, judged as a sinner, seeing I have been the means of magnifying the grace of God? C. Ver. 8. *As we*. The apostle here speaks in his own person, and in conjunction with the Christian church, whose doctrine of justification by faith was, and still is, equally slandered by Jews and Gentiles: and his words furnish an answer to the preceding objection of the Jew, by showing that they are the legitimate but shocking consequence of his perverse reasoning in the preceding verse.—*Whose damnation is just*. That is, not necessarily of our calumniators, who may ignorantly think what they say, but of those who say, 'Let us do evil that good may

2 For if Abraham were justified by works, he hath *whereof* to glory; but not before God.

3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

4 Now* to him that worketh is the reward not reckoned of grace, but of debt.

5 But to him that worketh not,² but believeth on him that justifieth ^{the} ungodly, his faith⁴ is counted for righteousness.

6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

7 *Saying*, ^{Blessed are they whose iniquities are forgiven, and whose sins are covered.}

8 Blessed is the man to whom the Lord will not impute sin.

9 *Cometh*¹ this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.³

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? ^{not} in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised; that he might be ^{the} father of all them that believe, though they be not circumcised; ^{that} righteousness might be imputed unto them also:

12 And the father of circumcision to them who² are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being yet uncircumcised.

13 For¹ the promise, that he should be the heir of the world, *was* not to Abraham, or to

A.M. cir. 4064.
A.D. cir. 60.
c ch. 2.7. 1 Co. 1.29.
4.7. Ep. 2.8. 1s. 64. 6. Tit. 3.5. 1s. 45. 24. 25. Phil. 3.9.
d Ge. 15. 6. 12. 3. Ga. 3. 12. 23. with ch. 3. 24. 25. 28.
e Mat. 20. 7. 14. ch. 11. 6. with 35.
2 But to him that worketh not—as if his working could justify by any merit in itself—but believeth on him who justifieth the ungodly by that blood which cleanseth from all sin, and by freely bestowing on him the gift of righteousness. 1 Jn. 1.7. Ro. 5.17.—C.
f Ga. 2. 16. Phil. 3.9. Ac. 13. 39. 1s. 11. ch. 5. 1. 11. ver. 3.
g Jos. 24. 2. ch. 5. 6. 8. 1. Ti. 1. 13. 15. ch. 5. 10.
h ch. 10. 4. 10. 5. 11. or Ga. 3. 24. 25. with 1. Ti. 1. 1. Col. 1. 27. Hab. 2. 4.
i Is. 45. 24. 25. 54. 17. 61. 10. Je. 23. 6. 33. 16. Da. 9. 24. ch. 1. 17. 1. 21. 25. 15. 18. 31. 1. 4. 23. 33. 1 Co. 15. 30. 2 Co. 5. 19. 21. Phil. 3. 9. 1 Jn. 2. 2. 4. 10. Re. 1. 5. 5. 9. 19. 8.
j Ps. 32. 1. 2. 85. 2. 103. 130. 4. 51. 9. 1s. 1. 18. 40. 1. 21. 41. 25. 38. 17. 14. 22. Je. 31. 8. 50. 20. Mi. 7. 18. 19. Ac. 13. 38. 39. ch. 8. 1. 33. 34. 2 Co. 5. 19. 21.
k ch. 3. 22. 29. 30. 1. 16. 9. 24. 30. 10. 12. 13. 18. 11. 11. 15. 8. 19. Ga. 3. 26. 28. Col. 3. 11.
l For. Rather, 'unto righteousness.'—C.
m Ge. 12. 3. 15. 6. with 17. 10. 11.
n Lu. 19. 9. Ga. 3. 7. 29. Jn. 8. 33. 39. ch. 9. 6. Ga. 6. 16.
o ch. 3. 22. 24. 30. 19. 24. 30. 5. 10. 1 Co. 6. 11. 1s. 45. 22. 24. 25.
p 2 Pe. 1. 1. Ga. 3. 7. 26. 29. Jn. 9. 39.
q Ge. 12. 3. 13. 15. 17. 15. 6. 7. 18. 21. 22. 17. 18. 17. 8. 4. Ga. 3. 18. He. 11. 17.
r This text is brought forward in proof of the general principle the apostle has laid down in the preceding verse, that Abraham is the spiritual father of all the faithful. His seed is co-extensive with faith in God. Here again Paul shows equal tact and logical acumen. The Jew with whom he argues might, through prejudice, withstand the power of his logic; but Paul produces a proof which no Jew would venture to resist.—P.
4 Through the righteousness of faith. That is, which is received by faith—which is the endowment of faith, ch. 5. 17.—C.
ever. 4. 5. ch. 11. 6. Ga. 3. 10. 18. 21. 5. 4.
t ch. 5. 20. 7. 8. 10. 3. 19. 20. Jn. 15. 22. 1 Co. 15. 56. 2 Co. 3. 7. 9. Ga. 3. 10.
u ch. 5. 13. 1 Co. 15. 56. 1 Jn. 3. 4.
v ch. 9. 11. 11. 29. Ga. 3. 10. 18. 28. 29. 4. 28. 3. 9. 14. Col. 3. 11. Mat. 8. 11.
x Ge. 17. 5. He. 11. 12.
y See note * in first column.
z Or, like unto him, ch. 3. 29.
a ch. 8. 11. Jn. 5. 25. 2 Co. 4. 6. Ep. 2. 4. 5. 1 Co. 1. 28. 1 Pe. 2. 10. Mat. 3. 9. 8. 11. 1s. 43. 6. 49. 19. 55. 3.
b 2 Ch. 20. 20. Is. 7. 9. Mar. 5. 35. Ac. 27. 25. Job. 13. 16. 14. 17. 15. 5.
c Ge. 12. 21. 3. 16. 15. 5. 6. 17. 5. 6. 22. 17. 18. xxv. d ch. 14. 1. 21. 1 Co. 8. 7-12.
e Ge. 17. 17. 18. 11. He. 11. 11. 12.
f ver. 18. 19. Ja. 1. 6. Mar. 5. 35. Ac. 27. 25. 2 Ch. 20. 20. Lu. 17. 18. 1s. 7. 9.
g Lu. 1. 37. 45. Ge. 17. 1. 18. 14. Je. 32. 17. 27. Mat. 19. 26. ch. 14. 4. 11. 23. He. 7. 25. 12. 18. 11. 19. 2 Co. 9. 8. Ps. 115. 3.
h For. Rather 'unto righteousness.' See ver. 9.—C.
i ch. 15. 4. 1 Co. 10. 6. 11. 2 Ti. 3. 16. 17. Ac. 2. 39.
j Mar. 16. 16. Jn. 3. 14. 16. Ga. 2. 16. 1 Pe. 1. 21. ch. 1. 17. 10. 4. 9. 10. Ac. 2. 24.
k Is. 53. 4-12. Da. 9. 24. 26. 2ec. 13. 7. Mat. 20. 28. ch. 2. 25. 5. 8. 8. 3. 32. 1 Co. 15. 17. 2 Co. 5. 21. He. 9. 28. Re. 1. 5. Ga. 3. 13. Ep. 5. 2. 1 Pe. 1. 19. 21. 2. 24. 1. 18. 1 Jn. 1. 7. 2. 24. 9. 10. Re. 5. 9.
l Delivered by the determinate counsel and foreknowledge of God into the hands of wicked men, Ac. 2. 23.—For our offences.—That is, an account of our offences—not as a mere example to us, or as a mere proof of his own sincerity—but as a sacrifice to take away our sins.—C.
m 1 Co. 15. 17. 1 Ti. 3. 16. ch. 5. 33. 34. He. 4. 14.—16. 1. 3. 8. 12. 12.

his seed, through the law, but through the righteousness of faith.⁴

14 For¹ if they which are of the law *be* heirs, faith is made void, and the promise made of none effect:

15 Because¹ the law worketh wrath: ^{for} where no law is, *there is* no transgression.

16 Therefore¹ *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all,

17 (As it is written, ^I have made thee a father of many nations,⁵) before him⁶ whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were.

18 Who¹ against hope believed in hope, that he might become ^{the} father of many nations, according to that which was spoken, So shall thy seed be.

19 And being not ^{weak} in faith, ^{he} considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:

20 He ^{staggered} not at the promise of God through unbelief; but was strong in faith, giving glory to God;

21 And being fully persuaded that what he had promised ^{he} was able also to perform.

22 And therefore it was imputed to him for righteousness.⁷

23 Now it was not written for his sake alone, that it was imputed to him:

24 But¹ for us also, to whom it shall be imputed, ^{if} we believe on him that raised up Jesus our Lord from the dead;

25 Who¹ was delivered for our offences,⁸ and ^{was} raised again for our justification.

in unnumbered forms of thoughts, words, and actions, in things dishonourable to God, and injurious to men. The divine law makes fearful work upon men's consciences when it charges all their sins home upon them. And it is absurd to expect happiness by that law which so deeply accuses us of crimes.—But how amazing is it that Jesus' sacrifice, and salvation through it, should be prepared for, offered and given to, such monsters of guilt, Jews or Gentiles! And yet it is exactly suited to our need, fully manifested and attested in Scripture; and highly and delightfully all the perfections of God, particularly his justice and mercy, are glorified in our redemption thereby. Yea, the reign of his grace, through Jesus' glorious sacrifice received by faith, effectually humbles our pride, establishes God's relation to us, honours his law, and promotes our holiness of heart and life.

by the covenant of works; but if, conscious of his inability to yield any acceptable obedience to the law as a covenant, he renounces all his own works, as to their being any part of his justifying righteousness, and by faith receives what is freely given to him in the gospel promises by that gracious God who justifies sinners through faith in Christ his Son, it is certainly that which he receives by faith which must be accounted to him for righteousness. 6-8. Accordingly the Holy Ghost, by David, has declared *blessed*, not the men who fulfil the law in their own persons, but the sinners to whom God, because of faith in his Son which he gave as our Savior, has freely, fully, and irrevocably forgiven all their sins, and whose persons he hath graciously accepted and entitled to eternal life. 9-12. It is no less manifest also that this privilege of free justification through faith alone belongs as much to the uncircumcised Gentiles as to

whether Gentiles or Jews. 13. For the promise, that he should be the renowned chief of the believing world, Jews and Gentiles; and in the Messiah, his promised seed, be the prime heir and possessor of the blessings of this world and of that which is to come, was given to him and his spiritual seed, not through any law, natural or ceremonial, or his personal obedience to it, but through the sacrifice of Christ which is received by faith. 14, 15. And indeed, if men could become heirs of such blessings by their own personal obedience to any law, natural or revealed, the doctrine of justification by faith, and the free promise of God, must be entirely set aside; but in our present degenerate state, the law of nature and revelation condemns every man to punishment, irritates our sinful corruption to acts of wickedness, and awakens our consciences to expect the eternal wrath of God, and that because of our transgressing his commands. 16, 17. It being absolutely impossible that any man can be

CHAPTER V.

1 Being justified by faith, we have peace with God, 2 and joy in our hope, 3 that since we were reconciled by his blood, when we were enemies, 10 we shall much more be saved being reconciled. 12 As sin and death came by Adam, 17 so much more righteousness and life by Jesus Christ. 20 Where sin abounded, grace did superabound.

THEREFORE being^a justified by faith,¹ we^b have peace with God through our Lord Jesus Christ:

2 By^c whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3 And not only so, but we^d glory in tribulations² also: knowing that tribulation worketh patience;

4 And^e patience, experience; and experience, hope;

5 And^f hope maketh not ashamed,³ because the love of God is^h shed abroad in our hearts by the Holy Ghost, which is given unto us.

6 Forⁱ when we were yet without strength, in due time⁴ Christ died for the ungodly.

7 For scarcely for a righteous man will one die; yet^j peradventure for a good man⁵ some would even dare to die.

A.M. cir. 4064.
A.D. cir. 90.

CHAP. V.

a ch. 4. 25, 4. 5, 11: 3. 22, 25, 28, 15. 32, 17. Ga. 2. 16, Phi. 3. 9.

b 1 Being justified (not for, or on account of, but) by (means of) faith—

c receiving the testimony of God (1 Jn. 5. 9, 10), and relying upon Christ as 'the power of God' (1 Co. 1. 24) to salvation.—C.

d Is 27. 5, Ep. 2. 13-15, Col. 1. 20, 2 Co. 5. 19-21, Mt. 5. 18, 5. 48, 10. 57, 19. 14, 27, 15. 33.

e Ep. 2. 18, 12, 1 Pe. 2. 18, 10, 7. 9, 14, 6. 11, 10, 19-22, 3. 17, 28, 1 Co. 15. 17, ch. 8. 23, 2. 11, 4. 7, 8.

f Ac. 4. 12, 2 Co. 12. 9, 10, 14, 17, 8. 2, Mat. 5. 11, 12, 1 Pe. 4. 13, 1 Co. 1. 29, Ja. 1. 2, 12.

g See note * in second column.

h 2 Th. 4. 17, 2 Co. 1. 5, 10, 16, 20, 1 Pe. 1. 7, 8, 13, 5, 10.

i Phil. 1. 20, Ps. 22. 5, 25. 7.

j It is the hope of glory that enables the believer to say, I am not ashamed of the gospel of Christ.—C.

k Ep. 1. 13, 14, Tit. 2. 16, 2 Co. 1. 22, ch. 8. 15, 1 Eze. 10. 3, Ep. 2. 1, Col. 2. 13, Ga. 4. 3-5, He. 7. 18, 9. 15, ch. 8. 2, 4, 25, 1 Pe. 1. 18-20, 2. 24, Lu. 19. 10, Mat. 20. 20, 28. 1, 21, 13, 1. 11, 15.

l Gr. according to the time.

m Jn. 15. 13, 1 Jn. 3. 16.

n A good man.

o Rather, 'the good (the kind, generous, beneficent) man.'—C.

A.M. cir. 4064.
A.D. cir. 90.

* Jn. 3. 16, 1 Jn. 4. 9, 10, 1 Pe. 3. 18, Is. 53. 0, ver. 6, 10.

† ch. 3. 24, 8. 1, 33, 24, 11, 25, 1 Jn. 24, Re. 12, 11, 1 Th. 1. 10, He. 9. 14, 22.

‡ 2 Co. 5. 19-21, Col. 1. 20-22, Ep. 2. 13-16, 1 Th. 3. 24, 25, 4. 25, 8, 12, Re. 1. 5, Ep. 5. 2, 1 Th. 2, 5, 6.

§ He. 7. 25, Re. 1. 18, 14, 19, 5. 40, 57, 10. 28.

¶ We shall be saved (healed of the disease of sin, and delivered from spiritual death, ver. 6) by his life, 1 Jn. 5. 25, 6, 57, 14, 19, Ga. 2. 20.—C.

‡ Ex 15. 12, Ps. 33. 1, 149, 2, Is. 45. 17, 25, 61, 10, 1. 12, 49, 47, Hab. 3. 18, Phi. 4. 4.

§ Atonement. Reconciliation.—C.

¶ Ge. 3. 12, 15, 16, ch. 6. 23, Eze. 18. 4, 1 Co. 15. 21.

‡ Or, in whom.

§ Ge. 6. 5, 12, 8. 21, 13, with Ex. 32.

¶ ch. 4. 15, 1 Co. 15. 56, 1 Jn. 3. 4.

‡ Ge. 4. 8, v. vii. xi. xxi. xxv. xxxv. xlii. ch. 5. 21, 23, He. 9. 27.

§ 1 Co. 15. 21, 22, 45.

¶ Jn. 3. 16, 1 Jn. 4. 9, 10, 1 Jn. 16, Ep. 1. 6, 7, 12, 4. 9, Is. 53. 11, Mat. 20, 28, 26, 28, 1 Jn. 2. 2, ver. 19-21.

* Not in 'tribulations' considered in themselves—for that were unnatural, impossible (He. 12. 13) but because of the excellent fruits which grace brings forth by means of them, 2 Co. 4. 17.—C.

8 But^a God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 Much¹ more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.⁶

11 And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.⁷

12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that⁸ all have sinned:

13 (For until the law, sin was in the world: but sin is not imputed when there is no law.

14 Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

15 But not as the offence, so also is the free gift. For if through the offence of one man

who, being anxious to produce them, speaks of things that are not with as much distinctness and certainty as if they actually existed. 18-21. In view of which, notwithstanding all the difficulties and high improbabilities arising from the condition of his own and his wife's body, Abraham was firmly confident, without any discernible doubts or staggerings of unbelief, that God, who had promised to make him the father of many nations, would certainly exert his almighty power in performing it. 22. And his faith, thus going out towards the Messiah, and receiving and resting upon him and his righteousness, that which he received and rested upon was accounted to him as his justifying righteousness before God. 23-25. Now the inspired account of this matter is transmitted to us, not chiefly to honour Abraham, but to direct and encourage us to believe that the very same righteousness which was credited to him for his justification shall in like manner be credited to us, if we truly and cordially trust in that same almighty and gracious God who, that we might be blessed in him with all his spiritual blessings, hath raised from the dead our Lord Jesus Christ, who was, by himself and his Father, delivered up to servile obedience, sufferings, and death, to make atonement for our sins and secure our salvation, and was raised again to immortal life and glory, that he might become as our public Head and Representative, and that, in consequence hereof, we might, if we receive him, be delivered from condemnation, accepted into God's favour, and entitled to eternal life through the impartation of his sacrificial life to us in believing.

Ver. 11. That righteousness might be imputed unto them also. How can a sinner be made righteous? Paul answers, by faith in Christ. The doctrine of sacrifice being fundamental in truth, and most essential to the assurance of understanding (Col. 2. 2), faith (He. 10. 22), and hope (He. 6. 11), may be established by the three following steps of evidence:—1. Some righteousness, whatever it may be, is imparted: see ver. 6, 11. (2) There is no human righteousness of any kind: see ch. 3. 10. (3) The only righteousness revealed in the gospel is the righteousness of God: see ver. 17. Therefore the conclusion is inevitable, that the righteousness of God is imparted to us by faith in Christ.

salvation and comfort. Here we have a sure foundation for the most unshaken faith in the promises of a faithful, almighty, and unchangeable God, notwithstanding all the obstructions and discouragements in ourselves or others which stand in the way of their fulfilment. And great is the mercy that now righteousness, grace, and salvation are extended to believing Gentiles equally as to Jews—as to Abraham; and that whatever is recorded concerning him or David, is granted to us, to encourage our faith and hope. And it is very necessary, for our instruction and comfort, everywhere in Scripture to observe accurately what relates to the justification of a sinner before God.

CHAPTER V. Ver. 1. Therefore, being thus justified by faith, we are received into peace, favour, and friendship with God, and enjoy a pleasant serenity of soul towards him, through the sacrifice, resurrection, and intercession of Christ. 2. By whom, as our Mediator, Peace-maker, and spiritual Husband, we, under the direction and influence of the Holy Ghost, have a free and open access into this excellent state of favour and acceptance with God, and into the actual enjoyment of all saving graces implanted in our heart; in which we, with great honour, stand on the sure foundation of God's perfections and promises, and of Christ's person, offices, and work, remaining firmly thereon, and rejoice in the assured hope that God will quickly and exceedingly manifest the glory of his own perfections, counsels, and operations, in making us partakers of the glorious and immediate enjoyment of himself: 3. In the exercise of which hope we triumph over and glory in all the distressing afflictions and persecutions which befall us in life, being persuaded, by the Word and Spirit of God, and our own observation and experience, that they are all wisely ordered, overruled, and blessed by God, to beget in us a calm submission to his will, and patient bearing of whatever hardships he thinks fit to lay upon us. 4. And this patience produces much useful experience and proof

he has given to abide constantly in us, as our counsellor, comforter, and sanctifier, and as a witness and pledge of his full and constant love to us. 6. For when we were in the most sinful and miserable condition, utterly incapable of appeasing the wrath of God, or recovering ourselves from ruin and danger, nay, profanely unmindful of and contemning God, Jesus Christ, in the most proper season, when our guilt, wickedness, and need were increased to the highest, died for us impotent, wretched, and ungodly creatures. 7. Among men scarcely could any be found who would willingly sacrifice their life for the redemption of a harmless or upright man; and but few that would have enough of courage, gratitude, or friendship to do it for the sake of a public-spirited, bountiful man, who had been, and might continue to be, an uncommon blessing to his family, friends, and country. 8. But God has, in the most transcendent and astonishing manner, manifested his love towards us, in that while we were, by nature and practice, highly injurious to him and to one another, and justly condemned by his law to utter destruction, Jesus Christ, his only-begotten Son, according to his appointment, died a most accursed, tormenting, and shameful death, to secure our forgiveness and eternal life. 9. Now, if God so loved us when we were under the power and guilt of sin, much more may we hope that, having all our sins pardoned and our persons accepted, through the sacrifice of Jesus Christ, we shall certainly be delivered from all punishment through faith in him. 10. For if, when we were not only weak, sinful, and ungodly, but even malicious enemies, rebels, and traitors against God, he had, in his Word and providence, and our own consciences, declared his just indignation against us, Jesus' obedience and suffering as our sacrifice for sin triumphantly opened a way for communicating his grace and favour to us, much more coming into a state of favour and friendship with God, shall we be actually delivered from all sin and misery, and advanced to perfect blessedness in the enjoyment of God. 11.

Eternal life came by Jesus Christ.

be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

16 And^a not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

17 For if by one man's offence⁹ death⁹ reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.)

18 Therefore, as by the offence¹ of one judgment^a came upon all men to condemnation; even so by the righteousness of one² the free gift came upon all men unto justification³ of life.

19 For^b as by one man's disobedience many were made sinners,⁴ so^c by the obedience of one shall many be made righteous.

20 Moreover, the law entered, that the offence might abound. But where sin abounded, grace did much more abound.⁵

21 That as sin hath reigned unto death,⁶ even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord.

CHAPTER VI.

1 We may not live in sin, 2 for we are dead unto it, 3 as appeareth by our baptism. 12 Let not sin reign any more, 18 because we have yielded ourselves to the service of righteousness, 23 and for that death is the wages of sin.

WHAT shall we say then? Shall we continue in sin, that grace may abound?¹

2 God^c forbid. How shall we, that are dead to sin, live any longer therein?

3 Know ye not, that so many of us as were baptized² into Jesus Christ were baptized into his death?

ification, through the great sacrifice of Christ, for both Jews and Gentiles; for sin by him, as our common parent and federal head, broke in upon all men, from his eating the forbidden fruit; his first sin opened the way, and this wilful, awful disobedience, and the corruption of nature attending it, being spread among them, and a sentence of death, temporal, spiritual, and eternal, being passed upon them, because of sin, death, in all its hideous forms, in and through him as their public head, spread over all mankind, as persons descended from him. 13, 14. And it is manifest that, by virtue of some law, sin was charged, and its penalty inflicted, in the world before God gave the law to the Jewish nation by Moses. Nay, for 2500 years before, all along from Adam's fall, death, the inseparable attendant of sin, had reigned over mankind, cutting off one generation after another, leading men to the most outrageous acts of violence and bloodshed. Instead of pity and love, men were controlled by self-interest and hate.

the forbidden fruit, which brought the sentence of condemnation upon all mankind, but procures a complete forgiveness of that and innumerable other personal transgressions, and a full acceptance unto eternal life. 17. And therefore if, by the destructive fall of one mere man as their representative, death, in all its forms, has invaded, subdued, and exercised dominion over all men, through their natural connection with him, much more they who become partakers of the rich abundance of God's love and favour through Christ, and have his infinitely valuable sacrifice imparted to them, and are interested in all the superabundant blessings secured by it, shall enjoy a glorious freedom from sin and death, and reign honourably in grace and glory, in union to and in fellowship with Jesus Christ. 18. But notwithstanding such circumstantial differences, the manner of conveying Adam's guilt and Jesus' righteousness is the very same in substance; for as by one offence of Adam, sin, and through it condemnation to death, spiritual, temporal, and eternal, came upon all his natural posterity, so, by the

ROMANS VI.

A.M. cir. 4064
A.D. cir. 60.

Ge. 3. 1-10. ver. 12. with Is. 1. 18; 43. 25; 44. 22. Je. 33. 8. Ep. 1. 7. Re. 1. 5. Ac. 2. 39. Col. 2. 13. 9 Or, by one offence, Ge. 3. 6. y ver. 12, 14, 21. 2 Jn. 1. 10. Ep. 1. 16; 7. 2. 4. 7. Is. 53. 10. 2 Co. 5. 21. 1 Co. 4. 8. 2 Ti. 2. 12. Jn. 10. 10. ch. 6. 23; 8. 23. Re. 1. 6; 10. 10. 12. 5. 1 Or, by one offence. a ver. 12, 19; ch. 3. 19. 20. Jn. 1. 12. He. 2. 9. 2 Or, by one righteousness. 3 Judgment came upon all men to condemnation—the free gift came upon all men unto justification. That is, upon all who are in Adam, their head, judgment and condemnation came; and upon all who are as much in Christ, the free gift and justification came.—C. 4 ver. 12, 14, 15, 18. 1 Co. 15. 21, 22. 4 Made (constituted) sinners. Adam's offence being the offence of all his posterity.—Haldane. c Da. 9. 24. Is. 53. 4-6. 10-15. 46. 54. 17. 59. 10. Je. 23. 5, 6; 33. 15, 16. Mat. 20. 28; 26. 28. Re. 1. 5, 6; 5. 9, 10; 7. 4, 9, 14; 19. 8. d ch. 3. 19, 20; 4. 15; 6. 1; 17. 5, 8-13. Ga. 3. 19, 23. Jn. 15. 22. e Lu. 4. 7. 1 Ti. 1. 13. 16. Is. 1. 18; 43. 24; 45. 44. 22. Je. 3. 1, 4, 5, 14, 19, 22; 31. 31-34; 33. 8; 50. 20. Mi. 7. 18, 19. Mat. 2. 13. Jn. 10. 10. 1 Co. 6. 9-11. Ep. 1. 2-9; 2. 1-9. Tit. 3. 3-7. f In pardoning sins the most numerous and the most heinous.—C. g Unto death. Literally, 'in or by death.'—C. h Jn. 1. 17.

CHAP. VI.

a ch. 3. 5; 17. 7-9. 14.

b ch. 7. 8; 5. 20, 21; 2.

4 See note c below.

c ch. 3. 5. Mat. 4. 10.

Tit. 2. 11, 12. Ja. 1. 15.

ch. 1. 8; 2. 23.

d ver. 6-11. Col. 3. 3. 1

Pe. 2. 24. Ga. 6. 14. Col.

2. 12, 13. Ge. 39. 9. Ps.

119. 104.

e Mat. 28. 19. Ac. 19. 5.

Ga. 3. 27. Col. 2. 12. 1 Pe.

3. 21. 1 Co. 15. 29.

2 Or, etc.

f Faith unites the

believer with Christ:

baptism is the em-

blem of that union.—

C. g If salvation be

A.M. cir. 4064
A.D. cir. 60.

wholly by grace—if works have no part in it—if he be that the more heinous the transgression the more abundant becomes the grace of pardon; then may we not go on in our sinful career so that the grace of God may at the end become the more conspicuous? Such a presumptuous objection Paul meets with a short and decided denial. Then he shows that such a thing is impossible; because faith which justifies is the act of a changed—a regenerated nature, which hates sin, and delights in holiness.—P. g Col. 2. 12; 4. ver. 3. 5, 6, 11. h Mat. 28. 23. Jn. 11. 40. Col. 1. 11. Ep. 3. 16. ch. 8. 11. 2 Co. 13. 4. 1 Co. 6. 14. i 2 Co. 5. 17. Ga. 6. 15. Ep. 4. 22-24. 1 Jn. 2. 6. Col. 3. 9-13. 1 Pe. 4. 1, 2; 2. 1, 2. ch. 7. 4, 6; 12. 1, 2. He. 12. 1, 2. 2 Pe. 1. 4-9. ver. 19. j ch. 3. 11. Phi. 3. 10, 11.

k The former verse described the spiritual, this the literal resurrection, which are both represented in baptism.—C.

l ch. 7. 24. Ga. 2. 20. 5.

24. 6. 14. Col. 2. 11, 14; 3.

5. 5. 24. 22.

m 1 Pe. 4. 1. ch. 8. 33.

Jn. 8. 30-36. Job 3. 19.

n Or, justified.

o 2 Ti. 2. 11, 12. 2 Co.

5. 1. Ga. 2. 20. Jn. 14. 19.

ver. 4, 5; 22. ch. 7. 4; 8. 11.

13.

p Ac. 2. 24. He. 9. 28; 7.

25; 10. 12, 14. Re. 1. 18.

Ps. 16. 11; 21. 4.

q He. 9. 14, 26; 28. 1 Jn.

4. 10. Tit. 2. 14. Mat. 26.

28. 1 Pe. 2. 24; 3. 18.

r Lu. 20. 38. He. 10. 12.

-14. ver. 2. Ga. 2. 19, 20.

Col. 3. 3, 5. 2 Co. 5. 15.

Phi. 1. 11.

s Ps. 13. 13; 119. 133.

ch. 7. 23, 24. Ja. 4. 1. Col.

2. 11. Ep. 4. 22; 5. 9. Ga.

5. 24.

t ch. 12. 1, 2. 1 Pe. 4. 2.

Col. 3. 5. ch. 8. 13; 7. 4-6.

He. 9. 14. Ga. 2. 19, 20.

Lu. 1. 74; 7. 2 Co. 7. 1.

u Or, arms or weapons.

v Mi. 7. 19. Tit. 2. 14.

ch. 5. 20, 21. He. 8. 10.

Ga. 3. 13; 4. 5; with ch. 7.

4, 5, 11.

w ver. 1, 2. 1 Co. 9. 21.

Ga. 5. 18, 2. 18. 2 Co. 7. 1.

Jude 4. 4.

x Jn. 8. 34. 2 Pe. 2. 19.

Mat. 6. 24. with ver. 13.

19, 21-23.

Of walking in newness of life.

4 Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For¹ if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.⁴

6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin

7 For² he that is dead is freed⁵ from sin.

8 Now^a if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him.

10 For^b in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

12 Let^c not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither^d yield ye your members as instruments^e of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

14 For^f sin shall not have dominion over you: for ye are not under the law, but under grace.

15 What^g then? shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that to whom ye yield your-

gave the law, moral or ceremonial, to mankind in expectation of their obtaining justification and life by it; but the covenant of work was made with Adam, and the entrance of sin was occasioned by it, as an intended mean of glorifying the exceeding riches of his grace; and the moral law was afterwards solemnly published, and the ceremonial established, in order to manifest the dreadful nature and effects of man's fall; but in his infinite, free, universal, and unparalleled love, favour, and mercy, God took occasion, from the extensive spread, outrageous prevalence, and high aggravations of sin, to exert and manifest the most illustrious, extensive, and superabounding power of his grace, in pardoning not only the first, but all transgressions, if only those who committed them would repent of their sins and trust in Christ. 21. That as sin, through the offence of Adam, had prevailed and cruelly tyrannized over mankind, triumphantly rendering them obnoxious to temporal, spiritual, and eternal death, so the free favour and mercy of God might prevail and triumph over sin, however venial or aggravated, in pardoning and subduing

selves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants of sin,⁷ but ye have obeyed from the heart that form⁸ of doctrine which was delivered you.⁹

18 Being^a then made free from sin, ye became the servants of righteousness.

19 I^b speak after the manner of men,¹ because of the infirmity of your flesh: 'for as ye have yielded your members servants to unclean-

A.M. cir. 4064.
A.D. cir. 60.

3: Co 6.9-11. Tit. 3.
3-7. 1 Ti. 4.3.

7 'That (though) ye were the servants of sin.—Boothroyd.

21 Th. 1. 5. 2. 13. 2 Ti. 1. 13. He. 6. 1. 2. ch. 2. 20.

8 Form. The mould into which fluid metals are cast, or the seal that is impressed upon wax or clay. The passage may be rendered, 'that form of doctrine unto which ye were delivered.'—C.

9 Or, 'whereunto ye were delivered.'

a Jn. 8. 32, 36. 1 Co. 7. 22, 23. Ga. 5. 1. 1 Pe. 2. 16. Lu. 1. 74, 75. Tit. 2. 11, 12, 14. Ps. 110. 16.

A.M. cir. 4064.
A.D. cir. 60.

3 ch. 3. 5. Jn. 3. 12. Ga. 3. 15.

1 I illustrate spiritual deliverance, privileges, and duties, by illustrations taken from slavery and freedom as they are found among men; not elevating himself to the subject, but accommodating himself to the capacity of his pupils.—C.

c ver. 13, 16, 18. 1 Pe. 4. 2, 3.

d Jn. 8. 31. Ep. 2. 1, 2. Tit. 3. 3. Mat. 7. 18.

2 Gr. to righteousness.

e ch. 1. 24-32; 7. 5. Eze. 16. 63; 30. 31. Job. 40. 42. 6. Ex. 9. 6, 2. Co. 7. 11. Lu. 15. 18, 19, 21.

g See ver. 23. Ja. 1. 15.

ness and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness.

20 For^a when ye were the servants of sin, ye were free from righteousness.²

21 What^c fruit had ye then in those things whereof ye are now ashamed? ^dfor the end of those things is death.

22 But^h now being made free from sin, and become servants to God, ye have your fruit unto holiness, 'and the end everlasting life.

A ver. 2, 7, 11, 12, 14, 18. Ps. 116. 16; 119. 32. Lu. 1. 74, 75. 2 Co. 7. 1. He. 12. 14, 28. ch. 2. 21.

1 See ver. 43.

but in no other sense is any righteous (ch. 3. 10) unless by 'the righteousness of faith,' ch. 4. 13. C.

Ver. 11. *Not only so.* That is, not only shall we be saved from wrath to come, but we now joy in God himself, because we have a present salvation through his Son. C.

Ver. 12. *For that, or, 'inasmuch as all have sinned'—that is, in Adam, 1 Co. 15. 22—for Adam's sin was in a legal sense credited to his posterity as to himself' (R. Haldane).* And if any sceptical objector ask, How could these things be so? it is replied, Was not Adam's life as truly the life of every one of his posterity as it was his own? Were not his posterity as truly in him when he received and violated the commandment of God, as Levi was in Abraham when he paid tithes to Melchisedec? These two facts must silence, even though they fail to convince, the sceptical philosopher or the erring Christian. C.

Ver. 14. *Even over them, &c.* That is, over infants, the only class who 'have not sinned after the similitude of Adam's transgression;' that is, against a declared, known, and positive law, either revealed in words or written in the conscience. See Haldane.

REFLECTIONS.—Thrice happy is the state into which believers are brought by the gospel! A delightfully free justification, peace with God, spiritual establishment, comfort, and well-grounded hopes of eternal felicity, come to us through Jesus' person and blood. And all things amazingly work together for our spiritual and everlasting welfare. Transcendent and unbounded is the love of God manifested in Jesus' obedience and death for us, who were so unholy, wicked, and wretched. And certain and full is our everlasting salvation through him. Since all mankind are descended from Adam, who partook of the forbidden fruit and thereby brought his posterity under the condemnation of the law, God in his mercy gave his Son, who kept the law and thereby made it possible to save all who believe in Christ. And much greater and more effectual are the blessings brought in by Jesus, our new federal head, to all who believe, than all the loss and want entailed by Adam on his natural posterity. O my soul, contemplate, believe, admire, and share these glories, these blessings of redeeming grace!

CHAPTER VI. Ver. 1, 2. But if our justification thus wholly depend upon the free grace of God through the impartation of Jesus' righteousness, and God's free favour superabound where sin had abounded, should we thence take encouragement to continue in and more eagerly practise wickedness, that God's grace may be the more illustriously displayed in pardoning and saving us? Nothing could be more detestable and horrid, or even more unnatural, to a renewed heart; for though we cannot be justified by our own works, yet how could we, who are delivered from the guilt and dominion of sin, and whose affections are mortified to it, in any consistency with our state and character, or any sense of duty or gratitude, or with any conscience, hope, or peace, allow ourselves to continue in or practise any known iniquity? 3. Know ye not that our baptism with water, by the authority and into the profession, faith, and obedience of Jesus Christ, signified and sealed our spiritual union to him, as

live in all holy obedience, from new principles and motives, and by a new rule, and to new ends—the praise and glory of God. 5. For if, as is represented in baptism, we are so united to Christ as our mystical Head that we receive from him gracious influences to render us conformable to him in his death, by the mortification of sin and separation of our souls from it, we shall certainly receive influences from him as our risen Saviour to enable us to live like him in holiness, till we are admitted into immediate fellowship with him in his heavenly glory. 6. For from the principles of the gospel we know that the subtle corruption of our nature derived from Adam, and spread into all the members of our body and faculties of our soul, is mortally wounded through Jesus Christ's death, he having died for this very end, that its whole frame, power, and authority should be gradually but powerfully mortified, subdued, and utterly destroyed, that from this very time we should never willingly yield ourselves to its inclinations and influence, or serve its interests and designs. 7. For whosoever is thus dead to the reign and love of sin, through conformity to his crucified Head and Saviour, is freed from its domineering power and command over him, and is delivered from all allowed inclinations and desires to serve it. 8. Now if, through the merits and influence of Christ's death, we, by virtue of union to and fellowship with him, are thus conformed to him in an effectual death unto sin, we are assured, from God's Word and by his Spirit, that, through virtue derived from him as our risen Redeemer, we shall be enabled to live a spiritual, holy, and heavenly life here, till we are raised to an eternal life of immediate fellowship with him hereafter. 9, 10. For we are certain that Christ, our risen and exalted Head, will never more die, or be obnoxious to death; but having, by his one death on the cross, fully because of our faith in Christ, pardoned our sins, he is raised from the dead to a life heavenly, immortal, and divine, wholly calculated to promote the glory of his Father's perfections. 11. If he then, by dying once, made possible the pardon of sin through faith in him, and so destroyed the power of it, that he now lives in eternal honour to the glory of God, it becomes you to reckon yourselves dead, and actually to be dead, to the reign, love, and practice of sin, through union to and fellowship with him; but spiritually alive in your hearts and affections, loving and serving God in thought, word, and deed, as under the power of gracious principles and influences derived from him as our common Saviour and Lord. 12, 13. Take heed therefore that ye never suffer sin so to prevail in either your souls or your frail, corruptible, and mortal bodies, as to make you yield any voluntary obedience to the corrupt desires and solicitations of those sinful lusts which still remain in you, or at any time to make you willingly employ your bodily members, or the affections of your souls, as instruments of warfare against God, or of serving the cause or gratifying the

under the covenant of works, which, however severely it forbids and condemns for sin, affords no pardon of it or effectual assistance against it; but ye are under the covenant of grace, which secures full forgiveness of, redemption from, and assistance against sin, and affords every powerful motive and help to holy obedience; and under the influence of God's sin-subduing and heart-sanctifying favour; and under the government of a gracious principle of grace implanted in your hearts. 15. Now nothing can be more contrary to the perfections of God, the design of the gospel, or your gracious character and state, than to pervert such a gracious deliverance and state as an encouragement to sin. 16. Ye cannot but know that it is impossible for you to divide your chosen services between opposite governors, but ye must be the proper servants of whatever you voluntarily give up yourselves to the habitual obedience of, whether it be to sin, the service of which is deadly, and issues in eternal death, or whether it be to holiness in the obedience of faith, for bringing forth the fruits of righteousness to the glory of God. 17. But blessed be God that though all of you who are real Christians were once the voluntary servants and slaves of your sinful lusts, ye have, by his almighty and gracious influences, and through your faith in Jesus Christ been made to receive and obey those evangelical doctrines and commands which have been communicated to you by Christ and his ministers, and which, by their powerful impression on you, have formed you after his own image. 18. And being set at liberty from the tyrannical dominion and lordship of sin in your wills, affections, and conversation, ye have through your faith in Christ, ye have been brought to holiness which God has implanted in your hearts in conformity to his own righteous law. 19. In condescension to your weak capacities, enfeebled by the present frailties of nature and remains of a sinful nature, I use this common similitude of master and servant, and I affirm that, as in your unregenerate state ye resigned and employed all the members of your body and powers of your soul in the voluntary service of unclean, unrighteous, and ungodly principles and habits of sin, which cruelly reigned and tyrannized over you, and rendered you more guilty, vile, and miserable, by adding sin to sin,—so ye should now, when brought into a state of grace, act up to the dignity, obligation, and holiness of your character, earnestly employing all your members and faculties in the exercise of your faith in Christ, denying ungodliness and worldly lusts, and living soberly, righteously, and godly in this present world. 20. For when ye were the willing servants and slaves of your sinful lusts, ye were wholly estranged from and disaffected to every principle of holiness, insensible of all obligations to piety or virtue, and even pleased with an unrestrained inclination to wickedness. 21. But what real profit, honour, or satisfaction did ye ever find, or could you expect to find, in your former sinful courses? Were they not attended with remorse,

The power of the law.

23 For the wages of sin is death; ^abut the gift of God is eternal life, through Jesus Christ our Lord.

CHAPTER VII.

1 No law hath power over a man longer than he liveth. 4 But we
are dead to the law. 7 Yet is not the law sin, 12 but holy, just, good,
16 as I acknowledge, who am grieved because I cannot keep it.

KNOW ye not, ^abrethren, (for I speak to them that know the law,¹) ^bhow that the law hath dominion over a man as long as he² liveth?

2 For ^{the} woman which hath an husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband.

3 So^a then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: *but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4 Wherefore,³ my brethren, ⁹ye also are become dead to the law⁴ by the body of Christ; that ²ye should be married to another, *even* to him who is raised from the dead, ¹that we should bring forth fruit unto God.

5 For when we were ^jin the flesh, the motions⁵

of righteousness and holiness in this world, the final issue and perfection of which is an honourable and everlasting blessedness graciously bestowed in the world to come. 23. For death, in all its hideous forms, spiritual, temporal, or eternal, is all the wages allotted by the law of God, or which can be procured by all our labours and sufferings in the service of sin; but that everlasting life which consists in the immediate and full enjoyment of and conformity to God, which is the issue of holiness in heart and practice, though not indeed the proper wages of it, is the transcendently free gift of God bestowed on us, because we through the influence of the Holy Spirit repent of our sins and exercise faith in Jesus Christ, our only, and appointed, and well furnished Saviour and Lord.

Ver. 5. *Planted*. Christ, as the seed of life, was 'planted' in the grave, whence, as the tree of life, he arose, and is now planted in paradise, Re. 22. 2. Believers were planted with him in death, and shall with him spring up to spiritual newness of life. See 1 Co. 15. 42-44. C.

Ver. 6. *Our older man*. All that is derived from Adam 'is crucified': for all believers die with Christ on the cross, as they were all represented by him as their Savior, Ep. 1.22; Col.3.9 *C.*

Ver. 7. The word here translated 'freed' occurs fifteen times in this epistle, and twenty-five times in other parts of the New Testament; and except in one other instance, where it is translated 'righteous,' it is uniformly rendered 'justified,' which sense should certainly be retained in this place. *C.*

ver. 8. under the law. Rather, 'not under law;' any

Ver. 15. *Not under the law.* Rather, 'not under law;' any law, whether natural or revealed as a covenant of works, not merely commanding and requiring, but judging and condemning us as sinners, ch. 3. 19, 20.—*Under grace*—as a covenant of promise, pardon, acceptance, and spiritual help, Ep. 2. 12-19; He. 4. 16. C. 3. 16. *Not*—Non-observance of law for production of

He. 4:16. **Obedience.** Not obedience to law for production of righteousness, for that is plainly impossible ch. 3: 20f, but obedience to faith' (ch. 5: 16. 19), submission to the doctrine of the faith (ch. 2: 8), in accordance with the passages where the expression elsewhere occurs, as Ac. 6: 7. 17. 22. 2 Tim. 1: 8. 1 P. 5: 22; Ro. 10: 3, comp. with 16. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826

to our holy and heavenly life! What a holy, comfortable, and edifying walk before God, from new principles and ends, and after the new pattern of Christ and by virtue derived from his death and resurrection! There is need then to examine ourselves fully, whether sin or holiness have the ascendancy in our hearts and lives. It is shameful to be less for the Lord Christ after our conversion than we were for sin before it. **And** all the blessed deliverances from sin ought to render it and its service detestable to us.—Alas! what confusion and wrath follow upon sin! But abundant, eternal, and free is the redemption which comes to us through Jesus Christ. —

CHAPTER VII. Ver. 1-3. I now appeal to all of you who know the law of nature or revelation, that no man can be bound by any law longer than he lives under it, or stands related to it; and that, however strictly the law of marriage binds a wife to abide with and perform all necessary duties to her husband whilst they both live, yet if he die she is fully delivered from that obligation, and may even be married to another man, as freely as if she had never had any connection with her deceased husband. 4. In like manner, my dear Christian brethren, ye, through Christ's fulfilment of the law in your stead by his obedience unto death, are perfectly delivered from all connection with it as a covenant, requiring personal righteousness in order to justification before God, justifying you for your good works, or condemning you for your sins,—in order that, in a state of spiritual marriage, union to, and fellowship with him, as your risen Husband and Saviour, and by a principle of spiritual life derived from him, ye may bring forth fruits of holiness to the glory of God, acceptable to him through Jesus Christ. 5. For while we, Jews or Gentiles, were in our carnal, unconverted state, under the full power and influence of our natural corruption, which works so much by our bodies, and thence, irritated by the purity of

of sins, which were by the law,⁶ did^k work in our members, to bring forth fruit unto death.

6 But¹ now we are delivered from the law, that being dead⁷ wherein we were ⁸held; ⁹that we should serve in newness of spirit, and not in the oldness of the letter.⁹

7 What shall we say then? *Is* the law sin? God forbid. *Nay*, I had not known sin but by the law: for I had not known lust,¹ except the law had said, Thou shalt not covet.

8 But sin, ⁹taking occasion by the commandment, wrought in me all manner of concupiscence. ¹⁰For without the law sin *was* dead.

9 For 'I was alive without the law once: but when the commandment came, sin revived, and I died.

10 And the commandment, "which *was ordained to life*, I found *to be unto death*.

11 For^o sin, taking occasion by the commandment, deceived me, and by it slew me.

12 Wherefore ^{the} law *is* holy, and the commandment holy, and just, and good.

13 Was then that which is good made death unto me? God forbid. ¹⁴But sin, that it might appear sin, working death in me by that which

and not with mere ceremonial and external devotions and virtue. 7. But let none imagine that because subjection to the law as a covenant retains us in our sinfulness, and deliverance from it promotes gospel holiness, therefore its moral precepts are causes of rather than checks to sin. With detestation of the thought, I can, from my own experience, affirm that my conscience had never been convinced of the sinfulness of the secret workings of irregular desires, and the first motions of inordinate affections, unless I had found that the law had forbidden all impatience, discontent, envious grudging, or uneasy and irregular inclinations to worldly enjoyments. 8. But though the holy law thus discovers and forbids the most secret operations of wickedness, and never gave me any proper occasion of sinning, yet the reigning corruption of my heart basely took occasion from the strictness and severity of the law, and, through my own natural enmity against God, wrought in me all manner of sinful inclinations and desires after that which is forbidden; for as long as I continued without any true sense of the spirituality, holiness, strictness, and extent of the divine law, sin, and especially heart-sins, appeared to me quite trifling and harmless, without any power or danger. 9. Nay, I then imagined myself in a good state, deserving of, and able and inclined by my good works to recommend me to, God's favour; yea, able to entitle to, and prepare myself for, eternal life. But when the Holy Ghost applied the commandments closely to my conscience, as reaching to my inmost thoughts, principles, views, and desires, as well as to my words and actions, I could not but be convinced of inconceivable multitudes of sins, and degrees of their aggravation, beyond what I had ever thought of, and of my just exposure to divine wrath on account of them. And while I lost all hopes of eternal life by my own performances, and my conscience condemned me to eternal death for my sins, my inward corruption, irritated by the holiness and severity of God's law, began to rebel against him, and this increased

is good; that sin by the commandment might become exceeding sinful.

14 For we know that the law is ^aspiritual: but I am ^ccarnal, sold under sin.

15 For^b that which I do, I allow² not: for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law that *it is* good.

17 Now then ^ait is no more I that do it, but sin that dwelleth in me.

18 For I know that ^ain me, (that is, in my flesh,) dwelleth no good thing: ^afor to will is present with me; but *how* to perform that which is good I find not.

19 For^b the good that I would, I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a ^alaw, that, when I would do good, evil is present with me.

22 For ^aI delight in the law of God after ^athe inward man:

23 But I see ^aanother law in my members,

A.M. cir. 4064.
A.D. cir. 60.

A.M. cir. 4064.
A.D. cir. 60.

^a He. 4. 12. Mat. 5. 22, 28, 29. Le. 19. 17.
^a ver. 15, 18, 19, 21, 23, 25, 1 Co. 3. 15, 6. 6, 20, 21, 22, 23, 1 Ki. 21. 20, 2 Ki. 17. 17, 18, 50. 1, 10.
^b Ga. 5. 17, 24. ver. 18, 19, 21, 23, 25.
^c Gr. know.
^c ver. 14, 22. Da. 9. 5.
^d ver. 20, 22-25.
^e Ge. 6. 3, 21. Job 14.
^f Ps. 51. 5. Is. 1. 6, 4. 6.
^g ver. 16, 22, 25. Phi. 2. 13. 3. 12. Ga. 5. 17. 2 Co. 3. 5.
^h See ver. 15-17.
ⁱ ver. 23, 25; ch. 8. 2; ver. 17, 20, 24. Ga. 5. 17. Ep. 6. 12. Col. 3. 5, 9. ch. 6. 6. Is. 6. 6, 4. Ps. 5. 3.
^j Ps. 1. 2; cxix. 119, 77, 140, 8; 119. 77, 97, 111. ver. 12, 14, 16.
^k ch. 2. 29. 2 Co. 4. 7. Ep. 3. 16. 1 Th. 17. 21. 1 Pe. 3. 4. 1 Jn. 3. 9. Col. 3. 10. 2 Co. 5. 7. Jn. 3. 3, 5, 6, 9.
^l Job 40. 4. Ps. 38. 4, 5. Is. 6. 5; 64. 6. ver. 21, 24, 25. Ga. 5. 17. Ja. 4. 5, 3. 2. 1 Pe. 2. 11. ch. 6. 13, 19. Pr. 2. 16. Ec. 7. 20. 1 Ki. 8. 38, 49. Ps. 142. 7.

God overrules it for good; and by the knowledge of the fact perseveres in humility, watchfulness, and prayer.—C.
ⁿ 1 Ki. 8. 38. Ps. 38, 107, 39.
^o Ps. 88. 5.
^p Or, *this body of death.*
^q Ps. 103. 2-5. 1 Co. 15. 57. Phi. 4. 6. Col. 3. 17. Ep. 5. 20, 2 Co. 12. 9.
^r I thank God that he is delivering me, and will deliver me.—C.
^s ver. 15-24. Ga. 5. 17-24.
^t See note * in first column.

CHAP. VIII.

* There are two principles in a believer—the old and the new man, the flesh and the spirit. This contrariety was no secret to the saints of God of old (Job 40. 4; 41. 5. Is. 6. 5), nor to the apostles of our Lord, comp. Ja. 2. 20, with 2. 1 Jn. 1. 8-10. And if any say, It were better were it otherwise, the Christian, while he deplores and abhors every relic of corruption within him, will find that

^a ch. 5. 1, 2; 6. 22, 23; 7. 15-25; 13. 3, 18; 15. 24. He. 6. 18. Ga. 3. 19, 20, 23; 14. 4, 5. 2 Co. 5. 21. 1 Co. 1. 30. Ep. 3. 17. Jn. 15. 4. Phi. 3. 12.
^b Ga. 5. 16-26. ch. 7, 6, 15-25. Lu. 1. 74, 75. 2 Co. 1. 12. Phi. 3. 7-14. Tit. 2. 11-14.
^c ch. 3. 27. Is. 2. 3. Jn. 6. 63; 8. 32, 36. 2 Co. 3. 6. 2a. 19, 20; 1. ch. 6, 28, 29.
^d ch. 6. 14; 7. 4, 6-8, 13; 3. 19, 20. 2 Ch. 3. 7. ch. 4. 15.
^e ch. 3. 19, 20, 23; 8. 7, 8. Ga. 2. 16. Ac. 13. 39. He. 10. 47. 18, 19; 9. 9.
^f Christ came not in the likeness of flesh, but in the flesh. He was sent, however, not in sinful flesh, but in the likeness of sinful flesh.—Haldane.
^g Or, *by a sacrifice for sin.*

warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24 O^a wretched man that I am! who shall deliver me from the body of this ^adeath?³

25 I^b thank God,⁴ through Jesus Christ our Lord. So then, ^awith the mind I myself serve the law of God;⁵ but with the flesh the law of sin.

CHAPTER VIII.

1 They that are in Christ, and live according to the Spirit, are free from condemnation. 5, 13 What harm cometh of the flesh, 6, 14 and what good of the Spirit: 17 and what of being God's child, 19 whose glorious deliverance all things long for, 29 was beforehand decreed from God. 38 What can sever us from his love?

THERE ^ais^a therefore now no condemnation to them which are in Christ Jesus, who ^awalk not after the flesh, but after the Spirit.

2 For^c the law of the Spirit of life in Christ Jesus hath made me free from the ^alaw of sin and death.

3 For what the law could not do, ^ain that it was weak through the flesh, ^aGod, sending his own Son in the likeness¹ of sinful flesh, and for sin,² condemned sin in the flesh:

^g Jn. 1. 14; 3. 14-17. He. 10. 8. Ga. 4. 4, 5; 3. 13. 1 Jn. 2. 2, 4, 9, 10, 2 Co. 5. 21. 1 Pe. 2. 24; 3. 18. Da. 9. 24. ch. 3. 24-26; 5. 6-11, 19, 21. Ac. 13. 39.

law and the Lawgiver; and thus insensibly drew me into the commission of many forbidden evils, and so increased my inward corruption, and enlarged the sentence of my condemnation to death; while the law, further applied to my conscience, convinced me that all my hopes of recommending myself to God's favour were utterly groundless. 12. Since therefore the moral law ^agives no occasion to, but discovers, forbids, and condemns every sin, it must be acknowledged an intrinsically pure, holy, just, right, and true, good and excellent, eternal and unchangeable, rule and standard of all holiness and righteousness, every way becoming the holy, righteous, and good God to enjoin, and intelligent creatures to obey, for his glory and their own advantage. 13. Nor is this holy law the cause of the mischief and death which comes upon mankind. Nay, from this representation of it, derived from my own experience, it is evident that sin, therein showing itself a most malignant and destructive evil, by a vile abuse of the law, produced in me what was wicked, and brought me under a righteous and manifest sentence of condemnation and death,—that thus rising up in desperate opposition to the holy law of God, it might be made to appear infinitely odious, unreasonable, and injurious, directly contrary to him and pernicious to men. 14. For though I, and all those who have felt its thorough convictions, are certain that this law of God is pure and spiritual, reaching not only to external words, actions, or appearances, but to the thoughts, dispositions, principles, motives, and ends of our heart, and requiring both internal and external obedience to be performed in a spiritual manner; yet, alas! notwithstanding all the powerful influences of God's grace which I have experienced, such are my deficiencies, and such the remains of corruption in me, that I am quite ashamed of myself, as inexpressibly carnal, and too often employed by my sinful lusts, as if I were still their slave, sold into their hands by Adam's fall and my own former consent. 15. I am indeed far from allowing myself in any known violations of God's law; but, alas! I too often, through sloth or inadvert

mit what it forbids, but it is the remaining sinful tendencies of my nature, which I disallow and abhor, that would transgress. 18. For I know, by sad experience, that in my sinful nature, considered in itself, nothing spiritually good has any residence; and even though the principles of grace imparted to me by regeneration be wholly inclined to that which is good and holy, yet, through the power of fleshly nature and concurring temptations, and the want of a lively exercise of faith on Christ's person and fullness, I cannot perform holy duties in that spiritual and vigorous manner in which I resolve and sincerely desire to do them. 19. For while by faith I am kept from gross vices, and have an unfeigned respect to all his commandments, yet I do not attain that universal conformity to them which I aim at, and too frequently fall into sins of infirmity which I really hate and detest. 20. Since then these sinful falls are contrary to the reigning bent of my heart, I must insist on it, to the honour of God's work of grace in me, to the honour of his holy, just, and good law, and to the just reproach of sin, as an unreasonable violation of it, that it is not my whole or renewed self that knowingly and willingly does the abominable things which God hates, but it is owing to those remains of my sinful corruption of nature which I do not oppose, watch, pray, and labour against so much as I ought. 21. I therefore find an evil principle of sin so powerfully working in me by suggestions, sinful allurements, and prevailing insinuations, that often, when I am essaying to perform holy duties, some bad motion or influence presents itself in opposition to my unfeigned endeavours, and unawares draws me into something unlawful. 22. For certain I am, that so far as my soul is renewed by the grace of God, I have the greatest delight and noblest satisfaction in all the precepts of God's law as right and good, and cordially desire to yield them the most perfect obedience. 23. But, alas! notwithstanding all my experience of God's grace, I feel in me a powerful principle of sinfulness residing in my whole man, and peculiarly working in my sensitive passions and appetites, and earnestly opposing all the holy aims

his name, through Christ, that, by his deep love and the working of his grace in me, I am already delivered from the guilt and dominion of sin, and have an assured hope of a complete deliverance from all the defiling remains of it at last, through the obedience, suffering, and intercession of Jesus Christ, your and my Lord and Saviour. So then, to sum up all in a few words, so far as I am renewed by the grace of God, with settled judgment and choice, and with full approbation, resolution, and consent, I devote my whole man to God; and as his willing servant yield an unfeigned and unreserved obedience to his law; but so far as the disallowed sinful tendencies prevail in me, I am brought under the influence of sinful lusts, and led shamefully to serve their abominable interests and demands.

Ver. 14. Sold at the fall for a promise never fulfilled, and seized as a slave, whom none but Jesus can set free.—Note, Of whom speaks the apostle? Of himself, as a renewed believer, evidently, for the following reasons:—(1) He had been once, in his own view, alive, but now knew that he was dead, ver. 6-11. (2) He had acknowledged the law and commandment holy, just, and good, ver. 12. (3) He had discovered sin to be 'exceeding sinful,' ver. 13—an acknowledgment and conclusion to which the unregenerate never arrive. (4) He allowed not, and he hated sin, ver. 15; but the unrenewed 'take pleasure in sin and sinners,' ch. 1. 32. (5) He delighted in the law of God, ver. 22, a delight the unregenerate never feel. (6) The law of his mind warred against sin, ver. 23; the mind of the unregenerate is 'enmity against God.' (7) He felt his wretchedness, and longed for deliverance, ver. 24; the unregenerate never desire more than continuance in sin with pardon. (8) With his mind he served God, ver. 25; but the mind of the unrenewed is not and cannot be rendered subject to the will of God, ch. 8. 7. C.

REFLECTIONS.—Marvellous, but certain, glorious, and full, is our deliverance from the broken law of works, by our union to Christ and interest in his righteousness, whereby he fulfilled it for us. And this deliverance powerfully promotes the renovation of our heart and the reformation of our life. It is impossible to obtain either justification or even true sanctification by the broken law. And sharp convictions by it make fearful work on men's hearts and consciences. Jesus and his grace find unrenewed sinners in a most deplorable condition. And dreadful is the

What harm cometh of the flesh,

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit.

6 For to be carnally minded is death; but to be spiritually minded is life and peace:

7 Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

ROMANS VIII.

A. M. cir. 4064.
A. D. cir. 60.

1 ver. 1.
2 Jn. 1.6. 1 Co. 2.14:15.
3 Phi. 3.19.
4 ver. 9. 14. 1 Co. 2.15.
5 Ga. 5. 22-25. Ep. 5. 9.
6 Col. 3.12.
7 ch. 6.21. 23. 7. 10. 11.
8 Ga. 6.8. ver. 13. Ja. 1.15.
9 Gr. the mind of
of the flesh.
1 ver. 13. Ga. 5. 16, 22-
25. Ps. 19. 11. 15. 3. 10. ch.
14. 17. 2 Co. 4. 12. Phi. 3.
3.

4 Gr. the mind of
of the spirit.
1 ver. 13. Job
14. 6. 5. 8. 21. Job
14. 4. Ps. 51. 5. 53. 1-5. 15.
1. 4. 6. Je. 17. 9. Jd. 4. 4. 1
Co. 2. 14. 1 Jn. 2. 16. Ep.
2. 1-3. Tit. 3. 3. ch. 1. 28.
31. Jn. 15. 5.

5 Jn. 3. 6. Ep. 1. 17. 18.
Eze. 36. 27. 2 Tl. 1. 14. 1
Jn. 2. 20. 29. 1 Co. 3. 16. 5.
19. Ga. 4. 6. 1 Pe. 1. 11.
Phi. 1. 19.
6 Jn. 17. 23. Ep. 3. 17.
7 ch. 5. 12. 26. 31.
8 ch. 5. 21. 1 Co. 15. 45.
1. 30. Ga. 4. 19. Re. 22.
14. 13. 3. 10.

9 He makes alive
by the exhibition and
conveyance of the
righteousness of God,
Jn. 16. 14.—C.
10 The apostle still
keeps up the distinction
between the old
man and the new
in other words, be-
tween the natural
principle which lurks
in the heart of the
believer, and the di-

A. M. cir. 4064.
A. D. cir. 60.
vine principle which
the Spirit of God has
implanted there. The
former, being sinful,
taints the body, and
makes it subject to
death; the latter an-
nates the soul with
divine life.—P.
2 Ac. 2. 24. 1 Pe. 1. 21.
He 13. 20.
3 Ep. 2. 5. Col. 2. 13. 1
Co. 15. 16. 2 Co. 4. 14.
7 He that mortified
the deeds of the body,
will also, at the re-
surrection, quicken
the same body.—C.
8 Or, because of.
9 ver. 9. Eze. 36. 27.
Jn. 7. 38. 39. 1 Co. 3. 16. 2
Tl. 1. 14. Jn. 14. 17. 1 Jn.
2. 27.
10 ch. 6. 2. 7. 11. 14. 18. 1
Co. 6. 19. 20. Ps. 110. 16.
11 Ep. 5. 3. 5. ch. 6. 21.
Ga. 6. 8. 5. 19-21.
12 Or, 3. 1. 6. Ep. 4. 22.
5. 3. 1 Pe. 2. 11.
13 Ga. 5. 16, 18, 25; 4. 6.
ver. 9. Lu. 20. 30. Jn. 1.
19.
14 He. 2. 15. 1 Jn. 4. 18.
2 Tl. 1. 7. 1 Co. 2. 12. Ga.
3. 26; 4. 5. 6. Mar. 14. 36.
15 5. 5. 15. 3. 19.
16 2 Co. 1. 12. 22. 5. 5.
Ep. 1. 13. 4. 30. 1 Co. 2. 12.
1 Jn. 4. 13.
17 Ac. 26. 18. 1 Pe. 1. 4.
Ga. 4. 7. Phi. 3. 10, 14.
Lu. 22. 29. Re. 3. 21; 21.
7. 1 Co. 2. 9; 22.
18 4. 6. 16. 22. 22. 1 Pe. 4.
13. 2 Tl. 2. 11. 12. Lu. 24.
26.

11 But if the Spirit of him that raised up
Jesus from the dead dwell in you, he that
raised up Christ from the dead shall also
quicken your mortal bodies by his Spirit
that dwelleth in you.

12 Therefore, brethren, we are debtors, not
to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die;
but if ye through the Spirit do mortify the
deeds of the body, ye shall live.

14 For as many as are led by the Spirit of
God, they are the sons of God.

15 For ye have not received the spirit of
bondage again to fear; but ye have received
the Spirit of adoption, whereby we cry, Abba,
Father.

16 The Spirit itself beareth witness with our
spirit, that we are the children of God:

17 And if children, then heirs; heirs of
God, and joint-heirs with Christ; if so be that

11 But if the Spirit of him that raised up
Jesus from the dead dwell in you, he that
raised up Christ from the dead shall also
quicken your mortal bodies by his Spirit
that dwelleth in you.

12 Therefore, brethren, we are debtors, not
to the flesh, to live after the flesh.

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but if ye through the Spirit do mortify the
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Father.

16 The Spirit itself beareth witness with our
spirit, that we are the children of God:

17 And if children, then heirs; heirs of
God, and joint-heirs with Christ; if so be that

and what good of the Spirit.

come at last. May the Lord hasten it to my soul in
his time!

CHAPTER VIII.—Ver. 1. Since the grace of God, through Christ Jesus, thus delivers all true believers from the guilt and dominion of sin, in order to their being in due time freed from all the remainders of it, it is evident that, even in this imperfect world, there is no sentence of condemnation to God's wrath standing against them who are vitally united to Christ as members of his mystical body, and who, though attended with many lamented and condemnable infirmities, do, in the general tenor of their conversation, act, not according to the dictates and inclinations of their corrupt nature, but according to the inspired Word of God, the suggestions, directions, assistance, and pattern of the Holy Ghost, and according to the nature and inclinations of that principle of grace imparted to faith. 2. For through the promise of grace perfectly fulfilled by Christ, and through the gospel applied by the powerful influence of the Holy Ghost to my conscience, I am delivered from the law of works, which is the strength of sin and binds over unto death, and have a new principle of grace imparted to my heart, in opposition to the sinful and destructive principle of natural sinfulness. 3. 4. For when the covenant of works, which required perfect obedience as the only condition of eternal life, and pronounced a curse for the very smallest transgression, had, not indeed of itself, but through our sinfulness and inability, rendered the justification of fallen men by their own works absolutely impossible, God, in his infinite wisdom and grace, appointed and manifested in our world his own only begotten Son, personally united to our nature in all the debased and distressing circumstances thereof, and, by rendering him an atoning sacrifice for sin, revealed its nature, and sufficiently testified his displeasure against it, in order that all righteousness, in obedience to the precepts of the law, or satisfaction to its penalty, being fulfilled by him as our loving Savior, might be imparted to our persons and applied to our consciences, who by his grace have our stated and habitual conversation towards God and men, not under the influence or according to the dictates and inclinations of sinful corruption, but according to the nature and influences of the Holy Ghost, and the nature and bent of these gracious principles which he has imparted,

Ghost. 6. Nor is their condition less different than their course; for to have the prevailing bent and delight of the heart turned towards worldly, sensual, and sinful objects, and to live and act accordingly, is in its own nature a spiritual death in trespasses and sins, which deserves, tends to, and naturally issues in eternal death. But to have our mind frequently, delightfully, intently, and transformingly employed about spiritual things, under the dominion and influence of the Holy Ghost, and of infused spiritual principles of grace, is in itself a spiritual life, fills the soul with inward activity, peace, and comfort, and is the certain earnest of and preparation for everlasting life and peace in the immediate enjoyment of God. 7. But this happy temper and privilege we cannot possess unless by faith our heart is changed; for the whole bent of an earthly and unregenerate heart is in direct opposition to, and inveterate and malicious enmity against, God, his perfections, will, authority, and government, and all conformity to him or spiritual enjoyment of him; and such is its desperate malignity, that it cannot of itself come into a subjection to or compliance with the spiritual and righteous demands of his holy, just, and good law. 8. It is therefore manifest that they who are in their natural state under the power and dominion of carnal principles and corrupt affections, are, while they continue so, utterly incapable of doing anything spiritually good and acceptable to God, or of being in Christ discharged from condemnation or accepted to eternal life. 9. But ye, brethren, are not under the dominion of your sinful, and in part remaining corruption, but under the direction and governing of the Holy Ghost, and of implanted principles of grace, as is manifest from the abiding residence and operation of the same in you. Nevertheless, if any of you are not partakers of the inhabitation, renewing, and sanctifying operations of that Spirit who proceeds from, resides in, and is sent and given by Christ, ye cannot possibly be of the number of his children, or, continuing such, be owned by him as his, or adjudged to eternal life at the last day. 10. But if Christ has, by his Spirit, taken up his abode in you, as his members spiritually united to him, your bodies indeed must die, because of the divine sentence passed against sin, and because of the carnal nature in you; but your souls are already made spiritually alive, and shall for ever live in blessedness and glory, through the sacrifice of Christ wrought out for, and imparted to,

Since therefore, my dear brethren in Christ, all mischief and ruin are conveyed to us by sin, and all the blessings we enjoy or hope for are conveyed to us by the Holy Ghost, we can be under no obligation or reasonable inducement to follow the pernicious motions, or obey the unrighteous demands of our sinful natures, but are under the strongest obligations to the good Spirit of God, and have the strongest motives to live answerably to his holy dictates and influences. 13. And if any of you, contrary to your Christian character and professions, habitually indulge yourselves in fulfilling your sinful lusts, ye must, notwithstanding all your notions, pretences, or external privileges in religion, as persons who have no real union with or interest in Christ, fall short of eternal life, and be plunged into everlasting misery; but if ye, as true believers, vitally united to Christ by virtue derived from him, in the gracious influences and assistances of his Spirit, resist, subdue, and crucify your corrupt affections, principles, and practices, ye shall, according to the gracious establishment of the gospel, for ever live with him, soul and body, in heaven. 14. For all they who are conducted, assisted, and governed by the light and influence of God's Spirit in their minds, wills, affections, and conversation, and they only, as the children of God, are entitled to everlasting life by their adoption, and prepared for it by faith in Christ, making sure their regeneration. 15. For ye have not received the Holy Ghost in order to subject your souls to such servile fears as resulted from the darkness and terror of the legal dispensation, or from legal convictions of your sinfulness and misery before your conversion; but, according to the light, liberty, and joy of the New Testament dispensation, ye have been made partakers of him in his most comfortable and emboldening operations, by which we and other believers are enabled, with holy reverence, affection, fervour, importunity, confidence, and freedom, to address God in our worship, as our reconciled Father in Christ. 16. And in this assured pouring out of our hearts to God through Christ, the Holy Ghost, by working gracious dispositions in us, and by shining upon his own work, doth, in and by his word, assist and concur with our consciences in witnessing that we are truly the adopted and regenerated children of God. 17. And if we be thus his children, we are necessarily and irrevocably entitled to the rich and glorious inheritance of everlasting life, happiness, and holiness, answerable to

All things long for the

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glorious deliverance of God's children.

we suffer with *him*, that we may be also glorified together.*

18 For I reckon that 'the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20 For^a the creature was made subject to

A.M. cir. 4064.
A.D. cir. 60.

* Suffering, therefore, must be a part of the Christian's preparation for heaven. It is like medicine to the diseased man, a painful necessity. It cannot be dispensed with. The conflict between the natural and the spiritual, between sin and holiness, between truth and error, is a life conflict. Christ himself experienced

A.M. cir. 4064.
A.D. cir. 60.

it: so must all those who are his.—P.
2 Co. 4.17; Mat. 5.12.
1 Pe. 1.6, 13; 1 Jn. 3.4.
4. Pin. 3.1; 1 Jn. 3.2.
2 Th. 1.10; Re. 3.21.
8. Is. 65.17; Ac. 3.21.2.
Pe. 3.13; Re. 21.13.
A. G. 3.17; 15. xxiv.
12. Pe. 3.10, 13; Ac. 3.
21; Re. 21.1, 4, 5, 22, 3.
7 Jn. 10.21; 15. 24; 6.
Je. 17.4; 11.14, 6. H. 6.
4, 3. Joel. 1. Job 31.38.
H. 6.2.11
1 Or, every creature.

vanity, not willingly, but by reason of him who hath subjected *the same* in hope;

21 Because the creature itself also 'shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that 'the whole creation groaneth and travaileth in pain together until now.

short, light, and trivial, as to deserve no comparison with that amazing glory and happiness which shall be publicly allotted to and bestowed upon us in the last judgment.

19-22. Nay, such is the transcendent glory of that liberty and happiness which we, the humble and faithful children of God, shall then enjoy, that all the irrational creatures in this lower world, with order and earnestness answerable to their nature, long for it, that, by their sharing therein, they may be completely and finally delivered from all that vanity, disgrace, disorder, or pain, which has by the curse been introduced among and upon them on account of man's first and other sins.

23. And while they thus long for deliverance from their present vanity and misery, we, who have accepted the Holy Ghost in his sanctifying, sealing, and comforting operations, as pledges, earnestness, evidences, and securities of our future full enjoyment of the heavenly inheritance, are, notwithstanding our peace and joy in believing, exceedingly troubled; and with secret groanings under the pressure of our remaining sinfulness and affliction, earnestly long for and desire, assuredly hope, and patiently wait for the full enjoyment of all those exalted privileges and blessings belonging to us as faithful children of God, and in which our bodies, raised to an immortality, shall, together with our souls, share in the most honourable and transporting fellowship with God.

24, 25. For at present we have not the actual possession of our full salvation, but only the assured hope of enjoying it in some future period; and hoping for it as a thing unseen and unenjoyed, we, patiently bearing our troubles, and humbly resigning ourselves to God's will as to the time of its manifestation, wait for it with cheerfulness, firmly expecting that, in due time, we shall be fully delivered from all evil, and crowned with everlasting happiness in heaven.

26, 27. And as this delightful hope encourages and supports our patient waiting under all our griefs and burdens, so doth the Holy Ghost himself, by his concurrent direction, support under our manifold weaknesses and imperfections, which would otherwise carry us into unseasonable and impatient desires of deliverance; for by our remaining ignorance, selfishness, carnality, and perturbation of spirit, we neither know what to pray for, as most conducive to God's glory and our good, nor are capable of ordering our requests in a duly believing, spiritual, fervent, holy, humble, submissive, and steady manner: but the Holy Ghost suggests to us proper requests, and enables us to offer them up, with such vehement pantings and breathings of soul, in an admirable mixture of faith and patience, importunity and hope, as no words can sufficiently express. But though we cannot fully express those strong inward desires of our heart, the all-seeing and heart-searching God accurately and kindly observes and approves, and is ready to answer, whatever we aim at and desire under the influence of his own Spirit, who always directs and assists to pray according to his will and word; such prayers must therefore certainly be answered in due season.

28. And for our further comfort under all our present tribulations and groanings, we believers know, from God's pity, promises, relations, and affections to us through Christ, and from our own and others' experience, that all persons, things, and events, however bad or afflictive in their own nature, tendency, or appearances, shall, under the influence of the overruling wisdom, power,

whom he thus predestinated to holiness, sufferings, and honours, be, in the execution of this, aids constantly by the Holy Spirit, and unites them with him; and all who by implicit faith in Jesus Christ determine to lead new lives through his aid, he pardons, accepts, and entitles to eternal life, through the righteousness of Christ; and whom he thus justifies, he, by his Holy Spirit, sanctifies and comforts in this world, and at last admits to the full and immediate enjoyment of himself in heaven, in, with, and conformed to Christ. 31. If then the infinitely wise, unchangeable, and almighty God be thus our certain, fast, and steady friend, and all his perfections, purposes, promises, and operations, be on our side, what ground have we of confidence, comfort, and wonder! and how little reason to fear the malicious, crafty, and powerful attempts of our most malicious and inveterate enemies! 32. For if God, in infinite love to us, cheerfully and freely appointed his only begotten Son our surety, brought him into our nature and place in law, and without the least abatement exacted from him all the obedience and suffering due from the world, that we, through his atoning sacrifice of himself in our stead, might be saved in him with an everlasting salvation, how is it possible that he should not, along with this unspeakable and leading gift, freely bestow upon us whatever gracious blessing promised in his word is needful for either our soul or body?

33. And since we are accepted in Christ, our sins atoned for by him, and our persons justified in him, how is it possible that any can fix a law charge of guilt upon us, notwithstanding the fearful sinfulness and transgressions which we have reason to mourn over, since it is God himself, whose judgment is always according to truth, who has accounted and pronounced us absolved from guilt, accepted and entitled us, as righteous, to eternal life? 34. And however intent our enemies, and however ready our own conscience may be to condemn us, yet who can subject us to the curse of God's law, to our eternal destruction? Christ has sacrificed himself to save us from our sins; has fulfilled the righteousness demanded by the law in our stead, and in receiving the reward of his work, has risen again for our justification; yea, is exalted to his Father's right hand, to exercise a universal dominion for our advantage, and publicly to absolve and adjudge us to eternal life at the last judgment: and to manifest his own friendship, and secure our continuance in favour with God, he, as our righteous Advocate, pleads the merit of his atoning blood for us in his prevalent intercession, that we, through faith, may be eternally saved. 35-37. It must therefore be impossible that distresses or tribulations of soul or body, or the most permanent and murderous persecutions for his sake, can alienate Christ's heart from us, or ours from him, or exclude us from a share in the saving designs, fruits, and manifestations of his great love.—Nay, through his merits and mediation, and overruling influence, we are, and shall be, safely, successfully, and triumphantly carried through them all; and they are rendered remarkably useful to try and exercise our graces, wean our hearts from this world, ripen us for heaven, and sweeten the thoughts of it to us. 38, 39. For, from the unchangeableness of God's nature, perfections, purposes, covenant, and promises, and of the merit and efficacious intercession of Christ, I am infatigably assured that nothing, however distressing, en-

who have renounced and crucified the flesh with the affections and lusts, ch. 6.6, Ga. 2.10; 5.24; 6.14. C.

Ver. 2. This verse gives a reason for the general statement made in the first clause of ver. 1. *The law*, i.e. the influence exerted by, or the power of, *the Spirit of life*—the Holy Spirit, who is the author and sustainer of divine life in the soul—*freed me*—me Paul, he is here giving his personal experience of the power of grace, in Christ Jesus, being united to him by faith. I dwelling in him and he in me, *from the law*, i.e. the influence or power of sin and death. The reasoning of the apostle in this chapter is close, and, though somewhat involved in construction, is most powerful and convincing. P.

Ver. 3. The last clause of this verse is very indefinite in our version. The Greek may be interpreted in two ways:—1. 'God having sent his own Son in the likeness of sinful flesh, and, by an offering for sin, condemned sin, i.e. removed its sting, which is death, and also its power in the flesh.' This interpretation gives the Greek phrase the same meaning which it has in He. 10.18, and in the Septuagint rendering of Le. 4.3. 2. 'And on account of sin,' joining the phrase immediately with *having sent*, and making it express one object for which Christ came. He came on account of sin, i.e. to remove it, by dying as an atoning sacrifice, and overcoming its power by his divine power. I prefer the latter meaning. P.

Ver. 16. 'This witness the Spirit bears first in heaven, when we cry Abba, our Father who art in heaven.'—This witness he also bears in our hearts, for he that hath the Son hath the witness in himself, 1 Jn. 5.10. C.

Ver. 19-23. *The earnest expectation* *ἀποκαραδοξία* signifies the lifting of the head and stretching of the body as far as possible, either to see or hear something very interesting.—(On the meaning of the word 'creature' *κτίσις* the exposition of the entire passage must depend. Let its meaning therefore be sought: 1. In the Scripture use of the word. In Mar. 10.6, 13, 19, it signifies 'world' or 'creation.' and in 16.15, 'intelligent creature' (man), capable of believing or rejecting the gospel. In Ro. 1.20 it signifies 'creation,' and in Col. 1.15 it signifies either 'creation' or 'a creature.' and in Col. 1.23 it evidently signifies, as in Mar. 16.15, 'every man,' nationally considered. In He. 4.13 it appears also to signify 'any human or other intelligent being'; and in 9.11 it is translated 'building,' the visible creation being represented as the architecture and temple of God. In 1 Pe. 2.13 it signifies 'ordinance,' 'institution'; and in 2 Pe. 3.4 and Re. 3.14, it signifies 'creation,' visible and invisible. If this examination fails to give a preponderance to any one use of the word, let its meaning be sought. 2. In the attributes ascribed by Paul to this *κτίσις*. The chief of these are—earnest expectation, waiting, hope, bondage, groaning, travelling, deliverance, and entrance into the liberty of the sons of God.—Now, though it is seldom good to perplex the mind with various opinions, yet, on a subject of so much importance and confessed difficulty, it may be well to state both the chief opinions and authorities. 1. By *κτίσις* some understand 'the whole church of God' (see Is. 43.7; 65.17), because all its true members are, in this present world, distinguished by earnest desires for the glorious manifestation and liberty of the sons of God—being subject to vanity, that is, weakness, corruption, and misery, but not from choice, He. 12.11, but for the mortification of sin, Ro. 8.13, and exercise of grace, and especially hope, Ro. 8.24; 2 Co. 4.17. (This view is supported by Limborch, Hammond, &c.) 2. The Gentile world in distinction from the Jews (Lightfoot, Guise. 3. All mankind, Jews and Gentiles, as in Mar. 16.15, who through all their history have felt the evil of the present state of things, and have been earnestly labouring and looking for both present deliverance and future happiness (Whitby, Macknight, Ritchie, &c.) 4. Not good angels: for they are not subject to vanity—not devils; for they believe, tremble, and hate God—not the reprobate; for they scoff—not saints and believers: for they are distinctly mentioned, ver. 23—not beasts; for they are incapable of longings after futurity. It must therefore mean the whole visible frame of creation, and heaven and earth, and the creatures in them, personified, and which thus, under the emblem of one intelligent person, wait as it were for restoration to that primitive condition from which they were cast down by sin (Luther, Calvin, Manton, Henry, Haldane, &c.) 5. The irrational and inanimate creation, in which everything is perverted to unnatural and sinful uses, and in which the lower animals suffer so much from human cruelty (Scott, Hodge, &c.)—Amidst this conflict of high authorities, it were specially presumptuous to dogmatize; nevertheless, a sense of accountability compels a decision in favour of the first, and that chiefly for the following reasons: (1) Because of the contrast and parallelism between this *κτίσις* (creation) which did 'wait and groan,' ver. 19, 22, and the apostles and his brethren who did 'wait and groan,' ver. 23. Now, would it not seem unnatural, thus to contrast a 'waiting and groaning' confessedly figurative, with a 'waiting and groaning' confessedly real? (2) Because

11 (For *the children* being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth;)

12 It was said unto her, The *elder*⁴ shall serve the younger.⁵

13 As it is written, "Jacob have I loved, but Esau have I *hated*."

14 What^a shall we say then? *Is there* unrighteousness with God? God forbid.

15 For he saith to Moses, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion."

16 So^a then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For *the scripture* saith unto Pharaoh, Even^a for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth.

18 Therefore^a hath he mercy on whom he will *have mercy*, and whom he will he *hardeneth*.⁶

19 Thou wilt say then unto me, *Why* doth

A. M. cir. 4064
A. D. cir. 60.

2 ch. 4. 17; 8. 28-30.
Ep. 1. 4. 2. 9. 2 Ti. 1. 9
Tit. 3. 5 ch. 11. 5-7. 29.
Is. 46. 10. ver. 10, 18.
* Ge. 25. 23, with 2
Sa. 8. 14.
4 Or, *greater*.
5 Or, *lesser*.
6 Mal. 1. 2, 3.
2 Ge. 29. 35. De. 21. 15.
Pr. 13. 24. Mat. 10. 37.
Lu. 14. 26. Jo. 12. 25.
a ch. 3. 5, 4. 15. 1.
b Ge. 18. 25. De. 32. 4.
Job 8. 3; 34. 10. 2 Ch. 19.
7 Ps. 92. 15. 11. 6, 7.
c Ex. 13. 19. ver. 16, 18.
11
d ver. 11, 15. 18. 20, 21.
Ps. 115. 3. Is. 55. 1. Mat.
11. 25. 26. 1 Co. 4. 7. 1. 26.
-32. Ps. 110. 3. Phil. 2. 13.
2 Th. 2. 13, 14. Tit. 3. 5.
e Ga. 3. 8, 22.
f Ex. 9. 16. 10. 1; 14. 4.
17. Pr. 16. 4. Ps. 58. 10, 11;
9. 16. 17. 18.
g Lu. 10. 21. 32. ch.
5. 20, 21; 11. 5-7. See ver.
14, 15, 16, 20-24. Tit. 3. 5.
i Ex. 4. 21; 8. 15, 33. 1
Ch. 21. 1. 1 Ki. 22. 21, 22.
ch. 12. 24, 26, 28. Ps. 81. 12.
2 Th. 2. 14.
j Ge. 50. 20. 2 Ch. 20.
6. Da. 4. 35. Job 9. 19, 47.
10. Is. 46. 10. Je. 49. 19;
50. 44.
k Whom he will he
hardeneth⁶ is a judi-
cial expression. God's
judgment upon sinful
creatures is executed
in various ways; by
sickness, by persecu-
tion, by death, by re-
moval of means of
grace, by rendering
the mind less sensi-
ble to the offers of
mercy. &c. "The
fact is patent," as Al-
ford says, "whether
declared by revela-

A. M. cir. 4064
A. D. cir. 60.

tion or read in his-
tory; but to the solu-
tion of it, and its re-
conciliation with the
equally certain fact
of human responsi-
bility, we shall never
attain in this imper-
fect state, however
we may strive to do
so by subtle refine-
ments and distinc-
tions.—P.
8 Job 9. 12, 14, 15; 23.
13, 33; 34. 31. 40. 2, 4, 5.
Is. 29. 16. 45. 9. Da. 4. 35.
Mat. 20. 15. ver. 21.
7 Or, *answerest*
again, or *disputest*
with God.
i Je. 18. 6. Is. 64. 8. Pr.
16. 4. 2 Ti. 2. 20. ver. 11.
15, 16, 18.
j Pr. 16. 4. ch. 2. 4, 5;
11. 7, 8. 1 Pe. 2. 8. Jude 4.
1 Th. 5. 9.
k 2 Ti. 2. 20.
8 Or, *made up*, Ge.
15. 16. Mat. 23. 32, 33.
ch. 5. 18. 5-3.
9 *Fitted to destruc-*
tion—"by their own
sins" (*Haldane*).—C.
l ch. 5. 20, 21; 8. 28; 2.
4. Ep. 2. 7, 8; 1. 3-7, 18.
Col. 1. 27. 1 Ti. 5. 2, 21.
2 Co. 5. 5. 1 Pe. 1. 3, 4. 2
Pe. 1.
m Ge. 3. 1. ch. 8. 28, 30.
1 Pe. 2. 6. 1 Co. 1. 9. 2 Ti.
1. 9. ch. 3. 22, 23, 30; 4. 11.
12, 16; 10. 12, 13; 11. 11-
32. Ga. 3. 28. Ep. 2. 12-
20. Col. 1. 6, 23, 31.
n Ho. 2. 23. 1 Pe. 2. 10,
with Ge. 40. 10. De. 32.
43. Ps. 22. 27-31; xlv.
xlvii. xlviii. lxxviii.
xcvi.-c. cxviii. Is. 9. 7.
24. 10. xi. xli. Je. iii.
xxx. xxxi. &c.
o Ho. 1. 10, with Is.
11. 10; 43. 6; 49. 12; Hv.
56. 8; 27. 12, 13; lx. lxxi.
&c.

he yet find fault? for who hath resisted his will?

20 Nay but, O man, *who art thou* that re-
pliest against God? Shall the thing formed
say to him that formed *it*, Why hast thou made
me thus?

21 Hath not the *potter* power over the clay,
of the same lump to make one vessel unto
honour and another unto dishonour?

22 *What*^a if God, willing to show *his* wrath,
and to make his power known, endured with
much long-suffering the *vessels of wrath*^a fitted
to destruction.⁹

23 And^a that he might make known the
riches of his glory on the vessels of mercy,
which he had afore prepared unto glory,

24 Even^a us, whom he hath called, not of the
Jews only, but also of the Gentiles?

25 As he saith also in Osee, "I will call them
my people, which were not my people; and her
beloved, which was not beloved."

26 And^a it shall come to pass, *that in* the
place where it was said unto them, *Ye are not*
my people; there shall they be called the chil-
dren of the living God.

deplorable condition by means of their unbelief. 3-5. I could cheerfully submit to the greatest sufferings which can be endured without sinning; be cut off from life in the most tremendous manner, and be excommunicated from all the churches of Christ on earth; or even for a time cut off from all delightful communion with himself; if it could avail to promote his glory in the faith and salvation of these my dear countrymen, who are descended from Jacob the renowned wrestler with God, and have been nationally adopted as the peculiar people and children of God, and not a few of them made his spiritual children, by faith in Jesus Christ: who have had his glorious temple, ark, mercy-seat, Shekinah, and other visible tokens of his peculiar presence, granted to them; and have been brought into his promise for temporal and spiritual blessings, which has been frequently confirmed to them; and have, in a most solemn manner, received his laws—moral, ceremonial, and judicial; his ordinances of worship, and promises of blessings—temporal, spiritual, and eternal; and have Abraham, Isaac, David, and many other holy men, for their natural ancestors; and from among whom, in respect of his manhood or human birth, the Messiah sprung, who, in his divine nature, is infinitely blessed in himself, the object of all adoration, and the most High over all the earth. 6-13. But though, to the grief of my soul, the bulk of the Jewish nation are now in a most deplorable condition through their own rejection of the gospel, yet it must not be imagined that God's word of promise which he made with their fathers is disannulled, or has failed of accomplishment; for all the natural descendants of Jacob were never considered by God as true Israelites, interested in the saving blessings of it.—The restriction of Abraham's honourable seed to Isaac, who was born by means of supernatural influence, and his descendants, to the exclusion of his posterity by Hagar and Keturah, who were born by natural influence; and the after preference of Jacob,

and empty opinions of men, who might suppose he would bless the most highly favored in a merely worldly point of view, but according to the faith of individuals among men in Jesus Christ. 17. And why may he not, in the same wisdom, as in the case of Pharaoh the oppressing king of Egypt, advance men, no worse in themselves than others, to high stations, and preserve them for a time amidst manifold judgments, in order that, by tremendous acts, he may at last manifest his gracious purposes to all around, in the salvation of the world. 18. From the above instances it is plainly evident that God, in his wisdom, extends his free mercy to such sinful and miserable creatures as accept him, and at the same time leaves those who will not accept him to Satan and their own sinful lusts; that, refusing his Word, ordinances, and providences, they are hardened, as a punishment for their former sin, and as a prelude of the ruin that finally awaits them. 19-21. Let none therefore dare to arraign the most High, as if he were unrighteous in threatening, condemning, or punishing men for that obstinacy in wickedness into which they fall themselves, or as if it were necessary for him to account for bestowing his blessed favours upon some, and withholding them from others; or if a potter, who himself is but a fellow-creature formed of the dust, may, out of the same lump of clay, form vessels for different purposes and degrees of honour without injuring the clay, why may not the most high Creator, Proprietor, and Lord of all dispose of his creatures as best answers the glory of his perfections, when he grants to all alike the opportunities of faith and salvation? 22. Why may not he, for the glory of his great wisdom and manifestation of his loving power and equity upon obstinate and impenitent sinners, defer their punishment, and even load them with many external benefits, till, by their increased sinfulness, they have rendered themselves more notoriously deserving of

who will not accept him, who reject his mercy and love, on account of their sin, while in free mercy he saves those who have faith, Gentiles as well as Jews. 30. In fulfilment of which predictions, and to manifest which mercy upon the one hand, and his universal love also, the poor, ignorant, idolatrous heathens, who, instead of knowing, concerning themselves about, or endeavouring to perform any good works, had lived in every sinful abomination, have many of them been led by faith to receive and share of the justifying righteousness of Christ revealed and offered in the gospel. 31. On the other hand, the Jewish descendants of Jacob, who, with great but misguided zeal, have pursued after righteousness for justification by their own obedience to the law of Moses, have neither fulfilled nor received any righteousness which can answer the demands of that law for which they are so zealous, or procure their acceptance with God, and title to eternal life. 32. And their falling short of righteousness is not owing to any decree of God hindering them, but to their own pride, perverseness, and unbelief, through which they refuse to accept it, as provided for them in Christ, and freely offered in the gospel, and desire to be justified, in whole or in part, by their own obedience to the law. 33. For, as Isaiah foretold, they take such offence at Jesus Christ, the only foundation of the gospel church and of all salvation, on account of his mean parentage, appearance, poverty, and crucifixion, the spiritual nature of his kingdom, and his humiliating doctrines, that they cannot think of owing any part, much less the whole, of their salvation to him alone.

Ver. 3. *I could wish*. The word in the Greek is in the imperfect indicative, and not in the optative mood, as our translation has it, and should therefore be rendered 'I have great desirous.' The passage would then read thus: 'I have great heaviness and continual sorrow in my heart, for I myself was desirous of being accursed—separated—an anathema, from Christ for my brethren,' &c. He pitied his brethren the more feelingly, because once (like them) he had desired to be separated from Christ; see Ac. 26. 9; Mat. 27. 25 (*An Anon. Correspondent*).—The verb translated "wish" would have here been more

27 Esaias also crieth concerning Israel, 'Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

28 For^a he will finish the work,¹ and cut it short in righteousness: because a short work will the Lord make upon the earth.

29 And as Esaias said before, 'Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorraha.

30 What shall we say then? That the Gentiles, which ^afollowed not after righteousness, have^a attained to righteousness, even the righteousness which is of faith.

31 But Israel, which ^afollowed after the law of righteousness, hath not attained to the law of righteousness.

32 Wherefore? ^a'Because they sought it not by faith, but as it were by the works of the law. For they ^bstumbled at that stumbling-stone;

33 As it is written, 'Behold, I lay in Sion a stumbling-stone and rock of offence: and ^awho-soever believeth on him shall not be ashamed.'

CHAPTER X.

5 The scripture sheweth the difference betwixt the righteousness of the law, and this of faith, 11 and that all, both Jew and Gentile, that believe, shall not be confounded, 18 and that the Gentiles shall receive the word, and believe. 19 Israel was not ignorant of these things.

BRETHREN, my^a heart's desire and prayer to God for Israel is, that they might be saved.¹

2 For I bear them record, that they ^bhave a zeal of God, ^abut not according to knowledge.

A.M. C.F. 4004 A.D. C.F. 00	A.M. C.F. 4004 A.D. C.F. 00
<p>1 Is. 10. 22, 23. Eze. 6. 8. ch. 11. 5. Jer. 5. 10. 40. 28.</p> <p>11 Is. 28. 22. Je. 16. 16; 14. 22. Is. 30. 13, 14.</p> <p>1 Or, the account</p> <p>11 Is. 1. 9, with 6. 13. Eze. 22. 30. Ge. 19. 24. 25. 13. 19. Je. 40. 10. 16. 50. 40. La. 3. 20. 4. 6. Eze. 16. 40-52. Am. 4. 11. Zep. 2. 9. 2 Pe. 2. 6. Jude 7.</p> <p>11 ch. 1. 18-32. 1 Co. 9. 9. 10. Ep. 2. 12. Tit. 3. 3. Ep. 4. 17-19. 1 Pe. 4. 3. Is. 65. 1.</p> <p>11 ch. 1. 22. 30. 4. 11. 10. 20. 11. 11. 12. 15. 8. 19. 1. 17. Phil. 3. 9.</p> <p>11 ver. 30; ch. 10. 2. 3. 11. 7. Ga. 3. 21. 5. 2. 4. Mat. 9. 13.</p> <p>11 Mat. 19. 19. Jn. 6. 28. ch. 10. 3.</p> <p>11 Lu. 2. 34. Mat. 13. 57. 1 Co. 1. 23. Jn. 15. 22. 24.</p> <p>11 Is. 8. 14. 28. 16. 1 Pe. 2. 6. Ps. 118. 22.</p> <p>11 ch. 11. 11. Ps. 12. 15. 45. 22. 55. 1. 4. 7. Joel 2. 32. Mat. 16. 15. 16. Jn. 6. 37. 40. 3. 16. 36.</p> <p>2 Or, confounded.</p> <p>CHAP. X.</p> <p>11 ch. 9. 1-3. Ps. 51. 18; 10. 2. 13. 122. 6-9; 137. 5. 6.</p> <p>11 Secret things be- long to the LORD: wherefore, in strict accordance with the doctrine both of national favour to pri- vileges and gra- cious obedient life, it is the duty of be- lievers to pray for all men, even the most reckless and aban- doned—the veriest enemies of Christ: of his faith; for no one can tell whether the Lord may not have some such gracious purpose concerning them as he had con- cerning Paul, whom he apprehended in the very midst of his career of enmity against himself and persecution of his church.—C.</p> <p>11 Jn. 16. 2. Ac. 21. 20; 22. 3. Ga. 1. 14; 4. 18. Phil. 3. 6. ch. 9. 31.</p> <p>11 Is. 27. 11. Ho. 4. 6. with Jn. 17. 3. 5. 44. 1. 11.</p>	<p>11 ch. 9. 30.</p> <p>11 Ps. 11. 7. De. 10. 4. or ch. 17. 3. 2. 10. 5. 19. 2 Co. 5. 21. Phil. 3. 9. 2 Pe. 1. 1.</p> <p>11 ch. 9. 31. 32. Lu. 18. 11. Mat. 19. 10. Jn. 6. 28.</p> <p>11 ch. 9. 32. He. 10. 29.</p> <p>11 He. 10. 14. ch. 9. 25. 26. 31. 3. 4. Ga. 3. 13; 4. 5. Mat. 3. 15. 5. 17. 18. Da. 9. 24. Phil. 3. 9. Ga. 3. 24. Ac. 13. 38. 39. Ga. 2. 16. De. 27. 26.</p> <p>11 Le. 18. 5. Eze. 20. 14. Ne. 9. 29. Ga. 3. 10. 12. 14. 2. 10.</p> <p>11 This verse shows the impossibility of obtaining salvation by the law. Perfect obedience alone could obtain it, and man in his fallen state is al- ready a sinner, and is by the fall incapacitated for doing all that the law enjoins. On the other hand, the way of salvation through the gospel is open and easy.—P.</p> <p>11 ch. 3. 22. 27. 31. 4. 13; 9. 30. 31. Phil. 3. 9. He. 11. 7. with Ga. 3. 8. 22. ch. 4. 3. 15. 6.</p> <p>11 De. 30. 11-14.</p> <p>11 Jn. 1. 8. Ep. 4. 8. 10. Ps. 110. 1. He. 1. 3. 8. 1.</p> <p>11 1 Co. 15. 3. 4. Mar. 15. 40. 16. 9.</p> <p>11 De. 30. 14. ch. 1. 16. 17. Ac. 2. 39. 3. 26; 13. 26. 46; 28. 28; 10. 36. 15. 57. 19.</p> <p>11 In thy mouth. When reading it to thyself or others, and courageously con- fessing it before the world.—C.</p> <p>11 In thy heart. When believing its truth, and relying on its promises.—C.</p> <p>11 Mat. 10. 32. Lu. 12. 8. Jn. 4. 2. 15. ver. 13.</p> <p>11 Jn. 6. 69. Ac. 8. 37. 1 Jn. 5. 1. 1 Pe. 1. 12. Mar. 16. 13.</p> <p>11 ch. 1. 17; 3. 22. Ga. 2. 16.</p> <p>11 Mat. 10. 32. 1 Jn. 4. 15. ver. 13.</p> <p>11 Is. 28. 16; 49. 23. Je. 17. 7. ch. 9. 33.</p> <p>11 Ac. 10. 34. 35. 15. 9; 10. 36. 28. ch. 22. 29. 35; 11. 12. 16. 24. Ep. 1. 7. 2. 4. 7. 1 Ti. 2. 5. 6. Ps. 103. 17. 30. 4. 7. 8.</p> <p>11 Joel 2. 22. Ac. 2. 21. Ga. 3. 28. 1 Co. 1. 2. Col. 3. 11. Is. 45. 22. Ps. 98. 3. Mar. 16. 16.</p> <p>11 He. 11. 6. ch. 14. 23.</p>

the other, before capable of doing evil. But can this be vindicated or explained? Just as far as any of the unsearchable judgments of God can be vindicated or explained, Ro. 11. 33. Perhaps two views of the subject limit the human understanding. (1) The distinction between Jacob and Esau is a fact, declared on divine authority, which it becomes not the creature to call in question. (2) The sovereignty of God is not a solitary and independent attribute, but God ruling in the exercise of all his attributes of power, wisdom, justice, holiness, goodness, mercy, and truth: see Dr. A. Thomson's *Sermons*, p. 11. Such a ruler can not do otherwise than right. And if any, on the ground of these attributes, deny the possibility that God should make the distinction before the children were born, the same grounds will present the same difficulty in making it at the day of judgment. Nor is the difficulty one whit lessened by resolving the distinction into national privileges; for if national privileges convey any spiritual advantages, the difficulty returns in all its force: and if they convey none, what is their use? And it may be the distinction was made on the foreseen differences of character, so that the blessing is of 'God that sheweth mercy,' and of man that 'will eth and obeyeth': see ver. 15. 16. Hear then the sum of the matter: it is not what man can explain, but what has God revealed? See Haldane's *Exposition*. C.

Ver. 32. This verse demands special notice, on account of its testimony to the deity of our Lord Jesus Christ. (1) There can be no question that the stumbling-stone of the Jews was Jesus Christ, whom they rejected, 1 Co. 1. 23; 1 Pe. 2. 5-8. (2) Hear the prophet Isaiah, ch. 8. 14; 28. 16—'Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary, but for a stone of stumbling, and for a rock of offence, to both the houses of Israel,' &c. (3) Now surely what the prophet affirms of the Lord of hosts, the apostle applies directly to Christ; wherefore the conclusion is inevitable, Jesus Christ is the Lord of Hosts, 'God manifest in the

deep, how wise and endearing, is his saving love towards guilty sinners, Gentiles as well as Jews, without any regard to their natural goodness! And righteous is his whole conduct, as he withholds from none what he ought to give them, and punishes none but on account of their sins, by which they deserve and are fitted for destruction. Gloriously he marks his compassion over his creatures. And it is absurd then to quarrel with his dispensations, or to pry into or perplex ourselves with his secret purposes, especially when his Word, which is our only rule, gives all reasonable encouragement to faith and holiness as the means of manifesting our salvation. Yea, men's quarreling with the tenderness, mercy, or justice of his conduct, will result in leading men to judicial blindness and incurable hardness of heart. Multitudes really prevent their own justification and salvation by seeking righteousness in their own works, in opposition to the righteousness of Christ. But happy and full is their deliverance who rest on him alone for righteousness and strength.

CHAPTER X. Ver. 1. Notwithstanding these awful hints concerning God's rejection of my Jewish brethren which I have suggested, my most earnest desire and prayer to him is, that, as far as can possibly consist with his glory, he would prevent the miseries

3 For they being ^aignorant of 'God's right- eousness, and ^agoing about to establish their own righteousness, ^bhave not submitted them- selves unto the righteousness of God.

4 For Christ is ^athe end of the law for right- eousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, ^a'That the man which doeth those things shall live by them.'

6 But the ^a'righteousness which is of faith speaketh on this wise, ^a'Say not in thine heart, Who shall ascend into heaven? (that is, to ^a'bring Christ down from above:)

7 Or, Who shall descend into the deep? (that is, to ^a'bring up Christ again from the dead.)

8 But what saith it? ^a'The word is nigh thee, *even* in thy mouth,'³ and in thy ^a'heart: that is, the word of faith, which we preach;

9 That ^a'if thou shalt confess with thy mouth the Lord Jesus, and ^a'shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth ^a'unto righteousness; and with the mouth confession is made ^a'unto salvation.

11 For the scripture saith, ^a'Whosoever be- lieveth on him shall not be ashamed.

12 For^a there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

13 For^a whosoever shall call upon the name of the Lord shall be saved.

14 How^a then shall they call on him in whom

selves to their utmost to make their own imperfect, ceremonial, and external performances stand as their righteousness for acceptance with God to eternal life—and thus, through their wilful ignorance and desperate pride, they refuse to receive or owe their salvation to the righteousness of Christ, freely offered to them in the gospel, as the alone ground of their justification before God. 4. For as the manifestation of Christ was the great end of God's giving to the Jews their laws, so he, by answering all the types of the ceremonial law, has abolished it; and by fulfilling all the demands of the moral law as a broken covenant of works, has brought in a perfect and everlasting righteousness as our Saviour, to be imparted to every one, Jew or Gentile, who, under a sense of his own sinfulness and misery, receives and rests on him alone for salvation, as he is offered in the gospel. 5-8. For if men will insist upon being justified by their own personal right- eousness as a fulfilment of the law, it is plain, from Moses' own declaration, that nothing less than a per- fect fulfilment of all its demands can in the least avail to their justification and eternal life; but in hinting at the doctrine of justification by faith, he darkly repre- sents Christ, not as needing to be brought down from heaven, but as already come into our world and nature, to take away sin by the sacrifice of himself; not as needing to be raised from the dead, but as actually raised again for our justification, and in order to apply

they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach except they be sent? as it is written, ^bHow beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

16 But they have not all obeyed the gospel. For Esaias saith, ^aLord, who hath believed our report?

17 So then faith cometh by hearing, and hearing by the word of God.

18 But I say, Have they not heard? Yes, verily, ^ctheir sound went into all the earth, and their words unto the ends of the world.

19 But I say, Did not Israel know? First Moses saith, ^dI will provoke you to jealousy by them that are no people, and by a foolish nation that will anger you.

20 But Esaias is very bold, and saith, ^eI was found of them that sought me not; I was made manifest unto them that asked not after me.

21 But to Israel he saith, ^fAll day long I have stretched forth my hands unto a disobedient and gainsaying people.

CHAPTER XI.

¹ God hath not cast off all Israel. ⁷ Some were elected, though the rest were hardened. ¹⁶ There is hope of their conversion. ¹⁸ The Gentiles may not insult upon them: ²⁶ for there is a promise of their salvation. ³³ God's judgments are unsearchable.

I SAY then, ^aHath God cast away his people? God forbid.¹ For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. 2 God hath not cast away his people which

acceptance of our will and affections, we must believe in our crucified and risen Redeemer, in order to the obtaining a complete justifying righteousness in him; and with our mouth we must make a public, open, and resolute confession of him as such before the world; and must plead what he hath done and suffered, as the only ground of our hope towards God, if we would obtain a final and complete salvation. 11-13. And, as was foretold by the prophets Isaiah and Joel, Jews and Gentiles, who believe on and worship him, have now equal access to all the inexhaustible riches of his righteousness, grace, and salvation. 14, 15. It is therefore necessary that the gospel be preached by ministers authorized and sent by Christ, to Gentiles as well as Jews, that they, hearing these glad tidings of salvation, may cordially believe the same, and even highly esteem and regard the publishers of such important declarations and offers of justification, adoption, and eternal glory through him. 16. But, as Isaiah foretold, neither Jews nor Gentiles have generally hearkened to the gracious calls of the gospel, nor yielded up themselves to the authority of God therein by the obedience of faith. 17. Yet it is nevertheless certain that the hearing of it preached by persons divinely authorized is the ordinary mean of God's working faith in the hearts of his people.

when broken became 'weak through the sinful flesh,' and so incapable of conferring life, God, by sending his Son, condemned sin in the flesh, and brought in everlasting righteousness: which righteousness becoming, through faith, the property of the believer, every such believer receives eternal life, which is the gift of God, through Jesus Christ our Lord. C.

Ver. 12-14. By comparing this passage with Joel 2. 32, where it is said that 'whosoever shall call upon the name of the Lord (JEHOVAH), shall be saved,' it will be impossible to doubt that the name JEHOVAH is transferred to Christ: and, consequently, for any who receive the Scripture as decisive evidence, it will be impossible to deny his Godhead. C.

Ver. 18. Ps. xix., from which this quotation is taken, speaks primarily of the natural sun and other heavenly bodies, with the constant succession of day and night, and seasons. But these being all so many emblems of 'the Sun of Righteousness' (Mal. 4. 2), his secondary lights Mat. 5. 14-16, and the progressive advancement of the great gospel year (Lu. 4. 19), the passage is quoted, not by way of accommodation, as it is called, but as revealing a spiritual fulfilment as literal as that which is natural. C.

REFLECTIONS.—Faithful ministers very earnestly desire and pray for the salvation of their hearers. And it is a great grief and burden to their spirits that so many, through ignorance, pride, and attachment to self-righteousness, refuse Jesus and his righteousness and salvation so freely offered. But infinite is the mercy that he and all his fullness are so fit for us, and brought so near to us in the gospel; and that this gospel is now extended to Gentiles as well as Jews, and is so long continued even to the most criminal despisers

he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? ^aI have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.

5 Even so then at this present time also there is a remnant according to the election of grace.

6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded^b

8 (According as it is written, ^cGod hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

9 And David saith, ^dLet their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them:

10 Let their eyes be darkened, that they may not see, and bow down their back alway.

11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

A.M. cit. 4964
A.D. cit. 66.

Mar. 16. 15, 16. Is. 52. 15. 53. 1. Lu. 22. Pr. 29. 18. Ep. 2. 12. Tit. 1. 3.

Je. 23. 32. He. 5. 4. Mat. 9. 38.

Is. 52. 7. Na. 1. 15. Re. 14. 6. Mar. 16. 15. Lu. 2. 1. 11. 14. Ac. 1. 1. 26.

He. 4. 2. Ac. 28. 24. Jn. 10. 20. ch. 1. 1. 7.

Is. 53. 1. Jn. 12. 38. 40.

Gr. the hearing of us; or our preaching.

Lu. 20. 21. Co. 1. 21. Ep. 1. 13. He. 11. 13. ver. 14. ch. 1. 19. 17.

Ps. 10. 4. Mat. 24. 14. 26. 13. 28. 10. Mar. 16. 15. Ac. 2. 5. ch. 1. 8. 15. 19. Col. 1. 9. 23.

Did not Israel know that God would call the Gentiles? C.

De. 32. 21. with 4. 6. Ac. 22. 21. 22. 1 Th. 2. 16. ch. 11. 11.

Ho. 1. 10. 1 Pe. 2. 10. Mat. 21. 43. Je. 10. 8. 1. Co. 12. 2. Tit. 3. ch. 1. 21. 32.

Is. 65. 1. 2. 11. 10. 42. 6. 7. 49. 6. 22. 66. 3. 5. 15. 55. 4. 5. ch. 15. 19. 30.

Is. 65. 2. Pr. 1. 24. 1. Th. 2. 14. 15. He. 2. 3. 10. 26. 31. Ac. 13. 45. 46. ch. 11. 7. 8. 20.

CHAP. XI.

Is. 52. 12. 22. Ps. 77. 7. 88. 9. 11. 17. 14. Je. 33. 17. with Ge. 17. 7. De. 32. 9.

Co. 11. 22. Phil. 3. 5. ch. 9. 3. Ac. 22. 3. 26. 3.

ch. 8. 28-30. 9. 6. 8. 23. Jn. 10. 14. 28. 29. Ac. 13. 48.

In the first part of this chapter it is Paul's object to show, that while, as a nation, the Jews were cast off from God's special favour, yet their rejection was not total. A remnant, a portion, of them would still be saved.

Of that portion Paul himself was one. His conversion was an evidence that all Jews were not cast off.

This truth he lays down, as usual, by a direct and emphatic statement. Then he proceeds to prove

A.M. cit. 4964
A.D. cit. 66.

that it is a truth which was shadowed forth in the Old Testament. It was not a new thing, therefore, invented by the enemies of the nation. It was a truth affirmed by their own inspired prophets.—P.

Ki. 19. 10. 14. 18. 4. 30.

Ju. 6. 24. 21. 4. 1 Sa. 17. 11. 1. 10. 2. 5. 2 Sa. 4. 10. 2. Ex. 20. 4. De. 2. 7.

Ki. 19. 18. with Je. 28. 11. 13. 19. 5. 23. 27. 32. 35. 11. 2. 8. Zep. 1. 4.

ch. 9. 27. Ac. 13. 48. ver. 6. 7.

De. 9. 4. Ga. 5. 2. 4. 12. 21. ch. 4. 4. 5. Ep. 2. 4. 9. Tit. 3. 5. ch. 3. 27. 28.

ch. 9. 31. 32. 10. 3. 4. ch. 8. 28-30. 33. 9. 23. Ac. 13. 48. 2. Ti. 2. 19. Jn. 10. 27. 28.

Jn. 12. 40. 2 Co. 3. 14. 4. 3. 4. De. 29. 4. Ac. 28. 27. ch. 9. 31. 10. 3.

Or, hardened. ch. 9. 18.

Is. 29. 10. 6. 9. 44. 18. ch. 1. 24. 2 Th. 11. De. 29. 4. Je. 5. 21. Eze. 12. 2. Mat. 13. 14. Ac. 28. 26. 27.

Or, remorse.

Ps. 69. 22. 23. 28. 4. Pr. 1. 32. De. 32. 13-15. Is. 8. 14. 15. 66. 3. 4. 1 Pe. 2. 8.

Ps. 69. 23. ver. 8. Jn. 12. 38-40. 2 Co. 3. 14. De. 28. 64-68.

Eze. 18. 23. 32. 33. 11.

In this second division of the chapter Paul proceeds to show that the rejection of the Jews as a nation was not final.

For a time, they should be cast off from God's special favour. For a time they would occupy the place which they so long held. But a time would yet come when, in their national capacity, they would again be received into the favour of their God.—P.

Ac. 13. 42. 45. 46. 18. 6. 28. 24-28. ch. 10. 19. ver. 31.

that God has universally and for ever abandoned his whole favourite nation, who have so long been his peculiar people, in visible covenant with him. No; I myself, to whom, notwithstanding the greatest unworthiness and guilt, his grace has been exceeding abundant, am an Israelite, of the very meanest and first miscreant tribe. 2-5. Whatever he has done with multitudes of the natural descendants of Jacob, and might justly do with them all, for their many heinous provocations, yet he has rejected none who, because of faith, he chose to special and saving benefits; but, as in the days of Elijah, when idolatry and other wickedness so remarkably prevailed that he thought scarcely a true worshipper of God but himself remained among the ten tribes, the Lord, knowing all, saw no less than seven thousand; so now, notwithstanding our general and deplorable infidelity, a large remnant have been graciously led to believe in Christ to the saving of their souls, according to that free choice which God, from all eternity, determined men should exercise in accepting the offers of mercy or in rejecting the same. 6. And if the choice, calling, and saving of some rather than others be entirely the effects of their faith in his word, then it is plain that no mere good works deserved or moved him to it; nothing being more evident than that the loving, tender favour and

12 Now ^{if} the fall of them *be* the riches of the world, and the diminishing⁵ of them the riches of the Gentiles, ^{how much more} their fulness?

13 For I speak to you Gentiles, ^{inasmuch as} I am the apostle of the Gentiles, I magnify mine office;

14 If^a by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

15 For ^{if} the casting away of them *be* the reconciling of the world, what *shall* the receiving of *them be*, but ^{life} from the dead?

16 For^a if the first-fruit⁶ *be* holy, the lump *is*

A. M. cit. 4064.
A. D. cit. 00.
5 Mat. 8. 11, 12. ver. 11, 31.
6 Or, decay or loss.
7 ver. 13. 11. Re. 11. 15.
8 ver. 19. 15. ix. 1.
9 ver. 15. 16. 19. Gal. 1. 10. 2. 8. Ep. 3. 8. 1 Ti. 2. 7. 1 Ti. 1. 11. Ac. 9. 15. 13. 20. 21. 26. 17.
10 ch. 9. 1. 3. 10. 1. 1 Co. 9. 22. 1 Ti. 4. 10. Ja. 5. 20. ver. 5. 11. 1 Co. 7. 16.
11 ver. 11. 12. 2 Co. 5. 19. 20. Ep. 1. 10. Col. 1. 20. 21.
12 Da. 12. 2. Eze. xxxvii. Re. 11. 11. 20. 4. 6.
13 Le. 23. 10. 11. Nu. 17. 17. with Ge. 17. 1. Co. 7. 14. ver. 11. 16.
14 The first-fruit here do not mean the first ripe corn. Le. 23.

A. M. cit. 4064.
A. D. cit. 00.
14. 1. 1. but the first of the dough made into bread, which the law also required to be offered to God, Le. 15. 17-21. By 'first-fruit' and 'root' Abraham seems to be described—C.
a Je. 11. 10. Mat. 21. 43. 8. 11. 12. Ep. 2. 12-2. Ac. 13. 45. 40. ver. 11. 15. 16. 1. 10. Ac. 2. 39. Ep. 3. 6.
7 Or, for.
b ver. 20. 1 Co. 4. 7. 10. 12.
c Jn. 10. 16. ch. 4. 16. Ep. 2. 19. 20. 3. 6.
d ver. 11. 12. 15. 17.
e Ac. 13. 45. 46. 18. 5.
f 2 Co. 3. 20. 2. 15. 7. 9. Ro. 5. 12. 4. 4. 1 Co. 15. 1. 1 Pe. 5. 12. 2 Co. 1. 24. Ep. 6. 15. 14.
g Je. 13. 15. Pr. 28. 14. 15. 6. 2. ch. 12. 10. Phi. 2. 12. 1a. 4. 5. 1 Pe. 5. 5. 1 Co. 10. 6. 11. 1.

also *holy*: and if the root *be* holy, so *are* the branches.

17 And ^{if} some of the branches be broken off, and thou, being a wild olive-tree, wert grafted in among⁷ them, and with them partakest of the root and fatness of the olive-tree;

18 Boast^b not against the branches. But if thou boast, ^{thou bearest} not the root, but the root thee.

19 Thou wilt say then, ^{The branches were} broken off, that I might be grafted in.

20 Well; ^{because of} unbelief they were broken off; and thou ^{standest} by faith. ^{Be} not high-minded, but fear:

miseries, spiritual and temporal, in this world, as well as everlasting destruction in that which is to come.

11. Nor has God permitted them to stumble at his crucified Son in order that their whole nation should fall from all their ancient privileges into utter and everlasting ruin; but has overruled their obstinate unbelief into an occasion of sending the gospel to the Gentiles, that the ready reception of it among that idolatrous and detested people might stir up the Jews to vie with them in faith and obedience, that these despised Gentiles might not wholly take away the gospel and its privileges from them. 12. Now, if the apostasy of the Jews, and their falling off from their peculiar relation to God as his people, be, in his infinite wisdom, made a mean of sooner enriching the Gentiles with the gospel and all its inestimable blessings, how much more shall the faith of the Gentiles be confirmed, their blessings increased, and converts multiplied, when, in some future period, the Jewish nation shall be converted to Christ, and enjoy the fulness and privileges of the gospel! 13. It is with great pleasure that I, who reckon myself highly honoured to be the apostle of Jesus Christ for the conversion and edification of you Gentiles, mention this to you for your comfort.

14. And it would give me inexpressible joy and satisfaction if, by this or any other means, I could be an instrument of stirring up my Jewish brethren to bethink themselves and believe in Christ, to their own everlasting salvation. 15. For if God's casting them off from being his peculiar people for their obstinate unbelief has been made an occasion of bringing you Gentiles, by the gospel, into a state of favour and fellowship with him, through faith in his Son, shall not their future general conversion to Christ be a mean of introducing an inexpressibly more glorious, enlarged, and lively condition to the gospel church? 16. And this general conversion we ought to hope for.—For God's sanctification of Abraham and others of their ancestors to his service, and entering them and their seed into special covenant with himself, imports that though for their wickedness the present and many succeeding generations should be cut off from the favour of God and expelled from his church, yet he will, in some future period, from regard to their living faith, convert all who have faith in Christ, and reinstate them in his church. And of this I and others who are already converted are a specimen, pledge, and earnest.

17. But if the natural descendants of Abraham, Isaac, and Jacob—those friends of God—be, for their obstinate unbelief, cut off and expelled from God's covenant and church, that you, ignorant, unprofitable, and wicked Gentiles, fit only for everlasting destruction, might, in the transcendent mercy of God, be brought into the church as their spiritual posterity, and, along with believing Jews, made partakers of all the pro-

and it is only by faith in Christ and his salvation, as freely offered to you, that ye have been admitted to, and continued in possession of, the privileges which they have lost: never therefore ruin yourselves by contempt of others, or by a conceit of your own worthiness, or ability to persevere in your holy profession; but study always to maintain a holy reverence of God, a humble diffidence of yourselves, and a filial fear of falling by unbelief as they have done. 21. For if God would not pass over without fearful punishment the obstinate unbelief of his ancient people descended from Abraham his distinguished friend, what need have ye, who, contrary to all your deserts, have been admitted into his gospel church in their stead, to take heed, lest, by pride and unbelief, you should provoke him to punish you in a similar manner. 22. Observe and ponder therefore with solemn awe the dreadful but just severity which God has exercised towards the obstinate and rejected Jews, and the transcendent mercy and kindness which he has manifested towards you Gentiles in sending his gospel to you, opening your hearts to receive it, admitting you into his church, and rendering you partakers of his blessings, if by an humble faith ye improve his kindness. But if, through pride and unbelief, ye abuse his merciful dispensation, assure yourselves that he will also unchurch you, and all other merely nominal Christians. 23, 24. And know that even the Jewish nation who are now rejected shall, in God's time, by an actual conversion to the faith of Christ, be again made members of his church; for if, by his supernatural compassion, you idolatrous Gentiles, worthless, unprofitable, and wicked, have been brought into his church to render you fruitful in good works, much more may we expect that these descendants of Abraham, with whom God established his covenant in their pious ancestors, shall, by faith in the exalted Messiah, be brought back into the covenant and church of God, from which their unbelief had cut them off, that they may partake of the spiritual benefits thereof. 25. Nay, that ye may not indulge yourselves in vain reasonings or self-conceit, or in contempt of them, know that this strange and tremendous abandoning of most of the Jews to their ignorance and unbelief will only continue till there be a general conversion of the Gentile nations to Christ. 26, 27. And then shall multitudes of all the tribes of Israel be in like manner turned to the Lord, through faith in Christ, as the gracious forgiver of their guilt, subduer of their lusts, and reformer from their sinful practices, manifested to them according to the ancient predictions. 28. In judgment to them, and in order to the merciful spread of the gospel among you, they are indeed now enemies to, and contradicators and blasphemers of it, and have thereby cut themselves off from the blessedness of it; but, with respect to that absolutely gracious

kingdom and church, and made partakers of his saving benefits; 31. Even so, in like manner, the generality of the Jews, who now for a time do reject Christ and the gospel, that, through your receiving and preserving the gospel in the world, it may at length be preached unto them, and, through faith in their own Messiah, they may be mercifully restored to their ancient privileges, and all who accept Christ saved. 32. Thus by turns hath God, in infinite wisdom, really seemed to shut up mankind—first the Gentiles and then the Jews—under the power of their disobedience and unbelief, and out of his visible church, that in his own time he may magnify the exceeding riches of his grace, in bringing men of all ranks, among both Jews and Gentiles, to himself. 33. O! the unbounded, the unfathomable depths of his wisdom and knowledge, and of his counsels and dispensations, especially those which relate to the disposing of and preparing men for their eternal state! How impossible is it for created minds to explore the reasons of his determinations with respect to particular persons or nations! And how intricate and unknown are the methods of his providence for accomplishing his great designs! 34. How impossible it is for mere creatures to penetrate into the secret thoughts and noble schemes of his infinite mind, who is the great Sovereign of heaven and earth, and which he, by the most improbable means, pursues in the most unsearchable dispensations of providence! And how impossible for any to assist him in forming his plans, or to direct him in accomplishing them! 35. Very absurd then is it to imagine that any creature, and especially any sinful man, Jew or Gentile, should expect salvation without the mercy of the infinite God, the Creator and Preserver of all. 36. For not only all things relative to his dispensation of justice and mercy, but all things in heaven, earth or hell, *of him*, as their Contriver, Creator and Cause; and are all preserved, directed, governed, and managed *by him*; and are all intended, formed, preserved and managed *for* the glorious illustration of his infinite love.

Ver. 1. The apostle specially describes himself as one of 'the seed of Abraham,' because the word 'Israelite' might describe one who had become an Israelite by proselytism and adoption; and he traces his pedigree to Benjamin as a tribe that had never rebelled against the house of David, nor apostatized to idolatry. C.

Ver. 5. Since the 'election of grace' embraces merely a 'remnant,' that election must be personal to salvation, and not merely national to civil institutions and ecclesiastical privileges. For these institutions and privileges—the latter of which are commonly called the 'means of grace'—were not peculiar to a remnant, but common to the whole nation; see ver. 7. C.

Ver. 7. The rest were blinded—not by that very light of God which they hated, Jn. 3. 19, 20, even as the natural eye of man is blinded by gazing on the sun. Their blinding, however, may be called the act of God so far as it was the consequence of a judicial sentence on their foolish hearts given up to their own counsels and to Satan's power. Ps. 81. 12: Ro. 1. 21, 24, 26, 28; 2 Co. 4. 4. C.

me, to every man that is among you, ^hnot to think of *himself* more highly than he ought to think; but to think ^lsoberly, 'according as God hath dealt to every man the measure of faith.

4 For ^{as} we have many members in one body, and all members have not the same office;

5 So ^{we}, *being* many, are one body in Christ, and every one members one of another.

6 Having^t then gifts differing according to

A.M. CH. 4094. A.D. CH. 60	A.M. CH. 4064. A.D. CH. 60.
<p>h Pr. 25. 2. Ec. 7. 15. ch. 11. 20. Ga. 6. 3. Pr. 26. 12. 10. l Gr. to <i>soberly</i>. f Ep. 4. 7. 1 Co. 7. 10. 12. 11. 13. 10. Ga. 1. 15. 2. 7. 1 Co. 4. 7. 10. 13. 14. j 1 Co. 12. 4. 12-27. Ep. 4. 10. Col. 2. 19. k ver. 4. 1 Co. 10. 17. 12. 12-28. Ep. 1. 23. 4. 4. 25. 21. 23. 30. Col. 1. 24. 2. 19. l 1 Co. 12. 7. 11. 28. 30. 6. 14. 14. 7. 31. 3. 2. Pe. 4. 10. 11. Ac. 11. 2. 7. 13. 11. 15. 22. 21. 9. 2 Co. 10. 13. Ep. 3. 5. 4. 11.</p>	<p>n 2 Ti. 4. 2. 1 Ti. 4. 10. 1 Pe. 5. 3. Ac. 20. 28. 31. Eze. 3. 17-21. 31. 2-5. Col. 1. 8. 29. with Ep. 4. 11. 12. 1 Co. 12. 5. 28. 1. Ti. 3. 2-12. o Ministry. The deaconship, Ac. 6. 4. —C. p De. 15. 7. Pr. 22. 8. Ac. 6. 3. 5. Phil. 1. 2 Co. 9. 7. q Or, <i>imparteth</i>. r Or, <i>liberally</i>. s Ps. 102. 2. 1 Co. 12. 28. 1 Th. 5. 12. 13. He. 13. 17. 1 Ti. 5. 17. 1 Pe. 5. 2. 3. 2 Co. 9. 7.</p>

the grace that is given to us, whether prophecy *let us prophesy* according to the proportion of faith;

7 Or^a ministry,² *let us wait on our minister* ing; or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation: ^hhe that giveth,³ *let him do it* with ^l'simplicity'; ^hhe that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

concealing their weaknesses and faults instead of magnifying and exposing them—being conscious of your own weakness and sinfulness, though earnestly careful to do the duties of your station. 11. Always beware of and avoid an indolent and careless temper and behaviour, whether in civil or religious affairs; and engage in every work you are called to under the influence of the Holy Ghost, and with a fervent love to God, zeal for his glory, and always aiming to serve the Lord Christ, in obedience to his command, and for his honour. 12. And to animate you in your work, always cherish the most joyful hopes of complete salvation as your gracious reward and eternal rest. And in these views and hopes be constantly patient, submissive, and resigned to the will of God in all your present provocations, trials, and afflictions, and sustain them with an abiding and holy courage. And as nothing can be done without divine direction and help, be earnest, importunate, and persevering in your prayers to God, with faith in the name of Christ, for the necessary supplies and aids of his Spirit. 13. Yea, that there may be no defect in your Christian love to others, always make conscience of readily communicating your property for the relief of your fellow-professors, and of laying out yourselves kindly to entertain and lodge in your houses poor strangers or persecuted ministers and Christians. 14. And if ye be maliciously abused and persecuted for righteousness' sake, instead of returning the injuries done you, speak civilly to and as well of your persecutors as truth will permit; heartily wish, pray for, and study to promote their real happiness—temporal, spiritual, and eternal; and supplicate God to convince, forgive, and reform them. 15. Always study a most affectionate and sympathizing temper towards your neighbours and fellow-Christians, as being of the same nature or spirit with them. Instead of envying any their happiness, temporal or spiritual, rejoice with them in it, after the example of God. If any be afflicted, labour by compassionate sympathy to soften and mitigate their distress, and do all that is in your power, by prayer, counsel, and otherwise, to comfort and assist them, for you might have been, or soon may be, in such distressed circumstances yourselves. 16. Whatever differences there may be among you as to less important opinions, outward circumstances, or inward attainments, study to live harmoniously, affectionately, and charitably with one another. Never affect pre-eminence over others, but treat inferiors with the most condescending kindness. Never aspire after great things in this world, but rather look on them with a holy indifference and disdain. If Providence bring you into straits, labour to bring down your minds to them. If it raise you up to temporal wealth or dignity, never set your heart upon or be puffed up with it. Always carry yourselves with the greatest affability, courteousness, and freedom to persons of the lowest rank; and never be ashamed of any proper office of brotherly kindness to the most poor or despicable saint on earth. And whatever honours or endowments God may grant you, never think yourselves wiser than others, or capable of managing your affairs without the direction or counsels of God or

happiness of society, civil or sacred, your own comfort, and the credit of religion, so much depend. 19. And since it is the supreme right and prerogative of God himself to inflict just punishments on such as deserve them, either by his own immediate judgments, or by the equitable laws of civil government, never take any private revenge for yourselves upon such as have injured you, nor even prosecute them at law, from a litigious and resentful temper of spirit; but rather endeavour to turn away their wrath by soft answers and a yielding conduct, or retire out of the way of their violence; and if they will continue their rage against you, calmly leave them to the righteous judgment of God. 20. Yea, if any who have injured, abused, and persecuted you, be reduced to afflicted and necessitous circumstances, carefully seize the opportunity, and assist and relieve them to the utmost of your power; for by such kind and merciful conduct you will either mollify their spirit, and render them your penitent and fast friends, or, if they remain obstinately ungrateful and perverse, they will but aggravate their guilt, and bring upon themselves the most lasting, terrible, and destructive judgments of God. 21. Upon the whole, let no ill treatment discompose your spirit, inflame you angry, malicious, and impatient passions, and so enslave your mind, and give your adversaries opportunity of triumphing over you; but labour, by the grace of God, to exercise all meekness, kindness, and forbearance, under the highest provocations, and thus overcome your enemies and your own resentments by returning good for evil.

Ver. 1. *The mercies* by which the apostle specially obtests believers are—(1) their selection by faith; (2) provision for their conformity to the image of the Son of God; (3) their holy calling to glory and virtue; (4) their deliverance, not from weakness, temptation, or warfare with sin and Satan, but from condemnation; (5) their growth by faith; (6) their living union, as members, with Christ their head; (7) their communion or fellowship with the Father and with his Son Jesus Christ; and (8) the secure enjoyment of all the blessings of the promise of grace.—*Note*. The body is for sacrifice; the mind (ver. 2) for renewal. C.

Ver. 6. *Prophecy*. The word 'prophet' in the Old Testament signifies 'an interpreter,' one who explains the meaning and will of another; and applies equally to the exposition of the Scriptures or the foretelling of future events.—*According to the proportion* (of the prophetic gift, let him prophesy, which is in proportion to the gift of faith. Faith in the truth, mercy, and power of God, being the fountainhead of all other gifts. C.

Ver. 8. *He that giveth*. Not the alms of the church, as some think, for that is included in the deaconship, ver. 7; but he that, being rich, 'giveth' of his own store.—*Simplicity*. Rather, 'liberality,' as in 2 Co. 8. 2; 9. 11, 13, when it refers to private benevolence; and 'impartiality' when it refers to the distribution of public charity.—*Cheerfulness*. Alacrity in act, and kindness of manner. C.

Ver. 11. The word translated 'business' signifies rather 'zeal' or 'energy'; and the scope of the passage shows that Paul is speaking of Christian graces and duties, not of the business of this world. To make such an application of this passage in exposition, or in popular address, is a misinterpretation of the apostle's language. P.

Ver. 16. *Be of the same mind one toward another*. This is a very precious and most important injunction. Its full significance is scarcely brought out in our version. It signifies that Christians are under all circumstances to regulate their words and conduct to and toward each other by the most delicate feelings of kindness and forbearance. All bitterness, envy, and strife are to be systematically avoided. Alas! how seldom do the members of different churches and sects act upon this principle! P.

P. 2. *Let us be accessible &c.* Never be the aggressors; never

powerfully promote our grateful dedication of ourselves to him and his service. And it becomes professors Christians to have their hearts weaned from the profits, pleasures, and cares of this present world, and from its sinful practices and customs, and to labour after a thorough conformity to the image of God, and an experimental, practical, and approving acquaintance with everything good. It is very honourable when, amidst great gifts, graces, and services, we keep up humble thoughts of ourselves and a high esteem of others, and account whatever we have as freely bestowed on us for the good of the church. Great is the kindness of Christ in so plentifully providing gifts, graces, offices, and officers, for the edification of souls. And it is delightful when all, with integrity, diligence, and cheerfulness, are employed for that end. O! what undissembled and ardent love to God and man; what hatred of everything evil; what diligence in our callings; what joyful hope of eternal happiness; what patient resignation; what fervent and persevering prayer; what cheerful liberality; what profound humility; what cordial sympathy; what harmonious concord and peacefulness; what disinterested returning of good for evil—is necessary to enter into the character of a *Christian*! And great is the grace and power of God which is necessary to work all these in our heart and life.

CHAPTER XIII. Ver. 1. And whether ye be Jews or Gentiles, ministers or people, see that ye conscientiously submit to and cheerfully obey the civil governors who rule over you, in everything lawful; for they are advanced to their dignity by the providence of God, derive their whole authority from him as the supreme Governor of the world, and therefore ought to be acknowledged and obeyed as his deputies and vicegerents. 2. Whoever therefore they be, and of what religious profession or worldly circumstances soever, who, in their private capacity, oppose any lawful command of the civil government which is providentially set over them, and in a seditious and treasonable manner endeavour to disturb, defame, and subvert it, they rebel against the authority of God himself, and oppose an ordinance which he has appointed in his law, natural and revealed, for the protection, safety, and welfare of mankind, and expose themselves to severe punishment from their rulers, and to the everlasting wrath of God who appointed them. 3. For according to the end of their institution, civil rulers are not authorized by God to punish men for or deter them from anything truly good and lawful, but to restrain and punish what is manifestly injurious and disturbing to the commonwealth, and dishonourable to God their supreme Governor, for the caution of others, and to preserve them from the like conduct. If therefore you would be safe from all danger of punishment by them, always live quietly and peaceably, in all godliness and honesty, doing what is morally and politically good; and then you may ordinarily expect the protection, commendation, and encouragement of magistrates, instead of their severe resentment. 4. For by the very nature of their office, magistrates are God's deputies, whom, for the common benefit of mankind in this

Christians to render good for evil.

ROMANS XIII.

Obedience to civil magistrates enjoined.

9 Let^a love be without dissimulation. *Abhor that which is evil; cleave to that which is good.

10 Be^b kindly affectioned one to another with brotherly love;⁵ in^c honour preferring one another;

11 Not^d slothful in business; *fervent in spirit; *serving the Lord;

12 Rejoicing^e in hope; *patient in tribulation; *continuing instant in prayer;

13 Distributing^f to the necessity of saints; given to hospitality.

14 Bless^g them which persecute you: bless, and curse not.

15 Rejoice^d with them that do rejoice, and weep with them that weep.

16 Be of the same mind one toward another. Mind not high things, but condescend to men of low estate.⁶ Be^h not wise in your own conceits.

17 Recompenseⁱ to no man evil for evil. Provide^b things honest in the sight of all men.

18 If it be possible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, *avenge not yourselves; but rather give place unto wrath: for it is written, *Vengeance is mine; I will repay, saith the Lord.

20 Therefore¹ if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 Be^a not overcome of evil, but overcome evil with good.

CHAPTER XIII.

1 Subjection, and many other duties, we owe to the magistrates. 8 Love is the fulfilling of the law. 11 Gluttony and drunkenness, and the works of darkness, are out of season in the time of the gospel.

LET every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained¹ of God.

2 Whosoever^b therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

3 For^c rulers are not a terror to good works,

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9 Tit. 1. 5. 2 Co. 5. 6.
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1 Pe. 2. 22. 4. 8. 1 Jn. 3. 18.
10 1 Co. 13. 5. An. 5. 15.
1 Pe. 1. 11.
11 1 Jn. 13. 1. 1 Jn. 1. 4.
12 1 Pe. 1. 1. 1 Pe. 1. 8. 1. 8.
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but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

6 For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

8 Owe^e no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

10 Love^a worketh no ill to his neighbour: therefore love is the fulfilling of the law.

11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

12 The night is far spent,² the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

13 Let us walk honestly,³ as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

religion and conscience towards God, regarding their office as his ordinance, and themselves as his deputies, placed over you in his providence, and acting in his name and authority, in all their lawful injunctions, to whom, as guardians of the state under himself, he requires you to be subject. 6, 7. And since they are the deputies of the most high God, who, by virtue of their office and power derived from him, lay out themselves continually for the security of the rights and liberties of their good subjects, and the restraint and punishment of malefactors, make conscience of honestly paying whatever taxes are laid upon you for the support and

the second table of the moral law relative to chastity, preservation of life, furtherance of wealth, maintenance of truth, charitable contentment, and relative duties; for whenever unfeigned and fervent love reigns in the heart, it sweetly and powerfully restrains from desiring, designing, or willingly doing anything hurtful, and constrains to the performance of every kind office to every one; and so is radically and intentionally a compliance with all the duties of the second table of the law, and will render a man sincerely desirous of and diligent in performing them. 11. And the more careful ought we to be in cultivating this comprehensive duty of love as now, under the light and grace, assistances

precious, pure, heart-comforting, and adorning graces of God's Spirit, in opposition to the temptations and terrors of sin, Satan, and the world. 13. Let us constantly, uniformly, and progressively behave in a manner suited to our Christian character, and the privileges which we enjoy or expect—carefully avoiding all excessive feasting and carousing, revellings, and debaucheries; all whoredom in heart, looks, words, actions, or dress; all angry contentions and brawlings; and all envying or grudging at the prosperity of others. 14. And, on the contrary, let us by faith constantly receive, profess, and improve the Lord Jesus Christ, as our head and husband, &c., made of God unto us

Mutual forbearance enjoined.

CHAPTER XIV.

3 Men may not condemn nor condemn one the other for things indifferent: 13 but take heed that they give no offence in them: 15 for that the apostle proveth unlawful by many reasons. 1

HIM that^a is weak in the faith receive ye, but not to doubtful disputations.¹

2 For ^bone believeth that he may eat all things: another, who is weak, ^ceateth herbs.

3 Let^d not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

4 Who^e art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make² him stand.

5 One³ man esteemeth one day above another: another esteemeth every day *alike*. ⁴Let every man be fully persuaded³ in his own mind.⁴

6 He that regardeth⁵ the day, regardeth it

ROMANS XIV.

A.M. Clf. 464.
A.D. Clf. 60.

CHAP. XIV.

a Is. 42. 17-18. Eze. 14. 4. Mat. 10. 1. ch. 15. 1. 1 Co. 8. 11. 9. 22.

b Or, not to judge his doubtful thoughts.

c 1 Co. 10. 25. 1 Ti. 4. 3. Tit. 1. 15.

d Da. 1. 12. Le. 17. 10. 14.

e Ac. 10. 34. 44 Col. 2. 16.

f 1 Co. 4. 4. Jd. 4. 11.

g Will make, as ch. 4. 21; 11. 23. He. 2. 18. ver. 3. Is. 40. 29.

h Ga. 4. 10. Col. 2. 16.

i Phi. 3. 15. ver. 23.

k Or, assured.

l We are not to take the opinions, convictions, or acts of others as our guides. We are not to attempt to force our views on points not essential upon others. Every man is to think for himself. He is bound to follow the dictates of his own conscience after using all available means for its guidance and enlightenment.—7.

m Or, observeth.

A.M. Clf. 464.
A.D. Clf. 60.

1 Co. 1. 31. 1 Pe. 4. 11.

2 Co. 10. 26. 28. Mat. 14. 19. 15. 30. 20. 1 Ti. 4. 3.

3 Co. 6. 19. 20. Ga. 2. 20. 1 Co. 5. 1. 1 Th. 5. 10. 1 Pe. 4. 2. Ep. 1. 12. Phil. 1. 21-23. Re. 14. 13.

Ac. 10. 42. Re. 1. 18.

2 Co. 5. 15. Ac. 2. 36. Mat. 28. Phil. 2. 9-11.

7 ver. 3. 4.

8 2 Co. 5. 10. Ec. 12. 14. Mat. 25. 32. Jn. 5. 22. Re. 20. 12.

9 Since 'we must all stand before the judgment-seat of Christ,'—since the words of 15. 45. 23 (which are spoken in the person of JEHOVAH, besides whom (as 'a just God and a Saviour') there is no God; ver. 21) are by the apostle distinctly applied to Christ;—and since those who 'must stand before the judgment-seat of Christ,'—and since that each may 'give account of himself to God,' it surely follows that Christ is Jehovah, besides whom there is no God.—C.

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Rash judging condemned.

'unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For^a none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

9 For^b to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

10 But ^cwhy dost thou judge thy brother? or why dost thou set at nought thy brother? for ^dwe shall all stand before the judgment-seat of Christ.⁶

John went peaceably to prison, but peremptorily refused, even by silence, to comply with the ungodly prohibition of the Sanhedrim. C.

Ver. 4. This is the proper description of the civil magistrate:—(1) He is God's minister—God's servant—bound, appointed, to obey him. (2) The first object of his appointment is to do good to them that do good, ver. 3, and good in every form in which it is possible for the power of man to attempt or effect it. (3) He is invested with sufficient power for restraint of the wicked, and also for redressing and avenging wrong. C.

Ver. 8. *Owe no man anything*—when it is a debt of respect and honour which every right-hearted man can pay; and when it is a debt of money, owe nothing that present means, diligence, frugality, and self-denial can enable you to pay. C.

Ver. 11. *And that knowing the time*. Rather, 'and especially (attend to all these holy duties) knowing the time' which is quickly passing away, and calling upon us hourly to redeem it, Ep. 5. 16, saying, 'Awake out of sleep, for now is our salvation (our complete deliverance from this body of sin and death, ch. vii.) nearer (its consummation in victory over the last enemy, 1 Co. 15. 26, than when we believed.' C.

REFLECTIONS.—Divine is the appointment, and advantageous the right exercise, of magistracy. And what a promoter of the peace, order, and happiness of nations is the Christian religion! While it directs rulers how to discharge their high trust as deputies of God, it requires the subjects to revere, honour, obey, support, and reward them as such.—An exact honesty in the contracting or payment of debts ought to mark every Christian. And Christian love to our neighbour is a permanent duty, and an amiable and powerful restraint from vices, and constraint to everything virtuous. No murder, adultery, theft, falsehood, covetousness, or relative disorder, can consist with it. But how imperfect, dark, dangerous, and transient is the present state of things on earth! Great is the mercy that eternal happiness daily approaches nearer to every believer. The faith and contemplation of these things should make us effectually to shake off our sinful indolence and unconcern; to avoid and abhor luxury, uncleanness, strife, and envy; and to receive Jesus, and his righteousness and grace, that we may be always perfecting holiness in the fear of the Lord.

CHAPTER XIV. Ver. 1. And whereas there are different opinions among you about the continued obligation of some ceremonial rites of the Old Testament dispensation, I earnestly entreat you Gentile believers, who have more distinct views of the liberty of the gospel dispensation, to admit to your church-fellowship and intimate friendship such Jews as still have some pre-judices and scruples with respect to the abolition of these ceremonies, and beware of troubling them with

is therefore very improper for any of you presumptuously to judge and condemn those whom God hath accepted and approved in their conduct; it is to God, not to you, they are accountable, and by him their state must be decided; and he, having accepted and admitted them, shall establish them in the faith and fellowship, comfort and holiness, of the gospel, and make them to stand with boldness in the last judgment.—5. Some think that the ceremonial seasons ought still to be regarded and religiously observed: others who have clearer views of the gospel state of the church are persuaded that no day but the Christian Sabbath ought to be distinguished from others. 6. As the regards of the Jewish festivals do it from a principle of conscience towards God, and in obedience to what they think to be still his command, and in honour of Christ, who, they conceive, hath confirmed all the ancient institutions of Moses; and as they who do not observe these days forbear from a principle of conscience towards God, with a view to his glory, and to the honour of Christ's having fulfilled and abolished the whole ceremonial laws: so that they who eat every sort of wholesome food aim at the honour of God and of Christ, who is Lord of all; and in a-king a blessing on their food, give him thanks for allowing them freely to eat whatever is most suited to their conveniency, necessity, and innocent delight; and they who refrain from the meats anciently prohibited, do it with an upright intention to glorify God and Christ, in submitting to his authority in these ancient laws, and which they suppose still binding; and are thankful that enough besides is afforded them by Providence: it is therefore proper that they should, in a Christian manner, bear with one another. 7. None ought, and no true believer will dare, to live as if he were his own lord and master, making his own humour the rule, or his own honour, profit, or pleasure the end of his life: and none ought to make, and no real Christian will make, his own ease or honour the end of his death. 8. For in whatever form or time we live, it ought to be in obedience to the command of Christ, and in order to serve and honour him in all that we think or say, do or suffer; and whether we be cut off by a violent or natural death, it ought to be undergone with resignation to the will and appointment of Christ, who died for us; and with a faithful commitment of our departing spirits into his hand, and a desire to glorify him and his truths, and the power of his grace, in the manner of our death; and to depart and be for ever with him. Whether therefore we live or die, we all ought to con-

tian brethren about matters which are in themselves indifferent, when all of us shall in a little time appear before the judgment-seat of Christ, and have all our dispositions, tempers, thoughts, words, and actions judged by him, and our eternal state of misery or happiness fixed in correspondence thereto? 11, 12. For as Christ, to show the irreversible nature of his purpose in this point, has sworn by himself, that every one of mankind shall be obliged to own him as the great God and Judge of all, to whom they are accountable, and by whom their eternal state must be decided, it is plain that all of us, both Jews and Gentiles, of every rank, character, or profession, shall be called to account in the last judgment, not for our neighbours' mistakes and miscarriages, but for our own faith and practice. 13. Let none of us therefore invade Christ's prerogative, by taking upon us to censure and condemn one another; but let us all take care that we never, by a free use of that which is lawful in itself, grieve or ensnare our Christian brethren, or draw them into sin, by tempting them either to go into uncharitable censures, or to do that with a doubting conscience which we do with a satisfied mind. 14. For my part, I know, upon the authority of Christ, and the nature and design of his death, which was to reconcile and take away all religious distinctions between Jews and Gentiles, and to remove the curse which the fall had brought upon our created enjoyments, that no sort of food is in its own nature morally, or now any longer ceremonially, unclean: yet, if any one should think any particular sort of food forbidden by God, his eating of it would violate the dictates of his conscience, and so defile it, by doing what it represented as sinful. 15. Yea, if ye yourselves were ever so fully persuaded that you might eat whatever food comes in your way; yet, if your Christian brethren through weakness should be troubled and offended at it, it would be very untender and uncharitable in you, if ye knew their scruples, to persist in using your liberty before them. Never dare to stagger the faith, wound the conscience, destroy the peace and comfort of a brother, or draw him into damnable sin, for whom it appears Christ, in infinite love, laid down his life. 16. Take heed that your lawful liberty in the use of meats or other indifferent things be not reproached as licentiousness through your imprudent and unseasonable use of them to the scandalizing of your weaker brethren. 17. But, after all, the nature, glory, and blessedness of the gospel dispensation, or of the kingdom of grace thereby erected in men's hearts, do not consist in any circumstantial things, but in the mind of Christ

11 For it is written, *As* I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 So then every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way.

14 I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean⁷ of itself: but to him that esteemeth any thing to be unclean,⁷ to him *it is* unclean.

15 But if thy brother be grieved with *thy* meat, now walkest thou *not* charitably.⁸ Destroy not⁹ him with thy meat, *for* whom Christ died.

16 Let¹⁰ not then your good¹ be evil spoken of:

17 For¹¹ the kingdom of God is not meat and drink;² but *righteousness, and peace, and joy in the Holy Ghost.*

18 For¹² he that in these things serveth Christ *is* acceptable to God, and approved of men.

19 Let¹³ us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For¹⁴ meat destroy not *the* work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence.

21 *It is* good neither to eat flesh, nor to

A.M. cir. 4964.
A.D. cir. 60.
p Is 45.23. Phi. 2.10.
Re 5.13.
q Mat. 12.36. Lu. 16.
2 He. 13.17. 1 Pe 4.5.1
Co. 3.8.4.5. 1 Co. 5.10.
Ga. 6.4.5.
r ver. 3.4. Mat. 7.1.2.
Ja. 4.11.3.12.4.
s 1 Co. 5.9. 10.12.2.
Co. 6.9. 1. Mat. 18.7-9.
Lu. 18.2.
t Ge. 1.31. Mat. 15.11.
1 Ti. 4.4. 1 Th. 1.5. 1 Co.
8.7-10.
u Gr. common.
1 Co. 13.4.8.11. ver.
20.

Gr. according to
charity.
v Destroy not the
peace of the church,
the edification or
comfort of thy brother,
see ver. 19. 20,
neither run the fearful
hazard of leading
him to defile his conscience
through your
example. See ver. 20.
w 1 Ti. 2.6. He. 2.9. 2
Pe. 2.1.1. 1 Jo. 2.2.
x ch. 12.16. 1 Co. 10.
29.30.
y See note * below
1 Co. 4.20. Lu. 17.
21. 1 Ti. 4.8. Ga. 3.6. 1
Co. 8.8. ch. 2.28. 29. He.
13.9.
z See note † in
second column.
a Mat. 6.33. 2 Co. 5.
21. ch. 5.13. 14. 1 Jo. 14.
27. 10.33. 2 Co. 1.12. Ro.
5.2-5.8. 10.12.12.18.15
13. Ga. 5.22.23. Phi. 3.9.
4.7.
b Ac. 24.16. Phil. 1.10.
11. 27.15.16. Col. 1.22.
1 Pe. 2.5.12. 15.07.3.13.
16.
c ch. 12.18. 15.2. Ps.
34.14. Phil. 3.16. He. 12.
14. 1 Co. 14.12.26.2 Co.
12.19. Ep. 4.29. 1 Th. 5.
11.12. 1 Pe. 3.11. 2 Co.
13.11.
d ver. 14.15. Mat. 15.
11. 1 Co. 3.9.10.8.10-13.
1 Ti. 1.5. ver. 23.
e ver. 10.15. Ep. 2.10.
f 1 Co. 8.13. Mat. 13.
6-10. Lu. 18.2.
g Let not the liberty
you enjoy under the
gospel, of eating
things forbidden in
the law of Moses, be
evil spoken of, as if
you were influenced
by mere appetite;

CHAP. XV.
a Ex. 23.5. ch. 14.1.1
Co. 9.22. Ga. 6.1.2.
1 Strong is here
applied to those mature
Christians who
were so firmly established
in the liberty
of the gospel as to
know they were released
from Jewish
distinctions of meats
and days.—C.
2 To bear. As a
strong traveller lends
his arm to the weak,
or lays his burden
upon his own shoulder.—C.
b ch. 14.10. 1 Co. 9.19;
13.5. 10.24. 13. Phi. 2.4.
5.
c Is 53.4.5. Mat. 26.
39. Jo. 5.30.38. Ps. 69.
9.50.50.51.
d ch. 4.21. 4.2. Ti. 3.
16.17. 2 Pe. 1.10.26. He.
13.5. Ac. 13.4. 41. 1 Co.
10.12.19.10. ch. 3.9.25.
e Ex. 34.6. 2 Co. 1.3.
Ps. 86.5.103.8.
f 1 Co. 1.10. ch. 12.16.
6. Phil. 2.3.13.10. Ac.
2.1.4. 24.12. Ep. 3.9.
Zec. 14.9.
g Or, after the example of.
h 2 Co. 1.3. Ga. 1.1.
Eph. 3.1. 1 Jo. 5.7.

+ True religion
does not consist in
external observances
—in fasts, and feasts,
and pompous ceremonies,
and an ostentatious
ritualism; it is something
deeper and holier. It
has its seat in the
heart, and it appears
clothed in the graces
of love, peace, purity,
and joy.—P.

but show by your
self-denial that you
are influenced by a
higher and better
motive the peace
and edification of
your brother.—C.
g ver. 5.14.
h 1 Jo. 3.21. Ac. 23.1;
24.16. 2 Co. 1.12.
8.17. discerneth and
putteth a difference
between meats, 1 Ti. 1.
15. ver. 5.14. or stag-
gers, ch. 4.20. Ja. 1.6.
1 He. 11.6.

drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou *faith*? have *it* to thyself before God. *Happy is* he that condemneth not himself in that thing which he alloweth.

23 And he that doubteth³ is damned if he eat, because *he eateth* not of faith: for *whatsoever is* not of faith is sin.

CHAPTER XV.

1 *The strong must bear with the weak.* 2 *We may not please ourselves, 3 for Christ did not so, 7 but receive one the other, as Christ did us all, 8 both Jews 9 and Gentiles. 15 Paul excuseth his writing, 28 and promiseth to see them, 30 and requesteth their prayers.*

WE then^a that are strong¹ ought to bear² the infirmities of the weak, and not to please ourselves.

2 Let³ every one of us please *his* neighbour for *his* good to edification.

3 For⁴ even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

4 For⁵ whatsoever things were written aforetime were written for our learning; that we through patience and comfort of the scriptures might have hope.

5 Now⁶ the God of patience and consolation grant you to be *like-minded* one toward another, according to³ Christ Jesus;

6 That ye may with one mind *and* one mouth glorify God, even the *Father* of our Lord Jesus Christ.

19. Let us therefore, instead of laying any stress upon, or contending about, such things, labour to pursue what tends to promote our own inward peace and prosperity, and an amicable temper and conduct towards our brethren in Christ; and to propagate such opinions and practices as may strengthen one another in faith and love, hope and holiness. 20. Never, for the sake of meats, or such like indifferent things, obstruct that harmony, love, and peace, spiritual edification and comfort, which the Holy Ghost produces and delights in. All meats may now indeed be eaten without defilement to the conscience, and to every true believer they are cleansed from the curse brought on them by sin; but it is very sinful and injurious for professed Christians to abuse their liberty in even eating them, or doing things indifferent, when they know it will grieve and stumble a tender-spirited brother. 21. In such cases it is right, kind, prudent, commendable, and well-pleasing to God, to abstain from whatever has any tendency to stumble, discourage, prejudice, weaken, or grieve any of our Christian brethren, or ensnare them into rash censuring or sinful compliances. 22. If therefore ye be fully persuaded that ye may eat all manner of wholesome food, and neglect the observance of the ceremonial festivals, hold it fast, and act according to it on all proper occasions, as in God's sight, and with a view to his glory. Happy is that Christian whose conscience can approve his conduct in every point, as both lawful and expedient. 23. But he who eats meats, or practises anything indifferent, while he doubts of the lawfulness of it, is condemned in his own conscience, and by the Word of God: for in all matters of

of eating meat polluted by having been offered to idols, for any man could make himself certain that meat was not so offered, but from the ascetic principle carried so far as to render even eating a species of fasting. C.
Ver. 3. 'The strong' is warned against despising: 'the weak' against judging; and both, being in faith, are mercifully accepted of God. Therefore, 'let not the weak judge him that eateth: for God (who is judge of all, hath received him.' C.
Ver. 17. This 'righteousness' is interpreted by Haldane, not of 'the righteousness of God imparted to the believer, but of that righteousness of which he is the subject.' And as 'peace and joy in the Holy Ghost' are received not merely as gifts, but as powers by which God establishes and maintains a kingdom in the human heart—so righteousness, though a gift (ch. 5. 17), is also viewed as a similar power by which grace reigns unto eternal life, ch. 5. 21. C.
REFLECTIONS.—With great care ought we to extend church-fellowship as far as can tend to the honour of Christ and the mutual edification of church-members in faith and holiness. And no lesser differences, which do not affect the system of divine truth, or the vitals of religion, ought to hinder our mutual intimacy. We have all need to beware of an uncharitable, disdain, and censorious spirit, and earnestly should we be concerned to comfort ourselves in God's love to us, and to approve ourselves to him, and to our own conscience, in the view of our appearance before his awful tribunal. What reverential thoughts ought we to entertain of Jesus Christ as the great God and Judge of the world! And in the view of his impartial and final judgment with diligent care should we by faith live on his person and fullness, and to his glory, and avoid all uncharitable judging or offending the weakest of his apparent members. Yea, it becomes us always to act from principles of faith and a good conscience in all things, and to

towards them, and should make kind allowances for, and endeavour to relieve them, under their prejudices, doubts, and fears, rash censures, and conscientious scruples, and not aim at gratifying our own inclinations, much less our own humour, pride, and passions: nor ought we to do anything which is barely lawful in itself at the expense of offending and injuring the tender minds of others. 2. Let each of us therefore labour to behave towards our fellow-Christians and neighbours in such a condescending and engaging manner as will best soften their temper, instruct and win them, and make their souls to grow in grace and knowledge, comfort and holiness, to complete salvation. 3. For even our blessed and all-sufficient Lord Jesus did not indulge his own ease or pleasure, or seek his own safety or honour, to the neglect of others, when here upon earth; but, to promote our salvation and his Father's honour, condescended and denied himself in numberless instances, and freely submitted to all manner of hardships, sufferings, disgraces, and malignant and blasphemous reproaches, as is represented through David as a type in Ps. lix. 4. And whatever things were written in the Old Testament by the inspiration of the Spirit of God, were written, not only for the instruction of our ancestors, but for ours also, that by means of its types, prophecies, histories, and examples, as well as doctrines and laws, we might be excited, animated, and encouraged to proper patience under our troubles, and made partakers of the joys of faith, the peace of a good conscience, and the comforts of the Holy Ghost, in order to confirm our well-grounded hopes of all needful grace from God now, and glory hereafter. In order therefore to your dutiful and

7 Wherefore receive ye one another, as Christ also received us, to the glory of God.

8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers;

9 And that the Gentiles might glorify God for his mercy; as it is written, "For this cause I will confess to thee among the Gentiles, and sing unto thy name."

10 And again he saith, "Rejoice, ye Gentiles, with his people."

11 And again, "Praise the Lord, all ye Gentiles; and laud him, all ye people."

12 And again, Esaias saith, "There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust."

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

A.M. cit. 4004
A.D. cit. 00

1 ch 14.15. Ep. 1.9.4.
6. Jn 13.34.0.3.
7 ver. 8. 2 Co 10.35.
1 Pe 4.11.
8 Mt 15.24. Jn 1.11.
Ac 13.26. 13.46. ch 3.
3.9.4. 2 Co 1.20. Ac 13.
43.
9 In 10.16. ch 9.25.
24.11.24.30 Ep 1.13.
11 Ps 18.47. 2 Sa 22.
50.
10 See note below.
De 3.41. 15.4.14.
104.11.
11 Ps 117. 114. 1.66.1.
407. 3.5.66.3. 90.1.67.
1.
12 Is. 11.1. 102.6.7.49.
1.4.9. 49.6.25.4.3.5.00.
3.8. Da 2.41. 14. Mi 5.
4. Re 5.5. 7.10.
13 A root of Jesse.
Rather, 'the root';
the promised scion
arising in human na-
ture from Jesse the
root; and yet, as
scions are, a root also
in itself.—C.
14 Je 14.8. 1. — Ps 22.
4.1. Th 1.7. 1 Pe 1.3.
15 Phil. 4.11. 1 Th 5.16.
18. 2 Th 2.16. 17. ch 14.
17. He 2.11. 18. 19. ch.
12.12.18.
16 He 6.9.3. 1. 2 Pe. 1.
12. 1 Jn 2.25. Phil. 7.
11. Col 1.10. Ep 5.9. 1.
Co 8.1. 7. 10. Ga 5.22.
23. 1 Th 5.14. He 10.
24.
17 2 Co 2.12. 2 Pe 1.12.
13. 15. 3.1. He 13.22.
1. Ti 4.6. 2 Ti 1.6. 2.14.
Jude 4.5.
18 ch 1.5. 112.6.1. Pe 4.
10.11. 1 Co 15.10. 3.10.
Ga 1.15.29.
19 A Co 13.11. 22. 21.
20 17.18. ch 11. 1.1.1. Co.
3.2. Co 3.0. Ga 1.10.2.
21 8.1. Th 2.7. 2 Th 1.11.
Ep 1.7.8.
22 1 Co 10.20. Phil. 2.
17. ch 12.1. 2. 1 Pe 2.5.
Phil. 4.18. He 13.10.
Ac 20.32.
23 Or, sacrificing.
24 The offering up
(sacrifice) of the Gen-
tiles specially means
that presenting of
their bodies as a liv-
ing sacrifice, which
the apostle exclaims
them to render, ch.
12.1.—C.
25 Ver. 8 and 9 give
a reason for the ex-
hortation contained
in ver. 7. That ex-
hortation is in sub-
stance, that Jews and
Gentiles—people of
different races and
parties, however
much opposed in

A.M. cit. 4004.
A.D. cit. 00.

days past—ought to
live in harmony as
Christian brethren.
And the reason is—
Christ came into the
world to fulfil the
promises of God to
the Jews on the one
hand, and to bring
in the Gentiles to the
kingdom of God on
the other.—P
26 2 Co 12.1. Ps 115.
1. 1 Co 14.7. 2 Co 2.14-
16. with Hic. 11.
27 Paul might, and
d.d. legitimately 'go-
ry' not in himself,
but in the victories
that the crosses of
Christ had achiev-
ed in his hands (see
ver. 18) whereby
sinners had been
rescued from Satan,
sin, condemnation,
and death, dedicated
to God, and 'accept-
ed in the beloved'.—
C.
28 Pr 25.14. 2 Co 10.
15.
29 ch 1.5. 10.26. Ga 2.
8. 1 Co 4.1. 2 Co 10.4.
5.
30 Ac 19. 11. 12. 2 Co.
12.12. He 2.4. 1 Pe 1.
17.
31 Ac 9.22. 29. 12. 25.
13. 11. 14. 10. 5. 10. 18.
7. 10. 16. 18. 9. 6. 11.
20. 2. 20. 21. 21. 10. 18. 5.
8. Ga 2.8. 2 Ti 4.7. ch 1.
14. 10.
32 2 Co 10. 13-16. 12.
15. 16. 1 Co 3.1. 5. Ep 2.
20.
33 1 Th 5.2. 15. 6. 1. Mar.
10. 15. Mat 28. 19. Ep.
3.8.
34 ch 1.13. 1 Th 2.18.
Ac 2.11.
35 Or, many ways
or oftentimes
36 ch 1.10. 1 Th 3.
10. 1 Th 4.9. ver. 10.
37 Ac 13. 3. Jn 6.
1. Gr. with you, ver.
38 Ac 18. 21. 10. 21. 20.
22. 21. Ga 2.10.
39 This is one of the
few incidental re-
marks which enable
us to fix the date of
the epistle, and the
place where it was
written. In Ac 19.21
Paul's purpose to go
to Jerusalem is men-
tioned; and in ch 24.
17 he speaks of it as
having been carried
out.—P.
40 1 Co 16.1. 2 Co viii.
ix Ac 11.27-30. 1 Co 9.
11. Ga 6.6. ch 11.17.

17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

21 But, as it is written, "To whom he was not spoken of, they shall see; and they that have not heard shall understand."

22 For which cause also I have been much hindered from coming to you.

23 But now having no more place in these parts, and having a great desire these many years to come unto you;

24 Whosoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company.

25 But now I go unto Jerusalem to minister unto the saints.

26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them, verily; and their

honours and show forth the praises of God, as your God in Christ, who is the centre of all our spiritual union and fellowship.—7. Notwithstanding therefore your different opinions about matters of little importance, let the endearing example of our great Lord and Saviour in bearing with our infirmities who are believers, and receiving us into favour, union, and communion with himself and his Father, influence you cordially to embrace one another as brethren, without distinction of nations or parties, that ye may glorify God by your harmoniously walking together in faith and love, and in the fellowship of the gospel, till ye arrive at all possible perfection in his glorious presence for ever. 8-12. And to show you how Christ has admitted both Jewish and Gentile believers to equal privileges and blessings, without making any distinction under the gospel state, observe, on the one hand, how he sprung from, and appeared as a member and minister of, the Jewish church, and taught, obeyed, and suffered, to display the faithfulness of God, and to ratify, establish, and render efficacious the gracious promises which had been made to the ancient patriarchs Abraham, Isaac, and Jacob;—and, on the other, that many of those promises spoken by David, Moses, and Isaiah represent Christ as publishing the truths of God to the Gentiles, and bringing them into his

future blessedness through the powerfully enlightening, strengthening, witnessing, and confirming operation of the Holy Ghost! 14. And indeed I am firmly persuaded that ye, my dear Christian brethren, are abundantly endowed with such benevolent graces of the Spirit as dispose you to mutual kindness in your temper and behaviour one towards another, and with such knowledge of all things necessary to salvation as renders you capable of instructing each other in the most important truths of the gospel, and of admonishing and exciting one another to everything truly virtuous. 15, 16. I have nevertheless written with the greater plainness and freedom on the head of your Christian liberty and obligations to mutual charity, because, by the transcendent grace of God, I have been called and furnished to be an apostolic preacher of Christ and his unsearchable fulness in the gospel, especially to the Gentiles, that many of them, being converted by my ministrations, might be devoted as living, holy, and acceptable sacrifices to God, and might offer up to him the sacrifices of prayer, praise, and charitable contributions,—both they and their services being consecrated by the effusion of the gifts, graces, and sanctifying influences of the Holy Ghost. 17. In consequence of which call to this office, and success therein, I have great reason to rejoice and glory, not indeed in myself, but in and through Christ, by whose

the truths which I preached, I have, under the influence of the Holy Ghost, with great freedom, faithfulness, fulness, and success, published the glad tidings of salvation through Christ to sinful men, all along from Jerusalem, through Canaan, Syria, Lesser Asia, and Greece, till I came to Illyricum, at no great distance from Rome. 20, 21. And in my ministrations I have especially studied, agreeably to a prediction of Isaiah, to publish these astonishing mysteries of the gospel where they had never been preached before, that so I might the more remarkably act as one who had received an immediate commission from Christ, and needed no human assistance to introduce me. 22-24. My necessary and extensive labours in these regions have, under the direction of God's providence, hindered me from visiting you, as I sometimes intended; but the gospel being now extensively known, and churches planted in all these places, I hope, according to my long fixed inclination, soon to see you. And if the Lord permit me, as I intend to attempt the propagation of the gospel in Spain, I expect to visit you as I pass westward into that ignorant and idolatrous country, and to be helped forward by you in my journey to it, after you and I have had some comfortable and edifying fellowship together. 25, 26. But at present I am obliged to go south to Jerusalem with the contribution which the Christians of Macedonia and

debtors they are. "For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28 When, therefore, I have performed this, and have sealed to them this fruit,³ I will come by you into Spain.

29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

30 Now⁴ I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God, for me;

31 That⁵ I may be delivered from them that do not believe⁶ in Judea; and that my service which I have for Jerusalem may be accepted of the saints;

32 That⁷ I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now the God of peace be with you all. Amen.

to them this collection, I intend, if the Lord will, to see you on my way to Spain. And from what I have experienced of Christ's powerful operations by me, I hope to come to you plentifully furnished with gospel instructions, offers, and encouragements, and thereby to be an instrument of conveying to you the most abundant gifts, graces, and comforts. 30-32. In order to my accomplishing these desirable designs, I earnestly entreat you, by all the obligations and endearments of the love and grace of Jesus Christ and his Spirit, and by all that love wrought in your hearts by these divine persons, or which you owe to them for all that they have done for or in you, that ye in the most fervent manner join your believing, importunate, and persevering supplications to God with mine, for his guidance, protection, and blessing to me—that I may be delivered from all the snares and violence of my Jewish persecutors, and that the collection which I carry up to Jerusalem may not through prejudice be despised or refused, but kindly accepted by the believing Jews, as a mean of weaning them from their dislike to me and the Gentile converts—and that, being thus prospered in my present way and work, I may, through the kind providence of God, have an opportunity of seeing and conversing with, and preaching to you, for our mutual comfort and edification. 33. Meanwhile, may that God, who is reconciled to us in Christ, and is the Author of all our peace, comfort, and happiness, and who delights in our possessing our souls in peace, and living together in harmony and love, be graciously present with you, by the special influences of his Spirit, to unite your hearts in the strongest brotherly affection, prevent all animosity and discord, and bless you with all spiritual blessings in Christ Jesus!

Ver. 3. Christ willingly subjected himself to every inconvenience. The birds had nests, the foxes had holes, but Jesus had not where to lay his head. He willingly submitted to every reproach. He was called a glutton, a wine-bibber, a friend of publicans and sinners, because, like a skilful and kind physician, he condescended to the society of the sick, that he might heal their souls by teaching them truth, and calling them to repentance. C.

Ver. 13. It is very important fully to comprehend and feel that 'hope, joy, and peace' are altogether gifts of God, and not pro-

Ver. 31. The prejudices of many Jewish Christians were yet strong against the Gentiles, and their admission into the church upon any terms but the observance of the Mosaic law. Therefore the apostle prays, and entreats others to pray, that, by the removal of these prejudices, his service may be rendered acceptable. C.

REFLECTIONS.—With much tenderness and self-denial should we behave towards our Christian brethren; and with kind affection bear with one another's infirmities and study one another's spiritual edification. It is an inconceivable mercy to have access to peruse, and a great honour to be diligent students, searchers, and improvers of the holy Scripture. In the ministry of his Son, and the ancient promises, God delightfully laid the foundation of uniting Jews and Gentiles into one gospel church, and he hath done most marvellous things to effect it. Richly replenished are all the promises with Jesus Christ and his grace; and with what joy and peace doth a right believing of them fill our souls! Thrice happy are they who believe them, to their own sanctification of heart and life, by the Spirit of God, and to their eternal salvation. Thrice happy is it when ministers, depending entirely upon God, are diligent, faithful, and successful in preaching the gospel, and multitudes, through the gospel, attended by the influences of the Holy Spirit, are turned to Christ and his service. And it wears a hopeful appearance when the fervent prayers of ministers and people are united in behalf of Christ's interests and for one another's mutual advantage, and when spiritual fellowship is their joint delight.

CHAPTER XVI. Ver. 2. Readily receive her into your religious fellowship, and assist her in transacting her civil affairs at Rome; for she has generously and hospitably entertained, sheltered, and provided for many poor Christians and destitute strangers. 3, 4. They very much assisted and encouraged me in my ministerial labours at Corinth; and when I was in danger they exposed their very lives in order to save me. 5. Their religious family, by the blessing of God on their good example, diligent instructions, and prudent regulations, is like a church of Christ for its stated worship of God, purity of manners, and beautiful order.

A.M. cir. 4054. A.D. cir. 60.	A.M. cir. 4064. A.D. cir. 60.
<p>11 Ac. 1.4,8 ch. 11.17. 1 Co. 9.11. Ga. 6.6. 3 Phil. 1.7. By 'sealing' the apostle cannot mean, as some think, 'safely delivering;' for that were to intimate that he doubted the integrity of any other conveyance. Does it not rather mean that the delivery of this charitable contribution from the Gentiles to the Jews would be a practical seal or evidence of the various prophetic promises that the silver and the gold of the Gentiles would be offered at Jerusalem to Messiah, the temple, and the people of God? See Ps. 72. 10, 15. Is. 60. 5-17. Of these promises the offering by Paul was the first-fruits—a type and seal of a progressive but greater fulfilment.—C.</p> <p>2 ch. 1.11,12. Ep. 3.8. 2 Phil. 2.1. Col. 4.3,12. 2 Co. 1.11. Ep. 6.19,20. 1 Th. 5.25. 2 Th. 3.1. 2 Ac. 20.3,21. 21. 27. 1 Th. 2.15,16. 4 Or, are disobedient. 5 See ver. 25,26. 1 Co. 16.1-5. 2 Co. 8.4,9.1. 6 ver. 23,24. Ac. 18.27. ch. 1.10-13. 1 Co. 1.19. 7 ch. 16.20. 1 Co. 14.33. He. 13.20. 2 Co. 13.11. Phil. 4.9. 1 Th. 5.23,2. Th. 3.16 ch. 5.1. Lu. 2.42. 2 Co. 5.19,20. Ep. 2.14,15.</p>	<p>CHAP. XVI. a ver. 2. Lu. 8.3. 1 Cenchrea. Corinth, whence the apostle wrote, was situated on a narrow neck of land between two seas. Cenchrea was one of its ports.—C.</p> <p>2 Phil. 2.29. 1 Jo. 6. 3 Ac. 18.2,26. 2 Th. 4. 10 ver. 6,21. In 1912. 4 Hazarded their lives, Ac. 18.6,17; 17-5. 19-23,30. 5 Mat. 18.20. 1 Co. 16.20. Col. 4.15. Phil. 2.2. 6 At this early period the Christians could scarcely be supposed to have places of worship erected; and as it was their practice at Jerusalem, so it is most probable that at Rome they also assembled in private houses. By 'the church in their house,' is, therefore, to be understood, not any private godly family—for there must have been several such at Rome (see ver. 10,11,14,15); but, either the whole church (that is, all the Christians at Rome when meeting in church form), or the local church of a particular district of the city, assembling in their house for worship and instruction.—C.</p> <p>7 1 Co. 16.15. Ac. 18.10. 8 Lu. 8.3. 1 Th. 5.10.</p>

CHAPTER XVI.

3 Paul willeth the brethren to greet many, 17 and adviseth them to take heed of those which cause dissension and offences, 21 and, after sundry salutations, endeth with praise and thanks to God.

I COMMEND unto you Phebe our sister, which is a "servant of the church which is at Cenchrea;"¹

2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

3 Greet Priscilla and Aquila, my helpers in Christ Jesus:

4 Who have for my life laid down their own necks;² unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise greet the church that is in their house.³ Salute my well-beloved Epenetus, who is the first-fruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia, my kins-

who attempt to form parties among you, and to introduce pernicious opinions and practices contrary to the pure truths of the gospel which ye have been taught by the inspired servants of Christ. 18. For whoever are of such a spirit and temper, and carry on such designs, are not the true servants of our Lord Jesus, the only Prophet, Priest, and King of his church; nor do they sincerely aim at promoting his interests and glory in the world, but seek to avoid persecution, gain the favour of worldly men, and gratify their own sensual appetites—to compass which vile ends, they, by high pretensions of kindness for you, or zeal for God's truths and honour, attempt to impose on the good temper and credulity of weak and incautious, though well-meaning persons, to turn them aside from the ways of the Lord. 19. I am indeed glad that your ready reception of the gospel and obedience of faith are become so exemplary and famous in the churches; and that hitherto no seducers have been able to draw you away from the simplicity which is in Christ; but considering your own weakness and depravity of nature, and the subtlety of Satan and his instruments, it is absolutely necessary for you to be very prudent and watchful, able to make a difference between good and evil, truth and error; and so inoffensive, plain-hearted, and sincere, that ye may neither deceive nor injure others, nor be deceived or injured by them—quite unacquainted with all envious, spiteful, and mischievous arts. 20, 24. And for your comfort and encouragement, remember that your gracious and reconciled God, who is the author of all true peace, and delights in your being at peace among yourselves, will stand by you, and in a little time subdue Satan and his emissaries, and defeat their malicious power and subtlety, by his providence and grace, and render you at last fully victorious and eternally triumphant over them.—And for this end my fervent, my repeated prayer to God for you is, that the free favour of your and my Lord and Saviour Jesus Christ, in all its special fruits and effects, and all communications of grace from him, may be continually and abundantly with you, to guide and strengthen, sanctify and comfort, defend and save you, and carry you through all temptations and dangers, till ye arrive

men, and my ^hfellow-prisoners, who are ^of note among the apostles; who also were ⁱn Christ before me.

8 Greet Amplias, my ^hbeloved in the Lord.

9 Salute Urbane, our ^hhelper in Christ; and Stachys my beloved.

10 Salute Apelles, ^happroved in Christ. Salute them which are of Aristobulus' ^hhousehold.*

11 Salute Herodion my ^okinsman. Greet them that be of the ^hhousehold^s of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who ^hlabour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus, ^hchosen in the Lord; and his mother and mine.

14 Salute ^hAsyncritus, Phlegon, Hermas, Patrobas, Hermes, and the ^hbrethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all ^hthe saints which are with them.

16 Salute ^hone another with an holy kiss. The churches of Christ salute you.

17 Now I beseech you, brethren, ^hmark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

18 For ^hthey that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

A.M. cir. 4064.
A.D. cir. 66.

A Re. 1.9. Phil. 1.4. 7
Ti. 1.8; 2.1. Ep. 3.1; 4.1.
1. Ga. 2.20. Ac. 1.15.
or Ac. 2.41; 4.4.
7 Co. 1.10. 2 Co. 5.
17. Ep. 2.10. Ga. 1.22; 6.
15.
8 Jn. 1.14; 15.1; 14.21.
/ ver. 3.1.
9 ch. 5.2. 1 Pe. 1.7.
Ph. 2.22.
4 Or. friends.
6 ver. 7.21.
9 Or. friends.
8 ver. 2.3; 9.
9 Ep. 1.4. 2 Jn. 1.
M. 1.20. 10; 22.14.
7 Mat. 12.49. Jn. 19.
27.
3 He. 3.1. Ga. 3.26.
Jn. 20.17. He. 2.11.12.
15.60. 2 Ti. 2.12. He.
3.11. 1 Pe. 1.2. 1 Co. 6.11.
Tit. 3.5; 2.11. 12.14.
4 Co. 10.20. 2 Co. 13.
12.1 Th. 5.20. 1 Pe. 1.22.
5.1.
6 The practice here
directed, being the
ordinary mode of sa-
lutation among kin-
dred or friends, con-
tinued in the church
till at least the second
century—the sexes
sitting apart. As
persecution subsided
worldliness was in-
troduced, simplicity
was superseded, and
discipline was re-
laxed—this precept
was first neglected,
and then held obso-
lete. But whether
with propriety, and
under due authority,
should be matter of
serious question to all
who believe that the
New Testament pre-
sents a sufficient and
the only model of a
Christian church.—C.
9 Mat. 18.17. Ac.
15.1, 24. 1 Co. 5.9, 11.
Ga. 1.9; 5.6. Phil. 3.2.
Col. 2.8. 2 Th. 3.6, 14. 1
Ti. 6.3-5. 2 Ti. 3.2-5.
Tit. 3.10. 2 Jn. 10.11.
3 Ph. 3.10. 15.26. 10-
12. Eze. 13.18. 2 Co. 2.
17.4. 2 Ti. 2.23. Col. 2.4. 1
Th. 2.3. 2 Th. 2.8. 1 Ti.
6.5. 2 Ti. 2.17; 2.20-24.
3. 1 Ti. 3.10. 2 Pe. 2.3.
Jude. 2. Th. 1.1. Mat. 24.
11.24. Pr. 14.15.

* No single word of
Scripture is without
its special import.
Erastus is designated
as ^hchamberlain, or
treasurer, to show

that it is not unlaw-
ful for Christians to
hold secular offices,
even under a heathen
government.—C.
3 ch. 1.8. 1 Th. 1.8.
2 Mat. 10.10. 16.6.
20.1 Th. 5.21. 1 Th. 10.3.
7 Or. harmless.
a See ch. 15.33. He.
13.20. with Ge. 1.15. 1
Jn. 3.8. He. 2.14. Re. 12.
10.
b ver. 24; ch. 15.33. 1
Co. 10.23. 2 Co. 13.13.
Ga. 6.18. Ep. 6.24. Ph.
4.23. Col. 4.18. 1 Th. 5.
28. 1 Th. 3.18. 1 Ti. 6.21.
2 Ti. 4.22. Tit. 3.15. He.
13.20. He. 2.21.
c Ac. xvi.-xx. Phil. 2.
10.1 Th. 3.2. He. 13.23.
Ac. 19.22. 20.4. with
3 Jn. 8.
d Ac. 17.520.4.
8 Perhaps Silas or
Silvanus, Ac. 15.22. 32
—40; xviii. 1 Th. 1.
1.2 Th. 1.1.
9 Tertius was Paul's
amanuensis, as pro-
bably more expert in
the Greek characters.
—C.
e 3 Jn. 2.
1 See note * in first
column.
g See ver. 20.
h 2 Ti. 3.12. Ep. 3.
20. Jude. 24. He. 7.21.
Th. 4.13. 2 Th. 17.3. 3.
2 ch. 1.16. 1 Co. 1.23.
24; 2 Ep. 3.8.
7 1 Co. 7.1. Ep. 1.9.3.
5.0 Col. 1.26. 2 Ti. 1.10.
1 Pe. 1.20. ch. 3.21.
2 The mystery—
kept secret, was not
the calling of the
Gentiles, which was
very plainly revealed
to Abraham and the
prophets, but the
mystery of Christ,
which had been
hitherto exhibited
merely in types and
shadows, but now
by his incarnation,
teaching, benefi-
cence, sufferings, &
resurrection.—C.
k ch. 1.1. 1.1. 27. 2
Ti. 1.10. 1 Th. 1.1.
/ Mar. 10.15. Mat. 28.
19.15. 11.0.
19 ch. 1.5. 2 Co. 10.4.
5. Ac. 6.7.
o ch. 9.5; 11.36. Ga. 1.
5. Phil. 4.20. Ep. 3.20. 21.
1 Ti. 1.7. 6.16. 2 Ti. 4.
18. He. 13.21. 1 Pe. 4.11.
5.11. 2 Pe. 3.18. Jude 25.
Re. 1.6; 5.13.
p Ps. 147.5. Da. 2.21.
1 Ti. 1.17. ch. 11.33.34.

19 For your obedience is ^hcome abroad unto all ^{men}. I am glad therefore on your behalf; but yet I would have you ^hwise unto that which is good, and simple⁷ concerning evil.

20 And the ^hGod of peace shall bruise Satan under your ^het shortly. ^hThe grace of our Lord Jesus Christ ^{be} with you. Amen.

21 Timotheus' my work-fellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22 I ^hTertius,⁹ who wrote *this* epistle, salute you in the Lord.

23 Gaius' mine host, and of the whole church, saluteth you. Frastus the chamberlain¹ of the city saluteth you, and Quartus a brother.

24 The⁹ grace of our Lord Jesus Christ ^{be} with you all. Amen.

25 Now to him that is ^hof power to stablish you ^haccording to my gospel, and the preaching of Jesus Christ, ^haccording to the revelation of the mystery, which was kept secret² since the world began,

26 But ^hnow is made manifest, and by the scriptures of the prophets, ^haccording to the commandment of the everlasting God, made known to all nations for the ^hobedience of faith;

27 To⁹ God ^honly wise, ^{be} glory, through Jesus Christ, for ever. Amen.

¶ Written to the Romans from Corinthus. and sent by Phebe, servant of the church at Cenchrea.

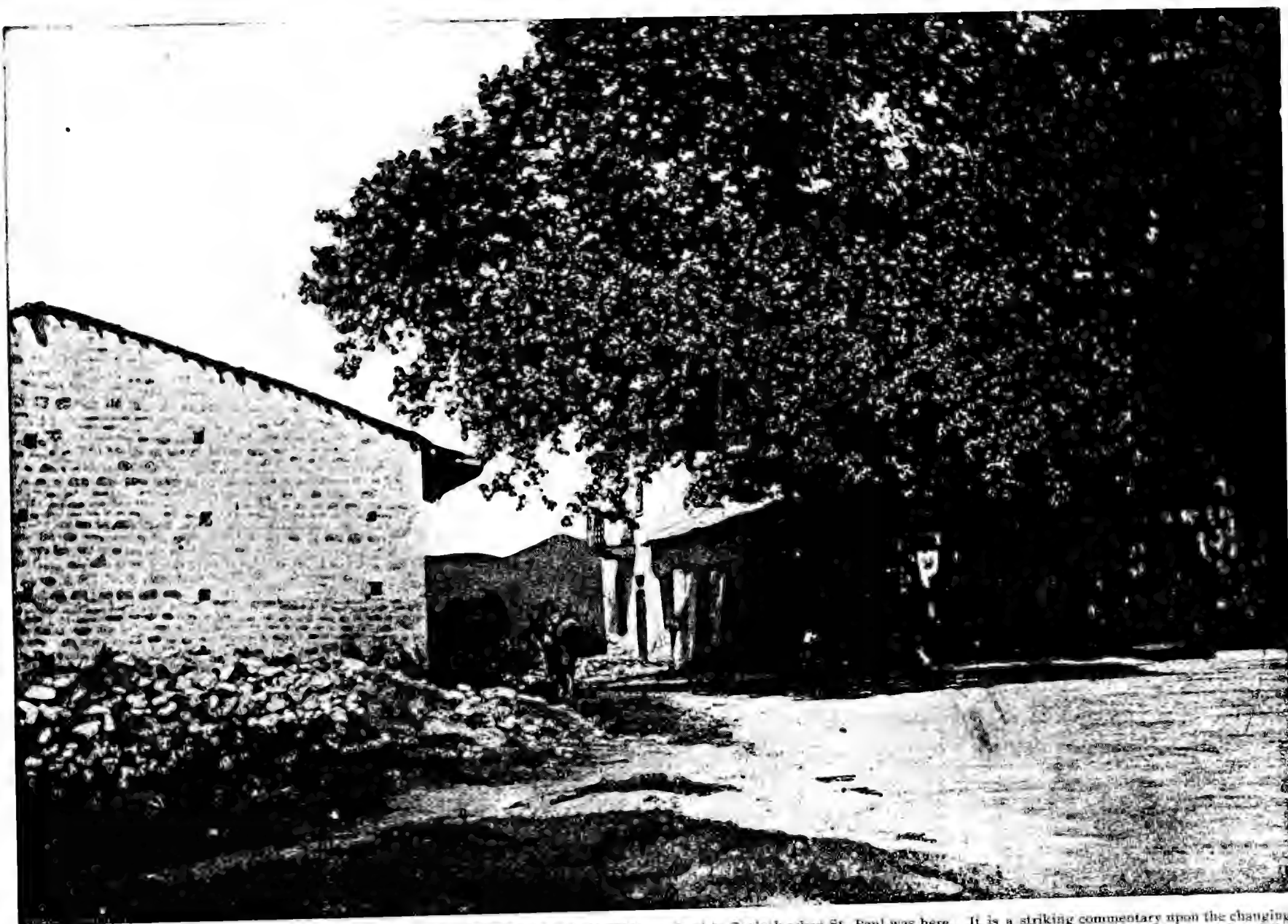
and openly manifested to both Jews and Gentiles, in the ministrations of his servants, and the accomplishment and explication of the Old Testament figures and predictions, according to his special and unchangeable purpose, appointment, and command—in order that, through the influences of his Spirit attending the same, they might be persuaded and enabled to believe in Christ, and, by virtue derived from him, perform all holy obedience to him—even to that God who alone is originally, essentially, infallibly wise in himself and in all his dispensations, particularly in his contrivance and execution of the gospel scheme of salvation, and who is the only author and fountain of all the wisdom that is to be found in any creature whatsoever,—be all adoration, thanksgiving, honour, and blessing, through Jesus Christ as the only Mediator, by whom our praises and prayers are to be offered, and are acceptable to him for evermore.

Ver. 17. Whoever introduces a doctrine, practice, or rite (for practices and rites can never be separated from doctrine contrary or superadding to those of the apostles, is to be ^hmarked and avoided.) The Lord grant grace to the instructors and rulers of his church to be self-denying, and to church-members to be watchful!—Note, How needful, how prophetic, was this apostolic admonition to Rome! where so many novel doctrines, fantastic

rites, and unmeaning ceremonies have not only been invented, but enforced, under all the temporal penalties that could afflict the bodies, and all the spiritual terrors that could afflict the souls of men! But ^hthe night is far spent, the day is at hand!—let Christians watch and be sober, and keep their garments! Blessed is that servant, and blessed are those churches, whom their Lord at his coming shall find so doing. C.

REFLECTIONS.—The Christian religion delightfully promotes friendship and good manners. It teaches us to pay civil respect in a decent manner to persons of all ranks, and gratefully to return favours shown to us in the best way we can. It gives a holy turn to a genteel behaviour, and makes men sincere in wishing the temporal, and especially the eternal prosperity of their friends.—With deep concern should all Christians labour to excel in piety, fix themselves in church-fellowship, and in their respective stations study to be serviceable to the whole mystical body of Christ. Amiable are those families which resemble a church of Christ in their worship, order, and conversation. And it is a great honour to be first or eminent in the faith and profession of the gospel. With exact care ought all to judge for themselves in matters of religion, according to the doctrine which they have received from Christ and his apostles; and to avoid such as

cause divisions and offences, by broaching errors or forming parties in the church. Whatever be the plausible pretences, fair shows, or flattering speeches of such, they always secretly carry on some selfish and carnal design. There is great need therefore in this evil world to have such knowledge of the truth that we may not be imposed on, and such honesty as to act up to our knowledge, imposing upon none. For Satan earnestly promotes pernicious principles and practices, to the disturbance and corruption of the church. But it is very encouraging to true believers that their God will quickly and entirely subdue him and all his emissaries and works. And if faith and patience hold out a little, we shall reign triumphant for evermore.—Ancient and divine are the gospel tidings of our salvation. Delightfully they harmonize with the types and predictions of the Old Testament. And their offers and blessings graciously extend to all nations of mankind, and by the Holy Ghost are made effectual to men of all ranks and degrees. With what faith and love ought they then to be received, submitted to, obeyed, and practised! And infinite is the glory that redounds to God from this his wonderful work of our salvation.



SCENE IN OLD CORINTH—WHERE PAUL WROTE THE EPISTLE TO THE ROMANS.
 [ROMANS, XVI: 27.]—The epistle to the Romans was written by St. Paul from Corinth. It was written to the Christians in Rome before the apostle himself had gone thither. In the view we give we have an illustration of an old tree and some rude houses that are used as a place to keep horses to hire to tourists. The scene is close to the temple that

stood in Corinth when St. Paul was here. It is a striking commentary upon the changing fortunes which great cities in the East have undergone to remember that the site of the proud and rich city of Corinth is now a wheatfield. Peasants plow to-day where once kings and conquerors reined. This city would have dropped out of attention had not St. Paul spent a few years here.

united to prove, that in all countries and times, the most godly and moral characters have been produced by the preaching of salvation by the cross of Christ. 3. It is conspicuous for the boldness with which it encounters national prejudices, combined with the affection with which it seeks to conciliate good-will. The prejudices of the Jews against the Gentiles, and the contempt of the Gentiles for the Jews, formed one of the chief barriers against the triumphant spread of his gospel. These diseases of the carnal mind the apostle never overlooks or palliates, but, like a skilful physician, reveals all its symptoms and malignity, and applies, as its only adequate remedy, the doctrine of free grace and salvation. 4. It is remarkable for the extent of its moral precepts. Every book of Scripture abounds, either directly or indirectly, with moral precepts; but this epistle takes a wider range, yet descends to more minute particulars than any other book in the New Testament; thus affording the readiest reply to those who charge the doctrine of grace with an unfavourable aspect towards morality. And, truly, if morality, rightly understood, be any evidence of the divine origin of a system (and that it is so is unquestionable), then does the morality of this epistle place it as far above every heathen system of ethics as light is superior to darkness; and conducts infallibly to the conclusion, either that Paul was wiser than all the philosophers of Greece and

Rome, or that he was inspired by the all-wise God. This superiority the philosophers of the world will not acknowledge—the inspiration, therefore, they should not deny. 5. It is remarkable for its speciality of personal attentions. While with a most wonderful terseness, or as Haldane phrases it, ‘parsimony of words,’ it delivers its moral precepts, and transuses into a single sentence the spirit and amount of volumes, it exhibits ‘what might seem a prodigal waste of words’ in its commendations, salutations, and acknowledgments. But the memory of the heart never forgets; and the Christian is the only true citizen of the world. He loves him that begets, and, by the same reason, he loves all that are begotten of him.

He that would study this epistle must begin, as all study of Scripture should begin, with humble prayer ‘to the Father of lights and mercies;’ but to this he must add a firm determination to study it as a whole: it cannot be understood in fragments. He must attend to it with diligence, until he has acquired a consecutive view of its parts—till he is able, as it were, to take the parts asunder, as the wheels, &c., of a machine, and to set them up again in their original order. And the whole he must receive ‘as a little child;’ for he that does not so receive it will neither discern its meaning nor feel its comfort. C.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

Corinth ranked among the most illustrious of the Grecian cities. It was situated on the isthmus that joins the Peloponnesus to the rest of Greece. With a port on each side, it received equally the commercial contributions of Europe and Asia; became first distinguished for arts and commerce, and next (such is ever human abuse of mercies) equally distinguished for luxury, and infamous for licentiousness. Yet here, after the missionary labours of about two years, Paul and his companions succeeded in planting a Christian church, consisting of Jews and Gentiles. But shortly after his departure, false teachers, undervaluing Paul’s authority, crept in among them; erroneous and heretical doctrines were inculcated, and sectarian divisions were introduced. Under these circumstances Paul writes this epistle:—1. To support his apostolical authority, and vindicate himself from the calumnies of his adversaries. 2. To correct the abuses that had arisen, and remedy the disorders that had infected the church. 3. To return answers to certain queries that had been addressed to him on some important points of Christian doctrine, management, and morals. These answers and directions, though generally referring to circumstances and practices no longer in existence, are yet, by virtue of the principles involved, of perpetual application to the various emergencies of the Christian church. C.

We learn from ch. 16. 8 that the epistle was written from Ephesus. This is at variance with the subscription which is attached to our English version; but it ought to be remembered that these subscriptions have no divine authority. They are mostly late additions, and some of them are decidedly erroneous. It seems probable from the remark that he intended to leave Ephesus after Pentecost, and from the allusions in ch. 5. 7, that the time of writing was at or about Easter, A.D. 57. P.

CHAPTER I.

After his salvation and thanksgiving, 10 he exhorteth them to unity, and 12 reproveth their dissensions. 18 God destroyeth the wisdom of the wise, 21 by the foolishness of preaching, and 26 calleth not the wise, mighty, and noble, but 27, 28 the foolish, weak, and men of no account.

PAUL,^a called to be an apostle of Jesus Christ through the will of God, and as Sosthenes¹ our brother,²

2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.³

3 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

A.M. cir. 4063.
A.D. cir. 57

CHAP. I.

a See Ro. 1. 1. Ac. 13.9.

b Mat. 10. 2. Jn. 20. 21.

Ep. 4. 1. 1. Cor. 1. 2.

c 2 Co. 1. 1. Ep. 1. 1.

Col. 1. 1. 2. Th. 1. 1. Gal. 1. 15. Ac. 13. 2.

d Ac. 18. 17.

1 Sosthenes was probably the same mentioned Ac. 18. 17.

e See note f below.

f Ac. 18. 17.

g Jn. 17. 19. Ac. 15. 9.

h Ro. 1. 7. 2. Cor. 1. 2. ver. 30.

Ep. 1. 1. Col. 1. 2. 2. Th. 1. 1.

9: 21. Jude 1. 1. Pe. 1. 2.

15. He. 3. 1. 1. Th. 4. 7. 2. Pe. 1. 3. 4.

k Joel 2. 32. Ro. 10. 12. ch. 8. 6. 2. Th. 2. 22.

Zep. 3. 9. Ps. 45. 11. 1. Pe. 1. 2.

l The epistle, though addressed primarily and specially to the Corinthian church, is in reality catholic. It is sent to the people of God everywhere.—P.

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g Jn. 17. 19. Ac. 15. 9.

h Ro. 1. 7. 2. Cor. 1. 2. ver. 30.

Ep. 1. 1. Col. 1. 2. 2. Th. 1. 1.

6 Even as the testimony of Christ was confirmed in you:

7 So that ye come behind in no gift; waiting for the coming⁴ of our Lord Jesus Christ:

8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions⁵ among you; but that ye be perfectly joined together in the same mind, and in the

12 Now this ¹I say,⁶ that every one of you saith, ¹I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

13 Is^a Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God that ¹I baptized none of you but Crispus⁷ and Gaius;⁸

15 Lest^c any should say that I had baptized in mine own name.

16 And ^aI baptized also the household of Stephanas:⁹ besides, I know not whether I baptized any other.

17 For Christ sent me ^anot to baptize,¹ but

A.M. cir. 4063.
A.D. cir. 59.

y ch.7.29.15.50.2Co
9.6.Ga.3.17.

6 Or, 'I mean this':
he gives an illustration
of what he states in
general terms in
ver. 11.—P.

a ch.3.4.16.12. Ac.
18.24.19.1. Jn.1.42. ch.
13.4.

a 2Co.11.4. Ga.1.7.
Ep.4.5.

b Ac.18.8 Ro.16.23
3Jn.1.

7 Crispus—chief
ruler of the syna-
gogue, Ac.18.8.—C.

8 Gaius—a princi-
pal member of the
church at Corinth,
Ro.16.23.—C.

c Mat. 10. 16. Ep. 5.
15. ch.3.10.

d ch.16.15,17. Ac.16.
15.33.

A.M. cir. 4063.
A.D. cir. 59.

9 Stephanas—one
of the first converts
of Achaia, 1Co.16.15.
—C.

e Jn.4.2. Ac.10.48
Mat.16.15. Ac.26.17.
13.Ro.15.20.

1 'Christ sent me
not (so much) to bap-
tize, as to preach.

The original words
frequently bearing
this comparative
meaning.—C.

f ch.2.14.13.2Pe.1.
10.2Co.4.4.

2 Or, *speech*.

h ver.23.24. Ac.17.
18. Ro.1.16.2Co.2.15.
16.

i Job.5.13. Is.29.14.
Je.8.9.

j Is.33.18.44.25. Job.
1.17.20.24. Ro.1.22.

k Ro.1.20.22.28.
Mat.11.25 Lu.10.21.

to preach the gospel: ^anot with wisdom of words,² lest the cross of Christ should be made of none effect.

18 For ^bthe preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

19 For it is written, ¹I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 Where^c is the wise? where ^cis the scribe? where ^cis the disputer of this world? hath not God made foolish the wisdom of this world?

21 For^d after that in the wisdom of God, the

as the object of their faith, worship, and obedience—all the riches and the blessed effects of redeeming favour, love, and mercy, and an abundant peace with God, with your own consciences, and with one another, from God the Father, as the original spring and deviser of every blessing, and through Jesus Christ, as the source, storehouse, and bestower of them. 4-6. I heartily congratulate you on your happiness and honour upon every remembrance of you, and bless my infinitely gracious God for the manifold favours, gifts, and graces which, on Christ's account, he has bestowed upon you, enriching you not only with such spiritual habits and tempers as are necessary to salvation, but with remarkable knowledge of the mysteries of the gospel, and a ready ability to communicate them to others—the Spirit of God thereby confirming to your hearts and consciences the truth of the gospel of Christ which we preached and ye believed. 7-9. So that ye are not remarkably deficient, or inferior to other Christians, in any spiritual gifts which could render you useful in Christ's church, in which ye continue praying, preparing, and patiently and hopefully waiting for his second coming—who, by a constant supply of necessary gifts and graces, will more establish you in the faith, hope, and holiness of the gospel,—that, when others are condemned, ye may appear perfectly righteous, holy, and irreproachable at his tribunal; for God, who has graciously called you into a state of union and fellowship with his dear Son, being unchangeably faithful to his character, love, and promises, will aid you to be partakers of eternal glory. 10-12. If then God hath done, and will do, so much for you, and if Jesus will in a little time judge you at his awful bar, let me beseech you, by the authority of our Lord Jesus Christ, by his excellencies, relations, and works of love, and by your profession of him, to lay aside your contentions and alienation of affection from one another, and to study the most cordial harmony in sentiment, affection, and holy practices; for, to my great grief, I have been informed that ye, whom I truly esteem, and of whom I hoped better things, have, by uncharitable divisions, been thrown into different parties, under different leaders—some of you ranking yourselves under me, as the apostle of the Gentiles, or instrument of your conversion; others under Apollos, as the most eloquent and fervent preacher; others under Peter, as the apostle of the circumcision; while others pretend to be immediately directed by Christ alone, needing no other instructor. 13-16. To convince you of the absurdity of your conduct, let me ask even you who pretend to be solely for Christ, overlooking his ministers and ordinances, Is his person to be divided from his offices? or his offices from the execution thereof by the ministry of his servants, who labour in the church by his authority and according to his will?—Why set up me, or any other minister, for your spiritual head? Did I or my brethren make atonement for your sins? Or, baptized by the authority, or into the faith,

cerning a crucified Saviour, might be the more clearly manifested in the humbling and conversion of sinners. 18. For the plain preaching of salvation through the blessed righteousness of Jesus Christ, received by faith, appears quite despicable, foolish, and absurd, to them who live and die in their sins; but to us who are really saved from our sins and miseries, it is the marvellous mean through which the almighty influences of God's Spirit are conveyed for illuminating, sanctifying, supporting, and comforting our hearts. 19, 20. This, according to the Scripture, quite confounds the notions of the learned of this world, and exhibits a method of salvation directly contrary to whatever they could have imagined. None of them, Jews or Gentiles, could ever contrive a method of saving sinners, or of reconciling them to God; and herein he hath stamped disgrace upon all the wisdom of philosophers and others, and manifested their schemes for appeasing an offended God, and reconciling guilty sinners to him, as altogether vain, foolish, and ineffectual. 21. For after he, in the manifestation of his own infinite wisdom, had plainly shown that neither the works of creation, nor of common providence, nor any powers of human reasoning, could lead to a saving and satisfying knowledge of himself or the way of salvation, it pleased him, by the much-despised plain preaching of a crucified Christ, and the way of salvation through his blood, to save them who by faith receive and rest upon him for their eternal redemption, as therein offered to them. 22, 23. Notwithstanding all the proofs that Christ hath given us of his Godhead and saving offices, the obstinate Jews still persist in demanding a sign from heaven to prove them, and the learned Greeks insist upon philosophical demonstrations of the method of salvation. But, regardless of these prejudices, we faithful ministers proclaim a full, eternal, free, and offered salvation to sinful men through the obedience and death of Christ, which the Jews condemn, to the infinite hazard and ruin of their souls, and the learned Greeks account highly foolish and absurd. 24. But let others think as they will of Jesus Christ, or of the doctrine of salvation through his blood, we, who do yield to him, discern and experience therein the great power and manifold wisdom of God, clearly exhibited in his whole person, offices, and saving effects. 25. For what ignorant, carnal, and prejudiced men reckon absurd folly, infinitely transcends in wisdom all the boasted schemes of the most sagacious, prudent, and learned philosophers; and what they account weak and unavailing is found by experience to have an incomparable energy in destroying the works of the devil, renewing the heart, and reforming the lives of men. 26-29. And to manifest the abundance of his grace, and, as it were, to mark the insignificance of men's natural or acquired advantages, ye cannot but observe that very few of the learned, the eminently sagacious, great, or powerful, are converted to Christ; but he has generally fixed his love upon, and graciously

through whose finished obedience and suffering we may be completely justified; and not only as securing, but as a loving giver, of all renewing, quickening, and sanctifying grace, by his Spirit dwelling in us; and a full deliverer from sin and misery, and bestower of that eternal happiness which he hath obtained for all,—that, as the Scripture directs, he who has any honours and blessings bestowed upon him may centre all his joy and boasting entirely in the Lord Jesus, and in the free grace of God through him.

Ver. 2. *Sanctified in Christ Jesus*—by faith in the offering of his body. See Ac. 26. 18; He. 10. 10, 14.—*Note*, It is no objection to the reality of this character, that there was deficiency in the true believers, and false brethren among them. The epistle is to the 'sanctified,' not to those who, notwithstanding their nominal profession of Christianity, might still be in the gall of bitterness.—*In every place call upon, &c.* To 'call upon,' or 'call on the name,' signifies to 'invoke,' to 'worship,' Ac. 2. 21; 9. 14, 21; 22. 16; Ro. 10. 12-14; 2 Ti 2. 22. Wherefore, there is here a distinct acknowledgment that the primitive and apostolic church universally worshipped Christ—universally acknowledged his Godhead. C.

Ver. 8. *Who shall confirm you*. The 'who' is by some referred to 'Christ,' ver. 7, but it seems preferable to refer it to 'God,' ver. 4; for had the apostle intended to refer the confirmation directly to Christ, he would not have closed the sentence with 'the day of our Lord Jesus Christ,' but with 'his day.' C.

Ver. 16. *I know not, &c.* These words are to be taken in their literal import—ignorance, either from lapse of memory, or from the possible addition of new members to the Corinthian church whom he might elsewhere have baptized. But this ignorance is by no means inconsistent with the plenary inspiration of the apostle: for inspiration does not imply the divine communication of everything, but merely the communication of things necessary for the edification of the church. C.

Ver. 17. *Not with wisdom of words*: Reference is here made rather to the form and structure of his discourses, than to their language. They were not framed in accordance with the artificial rules of the philosophers. They did not treat of speculative questions: they were altogether different in structure from the orations delivered in the schools of Greece. Paul makes no apology, therefore, for his simple language or homely speech. He could not have done so truthfully: for we find in this epistle a depth of thought, an acuteness of reasoning, a beauty of illustration, and sometimes a splendour of eloquence, not surpassed in Greek literature. P.

Ver. 21. By 'wisdom of God,' some understand the permission or government of his wise providence. But may not the whole verse be better understood thus:—'For after that the world, through its philosophical wisdom, knew not God though manifest in his wisdom of creation, providence, and word, it pleased God, through the preaching of foolishness, the cross, ver. 18, 23, 25) to save them that believe.' C.

Ver. 28. *Base things*. Not things really base and unworthy, but things so esteemed by the world; God, by the weakest and apparently the most inadequate instruments, producing the most wonderful results.—*Things which are not, &c.* The expression 'things which are not' is generally represented as hyperbole, or oxymoron—an extravagance or contradiction in language, frequent in classical writers. But there is no necessity for attributing either to the apostle. God had chosen a people, the future Christian church, 'that were not' then in being, 'to bring to nought' the heathen empire of Rome; and there is still a chosen people to be born, under whom all the kingdoms of this world shall become 'the kingdoms of our God and of his Christ,' ch. 2. 7. C.

Ver. 30. *Christ . . . is made unto us wisdom*. A wisdom different from, but infinitely above—both as to subject and effect—the wisdom of earth. The wisdom of this world has narrow limits. It is bounded by the limits of human vision and of human experience. It can neither reach to the unseen nor to the future. But the wisdom which is in Christ, and which we have through him in its range,—it extends to the invisible God and

demption through his blood, not with any tickling arts of human invention, or soothing language, but with the convincing light and persuasive evidence of the Holy Spirit himself on your minds and consciences and attended with his miraculous gifts and operations.

5. That the faith, by which he assented to the gospel and embraced Jesus Christ in it, might not so much as seem to be wrought in you by the authority, arts, or arguments of men, but might be solely produced by the efficacious power of God, and built on his authority.

6. Never-
theless, manifested in his Word.

CHAPTER III.

² Milk is fit for children. ³ Strife and division, arguments of a fleshly mind. ⁷ He that planteth, and he that watereth, are nothing. ⁹ The ministers are God's fellow-workmen. ¹¹ Christ the only foundation. ¹⁶ Men the temples of God, which ¹⁷ must be kept holy. ¹⁹ The wisdom of this world is foolishness with God.

AND I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

² I^c have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

³ For^a ye are yet carnal: for whereas *there* is among you envying, and strife, and divisions,¹ are ye not carnal, and walk as men?²

⁴ For^e while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?

⁵ Who⁹ then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

⁶ I^b have planted, Apollos watered; ⁷ but God gave the increase.

⁷ So^j then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

⁸ Now^k he that planteth and he that watereth are one: ¹and every man shall receive his own reward according to his own labour.

⁹ For we are ^alabourers together with God:

dispensation, its ministers and subjects, and the eternal happiness of every believer. ⁸ Which important scheme of salvation the rulers and great men concerned in the crucifixion of Jesus Christ, and others so disposed, had no just notion of, their minds being blinded, and their hearts hardened, against all the means of conviction afforded them, otherwise they had never concurred in the shameful, ignominious, deliberate, and public murder of the divine Messiah, who has all infinite glory in himself as the Son of God, and is the author, fountain, and bestower of all the glory of the gospel dispensation and heavenly state; ⁹ And who, as Isaiah foretold, has brought in that incomparably and inconceivably glorious, delightful, and advantageous gospel state, and all the transcendent blessings thereof, which God, of his infinite wisdom and grace, had provided, adjusted, and secured: and which he bestows upon them who, in the faith of his great love to their souls, do sincerely esteem, desire, and delight in him. ¹⁰ Yea, God hath now manifested them to us by the immediate revelations and gracious internal illuminations of his Spirit, who has a perfect and comprehensive view of the divine nature and love. ¹¹ For as none but a man's own soul can know his secret thoughts and designs, so none but the Holy Ghost, who has the same essence and will with the Father and Son, can penetrate into or comprehend the deep love of God. ¹² And it is this all-knowing Spirit of God, not the boasted wisdom and learning of the world, which we have received, in order that we may savingly understand the great and glorious blessings of the gospel, freely prepared for, offered to, and bestowed upon us; ¹³ Which glorious mysteries and wonders, up being taught of God ourselves, represent

ment about everything necessary to be known in order to salvation, and perceive the glory and feel the transforming power of divine truths; though his views thereof, and satisfaction therein, cannot be certainly judged of by any other man; far less by such as are destitute of the Spirit of God and the true experience of these things. ¹⁶ For what unregenerate man ever penetrated into the deep love or revealed truths of God, so as to be able further to instruct a spiritual man in what he before knew, or to prove what is contrary to his views? Nay, we apostles, and other Christians, are, by the Holy Ghost, instructed in the doctrine of Christ in everything respecting the glory of God and the salvation of men.

Ver. 6. By 'perfect' some understand those 'who are advanced in Christian knowledge,' as distinguished from the 'babes,' and corresponding to the 'spiritual,' ch. 3. 1; others, the Christians, as distinguished from the Jews; and others, that higher mode of teaching exemplified in the Epistles to the Romans, Galatians, and Hebrews, in which Christ is fully set forth as 'the end of the law for righteousness,' by the perfect exposition of the Jewish dispensation. This last opinion seems to receive decisive support from apparent contrast between *ἐν παιδείᾳ λόγους* ver. 4) and *ἐν τοῖς τέλει* (ver. 6); which last expression appears to apply, not to persons, but to correspond with the things that once were 'hidden,' but now 'revealed' by the Spirit, as things fulfilled and perfected, ver. 7, 10. See the similar expression, Ep. 2. 6. C.

REFLECTIONS.—Great is the native beauty of the gospel as God's own testimony concerning Jesus Christ crucified for men. And it is absurd and hurtful to souls to veil and stain its illustrious simplicity, wisdom, and grace by human oratory. The faith of Christians must be the effect of divine operation, and of human persuasion. It is impossible for carnal men to understand the gospel, or to make it comport with their worldly schemes. And not merely an external revelation

ye are God's husbandry,³ ye are God's ^bbuild- ing.⁴

¹⁰ According^a to the grace of God which is given unto me, as ^aa wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

¹¹ For^e other foundation can no man lay than that is laid, which is Jesus Christ.⁵

¹² Now if any man ^bbuild upon this foundation gold, silver, precious stones, wood, hay, stubble;

¹³ Every^c man's work shall be made manifest: for the day⁶ shall declare it, because it shall be revealed⁷ by fire; and the fire shall try every man's work of what sort it is.

¹⁴ If^e any man's work abide which he hath built thereupon, he shall receive a reward.

¹⁵ If^e any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

¹⁶ Know⁹ ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

¹⁷ If^e any man defile⁸ the temple of God, him shall God destroy; for ^athe temple of God is holy, which *temple* ye are.

¹⁸ Let^b no man deceive himself. If any man

when I was among you, I perceived in you such an earthly-minded, opinionative, and disputatious temper, as discovered you to be really weak in spiritual knowledge and experience. ² I therefore made it my chief care to instruct you in the plain principles of the gospel concerning Christ and his salvation, which were suited to your weak capacities, not entering into the more sublime and abstruse points, which neither then, nor even now, ye can improve to your real edification. ³ Your present contentions and envying of one another is a plain evidence that many of you do not in a spiritual manner, or upon proper authority, take up the doctrines of the gospel, but are under the influence of your natural corruptions, and act in the manner of unregenerate men. ⁴ Nothing can more plainly manifest your great carnality of temper than to extol particular ministers as if they were to be the lords of your faith: ⁵ For what are ministers but servants of Christ, by whose preaching of one and the same doctrine ye were brought, not by their skill or power, but by his gracious operation on your hearts, to receive and rest upon him for your salvation? ⁶ I, as an apostle, first published the gospel among you, which, through the gracious and almighty influences of the Holy Ghost, proved instrumental in the conversion of many of you; and Apollos, coming after, laboured in promoting your spiritual edification: but whatever success he or I had, was entirely owing to God's powerful blessing and influence on our labours; ⁷ And therefore to him alone ought all the glory to be ascribed, not in the least to us, who are neither the authors of the gospel, nor of its efficacy upon you. ⁸ Whether we be instrumental in the conversion or in the building up of souls, we all act under the same authority of Christ, and are united in our doctrine and principal

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CHAP. III.

o Ps. 8. 5. o Is. 5. 1. 61.

a ch. 2. 14. 15. 14. 20.

358. 11. Mat. 20. 1. 14.

He. 5. 14. 6. 1.

21. 33. Ps. 72. 16. Ju. 15. 1

b Ro. 7. 14. Ep. 4. 13.

8 Or, tillage.

14. 1. Ju. 2. 12.

p Ep. 2. 10. 20. 22.

c Ju. 16. 12. 1 Th. 2. 7.

Col. 2. 7. He. 3. 3. 4. 0. 1

He. 12. 13. 1 Pe. 2. 2.

Pe. 2. 5. 1 Th. 3. 15.

d ch. 1. 11. 12. 11. 18. 2.

4 See note * in first

Co. 12. 20. Ga. 5. 19. 20.

column.

Ja. 3. 16. ch. 5. 11.

g Ro. 1. 5. 12. 3. ch. 15.

1 Or, factions.

101. Pe. 4. 11.

2 Gr. according to

r Ro. 15. 20. Ac. 18. 4.

man.

8. ch. 1. 6. 4. 15. 9. 1. 15.

e ch. 1. 12. 4. 6.

1-2. 2 Co. 1. 2. 3. Ga. 2. 7.

g Ro. 10. 15. 17. ch. 4.

9. Ep. 2. 20. Re. 21. 14.

12. 2 Co. 1. 24. 4. 5. 7. 7. 11.

ver. 11; ch. 2. 2.

h Ro. 12. 3. 6. 1. Pe. 4. 10. 11.

s Ac. 4. 12. Is. 28. 16.

i Ac. 18. 4. 8. 11. 26. 27.

Mat. 16. 18. 2. Ti. 2. 19.

ver. 10. ch. 4. 15. 9. 7. 11.

ch. 1. 1. 1. 1. 1. 1. 1. 1.

15. 12.

5 Paul laid the founda-

i Ps. 92. 13. 65. 10. 127.

tion was Christ. This

1. Is. 55. 10. 11. 61. 11.

illustrates, and is il-

Ac. 11. 21. 16. 14. ch. 1.

lustrated by, his de-

30. 15. 10. 12. Co. 3. 2. 3.

claration in another

j Ju. 15. 5. Ps. 115. 1. 2.

place:—I am deter-

Co. 3. 5. 12. 11. ch. 4. 7. 11.

mined not to know

28. 30. 15. 10.

anything among you

k Ju. 4. 36. 38. ver. 9.

save Jesus Christ and

19. with ch. 4. 6. 1. 11. 12.

him crucified. Christ

l Ps. 62. 12. Je. 17. 10.

was the f. and anation of

32. 15. Co. 5. 5. Mat.

all wisdom and of all

27. Ro. 2. 6. ch. 4. 4. 9. 17.

truth.—P.

Re. 2. 23. 12. 12.

12 Co. 2. 17. 4. 2. 11. 13.

m 2 Co. 6. 13. 5. 6. 3. Ju.

13-5.

8. Mar. 16. 20. Mat. 28.

w ch. 4. 5. 2. Pe. 1. 19.

20.

Is. 8. 20. Je. 23. 29. Is. 27.

* While the apos-

o; 48. 10. Zec. 1. 19. 4.

tles were ministers

8. 1 Pe. 5. 4. Da. 12. 3.

commissioned of God

Mat. 19. 28.

to do his work, while

x 2 Jn. 8. Am. 4. 11.

they were even so

Zec. 3. 2. Jude 23. 1 Pe.

highly honoured as

4. 18.

to be fellow-workers

y Ep. 2. 20. 22. He. 3.

with God, yet what-

6. 1. Pe. 2. 5. ch. 6. 19. 2

ever effect was pro-

Co. 5. 16. Ro. 8. 9. Ju. 14.

duced, whatever

16. 17. 2. Ti. 1. 14. Eze. 36.

minds were enlight-

27.

ened, whatever souls

z Ro. 8. 13. 2. Pe. 2. 1-

were saved—God was

3. 13. 11.

the real and efficient

8 Or, destroy.

cause. The church

a Ps. 93. 5. Eze. 43. 12.

at Corinth, viewed as

He. 3. 12. 14. 16.

a tilled and fruit-

b 6 Co. 3. 7. Pr. 15. 7.

bearing field, was

26. 12. 15. 21. Mat. 16.

God's tillage; viewed

21. ch. 4. 10. 1. 23. 24. Col.

as a temple, was

2. 3.

God's building.

23 And ^hye are Christ's;¹ andⁱ Christ is God's.

1 In what account the ministers ought to be had. 7 We have nothing which we have not received. 9 The apostles spectacles to the world, angels, and men, 13 the filth and offscouring of the earth: 15 yet our fathers in Christ, 16 whom we ought to follow.

2 Moreover, it is required in stewards, that
a^c man be found faithful.

CHAP. IV.

ancient ships, rowed
on the lower benches
or banks, and were

as belonging to the party of another

4 Gr. distingu
eth thee
n Re. 3. 17. ch. 1. 5

8 Nowⁿ ye are full, now ye are rich, ye have

that as ye, who are God's true church, founded upon Christ preached in the gospel, are set apart, sanctified, and devoted to him as his temple, in which, through his Spirit, he dwells by sweet relation, possession, operation, and favour; 17. If any of you maintain and propagate such errors as are subversive of the foundation, and so at once corrupt yourselves and the church, he shall certainly be punished by him in a fearful and lasting manner, as a defiler of his gospel temple, more sacred

Ep. 4. 3. C.
Ver. 12. *Gold, silver, precious stones*—emblems of the glorious truths of the gospel.—*Wood, hay, stubble*—emblems of errors not fundamental—but useless, vain, and trifling—such as endless genealogies that never can be settled upon any divine authority; traditions of men, with rites and ceremonies invented as aids to piety, but becoming clogs and weights to the progress of vita-

CHAPTER IV. Ver. 1. Let none depreciate us ministers, or exalt one to the dishonour of another, but account of us all as persons called and qualified by Christ for dispensing to Jews and Gentiles the great and unsearchable doctrines and ordinances of the grace of God. 2. And, as stewards of Christ, we must take heed that we by no means neglect, pervert, betray, or deal partially in our trust; but study to be faithful to God, to our own conscience, to the truth of Christ, and to the souls to whom we minister, giving them their proper food in due season. 3. And if any pretend that I am unfaithful, or take offence at my fidelity, I little regard the censures of men, as I am not to stand or fall in the last judgment according to their fallible, partial, and prejudiced sentiments concerning

reigned as kings without us: and ¹I would to God ye did reign, that we also might reign with you.

9 For I think that ²God hath set forth us the apostles last,⁵ as it were appointed to death: for we are made a spectacle⁶ unto the world, and to angels, and to men.

10 We⁷ are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised.⁷

11 Even⁸ unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place;

12 And⁹ labour, working with our own hands: being⁴ reviled, we bless; being persecuted, we suffer it:

13 Being defamed, we entreat: ¹⁰we are made as the filth of the world, and are the offscouring of all things unto this day.

14 I¹¹ write not these things to shame you,⁸ but as my beloved sons I warn you.

15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers: ¹²for in Christ Jesus I have begotten you through the gospel.

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o Ps. 122. 9-11 Th. 2.

19. 20. Ro. 12. 15.

1 Th. 3. 3. 2 Co. 1. 8.

4. 11. He. 10. 33. ch. 13.

30 Ep. 6. 12. Ro. 8. 30.

5 Or, the last apostles.

6 Gr. theatre.

7 Ac. 1. 15. 20. 24. ch.

1. 18. 20. 26. 28. 31. 18. 2. 3.

2 Ki. 9. 11. 2 Co. 4. 1. 11. 10.

10. 13. 9.

7 We are of the

world—accounted

fools—Ye are wise

in Christ—for, of

God he is made our

wisdom, ch. 1. 30.

Ye are strong—

being, as yet, mercifully

reserved from

our heavy trials (see

ver. 9). Ye are hono-

rable—most, prob-

ably as merchants,

or peaceable citizens,

not as high in rank,

here ch. 1. 26. We are

despised by

the philosophers,

to whom our doctrine is

foolishness, & world-

ly men, to whom our

morality is distaste-

ful—C.

7 2 Co. 4. 8-10; 11. 23.

27. 6. 4. 7. 5. Ro. 8. 35. Ac.

20. 23. 2 Ti. 3. 11.

8 Ac. 20. 34; 18. 3. 1

Th. 2. 9. 2 Th. 3. 8. ch. 9.

6.

9 Mat. 5. 11. 44. Lu.

23. 34. Ac. 7. 60. Ro. 12.

14. 1 Th. 4. 10. 1 Pe. 2. 23.

3. 9.

10 La. 3. 45. Ac. 22. 22.

11 2 Co. 7. 3; 12. 15. 1

Th. 2. 11. ver. 15.

12 Ac. 18. 4. 11. Ro. 15.

20. ch. 3. 5. 9. 12. 2 Co.

3. 10. 14. Ga. 4. 10.

Phile. 10. Ja. 1. 18. 1 Pe.

1. 23.

13 Some consider

this a tacit intimation

that the Corinthians

had added to Paul's

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distress, by listening

to calumnies against

him. But it seems

more natural to un-

derstand him as say-

ing, 'I do not draw

the contrast between

your comfort and my

own affliction, as an

accuser, to shame

you, but, as a father,

to warn you, that if

affliction reach you,

you may be prepared

to endure it'—C.

3 ch. 11. 2 Ph. 3. 17. 1

Th. 1. 6. 2 Th. 3. 9. He.

13. 7.

4 ch. 11. 20. Ph. 2. 19.

1 Th. 3. 2. 1 Ti. 1. 2. 2 Ti.

1. 2.

5 ver. 6. ch. 5. 2.

6 Puffed up with a

proud opinion of their

own learning and

power, ver. 10; and

thunk I will not come

from a consciousness

of inferiority.—C.

7 Ac. 18. 21; 19. 21.

Ro. 15. 32. ch. 16. 5. 7. 2

Co. 1. 15. He. 6. 3. Ja. 4.

15 Ga. 2. 6.

8 Ro. 15. 19. ch. 2. 4. 1

Th. 1. 5. 2 Pe. 1. 16. Ro.

14. 17. Lu. 17. 20. 21. Ga.

6. 15.

9 2 Co. 10. 2. 13. 10.

C.

CHAP. V.

1 Ep. 5. 3. Le. 18. 8.

De. 22. 30. 27. 30.

8 ch. 4. 8. 18. Le. 20.

11. 2 Co. 7. 7. 10. 12. 21.

Ga. 5. 10. 12.

1 Ye are puffed up

by a proud estimate

of your gifts, privi-

leges, and powers,

h. 3. 18, 'and have

not mourned' over

fallen brother, nor

been ashamed of

our own neglect.—

C.

16 Wherefore, I beseech you, ¹be ye followers of me.

17 For this cause have I sent unto you ²Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

18 Now some ³are puffed up,⁹ as though I would not come to you.

19 But⁴ I will come to you shortly, if the Lord will; and will know, not the speech of them which are puffed up, but the power.

20 For⁵ the kingdom of God ⁶is not in word, but in power.

21 What will ye? shall I come unto you ⁷with a rod, or in love, and ⁸in the spirit of meekness?

CHAPTER V.

1 The incestuous person ⁶is cause rather of shame unto them, than of rejoicing. 7 The old leaven is to be purged out. 10 Heinous offenders are to be shunned and avoided.

IT is reported commonly *that there is* fornication among you, and ⁹such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

2 And¹⁰ ye are puffed up,¹ and have not rather

thoughts, and desires of men; and then shall every man who has acted uprightly be publicly acknowledged and rewarded by God according to his real character. 6. I have mentioned myself and Apollos in this point, who are distinguished in office and success among you, that you may learn to adjust your sentiments about men, and never pride yourselves in or boast of one preacher in opposition to another. 7. And to humble you, and prevent your idolizing of ministers, think what gifts or graces you or any of them have which ye did not receive freely from God. Why then do ye boast of any of them, as if they were originally your own? 8. For indeed ye seem to pride yourselves on your gifts, graces, and other acquirements, as if, independent of us who first preached the gospel to you, ye had arrived at the highest prosperity; and I heartily wish that ye did remarkably flourish in everything excellent, great, and glorious, that we, as God's instruments in your conversion and edification, might rejoice in your mercy, and share your happiness and Christian esteem. 9, 10. For I really think God hath set forth us apostles, his last and extraordinary messengers in the church, to be a public show before angels and men, devoted to deadly combats, to contempt, trouble, and violence. We are treated as weak, foolish, and despicable, and are loaded with labours, cares, and sufferings for Christ, while ye appear to yourselves and others wise, powerful, honoured, easy, and opulent. 11-13. While ye live in your rich city and commodious dwellings, amidst ease and affluence, we faithful preachers, ever since the Lord called us to this work, have been often destitute of the common necessities of life, and cruelly abused, and driven from place to place, like vagabonds. Meanwhile, to avoid prejudicing men against us as mercenary, we have earned our daily subsistence by the labour of our own hands; we have earnestly prayed down blessings on them who reproached and cursed us; we have patiently borne all the injuries and abuses

I alone have been remarkably honoured as the instrument of your spiritual regeneration and adoption. I therefore beseech you, in the most endearing and condescending manner, that, instead of turning aside after those who desire to corrupt the simplicity of your faith and manners, ye would follow the directions which I, your spiritual father, give you from Christ, and imitate me in faith, holiness, humility, and love. 17. And for this cause I have sent to you Timothy, my dear partner in preaching the gospel, who being converted to Christ by my ministry, and my ordinary attendant, can acquaint you with my uniformity in doctrines and in holy practices, answerable to what I everywhere teach. 18. Some of my opponents boast that I dare not make my personal appearance among you, where I have so many opposers, but must rest content with sending my friend. 19. But if God give me strength and opportunity, I sincerely intend to visit you, and to try those proud pretenders to learning and eloquence as to what authority they have received from Christ to preach his gospel, what of God's gifts and graces appear in their ministrations, and what efficacy their doctrine hath upon their own and others' hearts and lives. 20. For the excellency of the gospel dispensation does not consist in human learning or outward profession, but in an experience of what is wrought by the Spirit of God. Nor is the gospel propagated, or the work of grace begun and carried on in men's souls, but by the miraculous operations and divine energy of the Holy Spirit which attend the plain preaching of a crucified Christ. 21. Think then whether ye would have me come in order to inflict spiritual censures, or even corporeal punishments, upon obstinate transgressors; or, as I earnestly wish, in tender affection, meekness, and gentleness, to encourage, commend, and comfort you.

Ver. 8. It is nothing short of distressing to find expositors pronounce this verse an irony or a sarcasm; figures, upon such a subject, and in such a mood, unworthy a serious man, how much more unworthy the Spirit of God! The words are simple, literal

puffed up or cast down by men's judgment of us. The great point is to approve ourselves to God, by whose judgment we must abide, and who will at last clear us from all false accusations. And never must those who are most conscious of their integrity depend on that, but on faith in Jesus Christ, as the ground of their acceptance to eternal life. With great care ought we to avoid rash censuring of others, in the view of that last judgment in which the secrets of men's hearts and lives shall be discovered. And there is need of deep humility when our defects are so great and many, and all our gifts and graces are the free gifts of God. Alas! that many should be puffed up with spiritual gifts, or even with riches or honour in this life, and the faithful servants of Christ be chiefly exposed to poverty, disgrace, and violent persecution. But it is delightful when Christians and ministers shine in meekness, patience, and returning of good for evil. Great wisdom is necessary in faithful reproofs, that they may neither provoke nor expose. And Christians need to be frequently reminded of admonitions formerly given them. With great care should they copy after the example of their godly ministers. And if faithful ministers bear strong affection to such as have been converted to Christ by their ministry, those converts ought fervently to love, regard, and reverence them as their spiritual fathers, and study that they may be always not grieved correctors but joyful comforters of them. It is not fine words or fair speeches, but the power of the Holy Ghost changing the heart and purifying the practice, that will prove men real ministers or Christians.

CHAPTER V. Ver. 1, 2. I must now mention some particular offences among you; and first, it is publicly reported, to the great scandal of your holy religion, that one of your members lives in the most shocking incest with his own stepmother—a form of whoredom detested by, and scarcely known among,

mourned, that he that hath done this deed might be taken away from among you.

3 For^e I verily, as absent in body, but present in spirit, have judged² already, as though I were present, *concerning* him that hath so done this deed;

4 In^d the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,³

5 To^e deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 Your^g glorying *is* not good. Know ye not that ^a little leaven leaveneth the whole lump?

7 Purgeⁱ out therefore the old leaven, that ye may be a new lump, as ye are unleavened.⁴ For^j even Christ our passover is sacrificed⁵ for us:

8 Therefore let us keep the feast,⁶ not^k with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

9 I wrote unto you in an epistle ^{not} to company with fornicators:

10 Yet^a not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

11 But now I have written unto you ^{not} to

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c Col. 2.5. ver. 5. 2 Ki. 5.20.

2 Or, *determined*.

d Mat. 16. 19. 18. 18; 28. 18. Jn. 20. 23. 2 Co. 2. 9. 10.

3 The latter part of this verse is to be understood as a parenthesis.—In the name of our Lord Jesus Christ (when ye and my spirit are gathered together with the power of our Lord Jesus), to deliver, &c. The apostle speaks as their spiritual father and guide, as if he were really present in their assembly, endowed with the power of Christ—the power of the keys—to give a true sentence in this case.—P.

e 1 Ti. 1. 20. 2 Co. 2. 7; 10. 13. 9. ver. 7. 13; ch. 11. 32.

f ch. 3. 21; 4. 18, 19. Ja. 4. 16.

g Lu. 13. 21. Ga. 5. 9. ch. 15. 23. 1 Ti. 4. 17.

i ver. 13. Ep. 4. 22. Col. 3. 5. 9. 10. Ex. 12. 15; 13. 6. 7.

j As ye are (yet) *unleavened*—the leaven of sinful indulgence being as yet only beside you, not commingled with you in principle or practice.—C.

k Ex. 12. 5. 6. De. 16. 2. 15. 37. 16. Jn. 1. 29. 26. Ac. 2. 29. 35. ch. 15. 3. 4. 1. Pe. 1. 19. 20. Re. 5. 6. 9. 17.

l Or, *is slain*.

m Or, *holly day*.

n Ex. xii. 13. 6. De. xvi. L. 23. 6. Mat. 16. 12. Ja. 1. 21. 1. Pe. 2. 1. 2.

o Ro. 16. 17. Ep. 5. 7. 11. 2 Th. 3. 5. 14. 2 Co. 6. 14. ver. 2. 13. 18. 1. 1. 1.

p ch. 10. 27. 12. 2. Ep. 2. 34. 17. 1. Pe. 4. 3. 1 Jn. 5. 19. Jn. 17. 15.

q Ps. 101. 5. Mat. 18. 17. Ro. 16. 17. 2 Th. 3. 6. 14. 2 Jn. 10.

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7 Neither to visit and 'eat' with him at his own table, nor invite him to yours, nor, out of choice, to consort with him in any public feast: much less to join in communion with him at the table of the Lord.—C.

8 From which it is evident that the power of discipline—either in admission, continuance, or exclusion of members—is native, inherent, and essential in the apostolic church; and absolutely inalienable, because, as a derivative and limited commission, it is placed on the same basis with the original authority of God himself. See ver. 13.—C.

9 Ex. 20. 7. He. 13. 4. 12. 1. 1 Th. 3. 7. Col. 4. 5.

10 ch. 6. 2. 4. He. 3. 1.

11 De. 13. 7. 17. 21. 27. 28. 29. Nu. 5. 2. Mat. 18. 17.

12 CHAP. VI.

a Ne. 5. 9. ver. 6.

b Ps. 49. 14. Da. 7. 18. 22. Mat. 19. 28. Lu. 22. 30. Jude 14. 15. Re. 2. 26; 5. 10. 20. 4.

1 The saints shall judge the world—either they shall judge it as being in possession of supreme civil authority at the time foretold by Daniel, ch. 9. 18. 27; or condemn it at the day of judgment, according to Mat. 12. 41. 42; or, when not as assessors, but as sitters with Christ on his throne (Re. 3. 21), they shall proclaim to earth and heaven the righteousness of his judgments upon mystic Babylon, Re. 19. 1. 2. C.

2 2 Pe. 2. 4. Jude 6. Re. 20. 10.

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keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.⁷

12 For what have I to do to judge⁸ them also that are without? do not ye judge⁹ them that are within?⁸

13 But them that are without ^{God} judgeth. Therefore ^{put} away from among yourselves that wicked person.

CHAPTER VI.

1 The Corinthians must not vex their brethren, in going to law with them: 6 especially under infidels. 9 The unrighteous shall not inherit the kingdom of God. 15 Our bodies are the members of Christ, 19 and temples of the Holy Ghost. 16, 17 They must not therefore be defiled.

DARE any^a of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that ^bthe saints shall judge the world?¹ and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall ^{judge} angels? how much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

5 I speak to your shame. Is it so, that there

rulers in his church, should, as a court constituted in his name, and after solemn prayer for his direction and assistance, with my hearty approbation, in his name and authority, as the great institutor and ratifier of the sentence, fully excommunicate this notorious offender from all fellowship with the visible church, and deliver him back into the visible kingdom of the devil, as one who has no manifest claim to the promises of the new covenant—in order that, by the blessing of God on this awful sentence, his prevailing corruptions may be mortified and subdued, and he, through fear, grief, and shame, brought to such repentance and reformation as may issue in his solemn acquittal and salvation in the last judgment. 6. Your glorying in such a person, be his gifts and attainments what they will, or in your own spiritual gifts, or the prosperity of your church, is extremely sinful and dangerous. Know ye not that a single instance of scandal or manifest error connived at tends to corrupt the minds and practices of others, and to infect and defile the whole church? 7. In imitation of the Jews, who purge their houses from leaven at their passover, labour not only to purge out corrupt affections from your own hearts, but to cleanse the church from scandalous persons and sins, in honour of Jesus Christ, who offered himself as an atoning sacrifice to God, in order that his people might be cleansed from all iniquity, and rendered zealous of good works. 8. Let us therefore lead our whole life on earth, and particularly celebrate the New Testament festival of *his supper*, without sinful fellowship with notorious offenders, or indulgence of corrupt affections, envy,

abusive, and opprobrious language, or be lovers of much drinking, or intoxicated with liquor, or given to take advantage of others by excessive rents or prices, ye carefully avoid all voluntary familiarity with them at common meals, and especially partaking with them at the Lord's table. 12. For I, as a minister of Christ, have no power to prohibit such converse as the civil offices, secular affairs, and relations of life call you to; nor have ye power to judge and censure any offenders but such as are of your own spiritual society. 13. Those flagitious sinners who are not in church-fellowship with us must be left to the righteous judgment and wrath of God; but be ye careful to exclude this incestuous member from your church-fellowship, and from all familiar and chosen conversation.

Ver. 5. *Satan* being 'the god of this world,' 2 Co. 4. 4, to deliver any one to Satan is simply to eject him from the church, and send him out to the world from whence he came.—For the destruction of the flesh. Not for the infliction of disease, but for the destruction of the fleshly appetites, that the 'outcast' may be made sensible of his sin, grieve for the loss of his old friends in the church, become ashamed of his new associates in the world, and so, through godly sorrow, be led to repentance and salvation. C.

REFLECTIONS.—It is very shameful to hear of such scandalous enormities among Christians as even heathens would be ashamed of. And highly unbecoming when professors, for the sake of party attachments or great gifts, are puffed up rather than humbled and mourning under such awful events. Flagrant and obstinate sinners must be solemnly cast out from the Christian church, that their souls may be recovered, and the honour of Christ and the purity of his church

censures with respect to their subjects, manner, and end. But thrice happy will it be when we shall be no more plagued with wicked persons, lusts, or practices.

CHAPTER VI. Ver. 1. And since ye have power to call your own members to account, and to judge of their behaviour, how imprudent, unbrotherly, and shameful must it be for you to prosecute your small differences, in civil affairs, in a litigious manner, even before heathen magistrates, to the scandal of your religion, rather than submit to the arbitration of your fellow-Christians! 2, 3. Do ye not know that faithful ministers and really holy persons shall at the last day sit with Christ on his throne, and give their assent to the sentences which he shall pass upon wicked men and angels? Are ye not then able to settle matters, nay, small matters, of right and wrong between one another? 4. If therefore ye have hereafter any civil differences, submit them to the arbitration of some of your brethren in the church, who are not ministers, but sensible and disinterested persons; nay, rather submit them to the arbitration of two or three of the weakest honest Christians, than bring them before heathen judges. 5. What a shame and reproach is it to you, who boast so much of your wisdom, that you cannot find among yourselves any persons able to adjust trifling debates about civil property! 6. But brethren, united together in the same saving head, faith, and fellowship, to the reproach of all, litigiously prosecute one another before heathen magistrates! 7. This your conduct is extremely sinful, contrary to

is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now^a therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather *suffer yourselves* to be defrauded?

8 Nay, ye do wrong, and defraud, and that your brethren.

9 Know^e ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And^g such were some of you: but ye ^hare washed,² but ye are sanctified,³ but ye are justified⁴ in the name of the Lord Jesus, and by the Spirit of our God.

12 Allⁱ things are lawful unto me, but all things are not expedient:⁵ all things are lawful for me, but I will not be brought under the power^j of any.⁶

13 Meats^k for the belly, and the belly for meats: but God shall destroy both it and them. Now^l the body *is* not for fornication, but for the Lord; and the Lord for the body.⁷

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2 Pr. 20. 22. Mat. 5. 39. 40. Lu. 9. 29. Ro. 12. 17. 19. 1 Th. 4. 6-5. 13. 15. 1 Pe. 1. 9

3 1 Th. 5. 11. Ga. 5. 19-22. Ep. 5. 3-5. Col. 3. 5, 6. 1 Th. 4. 6. 1 Ti. 1. 9, 10. He. 12. 14, 18; 13. 4. Re. 21. 8; 22. 15. Is. 3. 11. Mat. 23. 33

4 ch. 12. 2. Ro. 6. 19; 7. 5. Ep. 2. 1-3. 11, 12; 5. 8. Col. 3. 7. A ch. 1. 30. He. 10. 22; 2. 11. 1 Pe. 1. 2, 7. Tit. 3. 5-7. Ro. 8. 30. Ac. 26. 17, 18. Is. 1. 18.

5 Washed in the water of baptism, representing the cleansing of the Holy Spirit. Re. 7. 3. 25. C.

6 Sanctified—separated from sin and dedicated to God by the Holy Spirit applying to the conscience the sacrifice of Christ. Ro. 15. 16. He. 10. 10.—C.

7 Justified—pardoned, on account of the death, and accepted on account of the resurrection of Christ. Ro. 4. 25. Ac. 26. 18. Just in the judgment of God (Ro. 8. 33), being made just by union with Christ the righteous. Ro. 4. 6, 21-24; 5. 19.—C.

8 ch. 10. 23. Col. 2. 21. 9 Or, profitable.

9 See note * below. A Mat. 15. 17, 20. Ro. 14. 17. Col. 2. 22, 23. 1 Ti. 4. 3, 7. Ro. 6. 13, 19; 7. 4. 12. ch. 3. 15; 16. 6. 19, 20. 2 Co. 11. 2. Ep. 5. 23.

10 And the Lord for the body. For mortifying its deeds by his Spirit (Ro. 8. 13), ruling it by his faith (Ga. 2. 20), quickening and raising it by his power, and fashioning it to his image. Ro. 8. 11. In. 6. 40. Phil. 3. 21.—C.

11 This verse begins a new paragraph, in which the apostle treats of a new subject; namely, the nature and extent of Christian freedom. As is common with him, he develops his subject in its reference to himself.

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Viewed abstractly, it was lawful for him, with his comprehensive knowledge, with his enlarged and liberal ideas, to eat or drink whatever he might think right, and to act as he pleased with regard to Jewish and heathen fasts and feasts. But then, as a member of the church, he must consider the effects of his words and acts upon others. He must take care not to offend their feelings, or run counter to their narrower but still conscientious opinions.—P.

12 Ac. 2. 24. 1 Th. 4. 3. Ro. 6. 5, 8, 11, 17, 2 Co. 4. 7. Ep. 1. 19, 20. Phil. 3. 10, 11.

13 Ro. 12. 5. ch. 11. 32. 12. 27. Ep. 1. 22; 4. 12, 15; 16; 5. 23, 30. Ge. 39. 9. Mar. 10. 8.

14 Ge. 2. 24. Mat. 19. 5. Ep. 5. 31.

15 Jn. 3. 6; 17. 21-23. Ep. 4. 4; 5. 30, 32. Phil. 2. 5.

16 Is one spirit with the Lord; the Spirit of Christ dwelling and ruling in him.—C.

17 Pr. 6. 25-32; 24-27. Ex. 20. 14. 2 Ti. 2. 22. 1 Pe. 2. 11. Ro. 1. 24-28. 1 Th. 4. 4. He. 13.

18 Ro. 14. 7, 8. ch. 3. 16. 2 Co. 6. 16. Ep. 2. 21. He. 3. 6. 1 Pe. 2. 5.

19 1 Co. 6. 12. Ac. 20. 28. Ga. 3. 13. He. 9. 12, 14. 1 Pe. 1. 18, 19; 3. 18. Re. 5. 9. Tit. 2. 14.

20 1 Pe. 2. 9. Mat. 5. 16. Ro. 6. 19. 1 Th. 4. 3. 2 Co. 7. 1. ch. 3. 16.

CHAP. VII.

1 Cases of conscience respecting the expediency or lawfulness of marriage either to unmarried persons or widows (ver. 8), in the troubled and persecuted state of the church.—C.

2 Mat. 19. 10. ver. 8. 26, 28, 35.

3 Ge. 20. 6. Ru. 2. 9. Pr. 6. 29.

4 ch. 5. 18; ver. 9. Pr. 5. 19.

14 And "God hath both raised up the Lord, and will also raise up us by his own power.

15 Know ye not that "your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid!

16 What! know ye not that he which is joined to an harlot is one body? for "two, saith he, shall be one flesh.

17 But^a he that is joined unto the Lord is one spirit.⁸

18 Flee^e fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

19 What! "know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?

20 For "ye are bought with a price: therefore "glorify God in your body, and in your spirit, which are God's.

CHAPTER VII.

2 He treateth of marriage, 4 showing it to be a remedy against fornication: 10 and that the bond thereof ought not lightly to be dissolved. 18, 20 Every man must be content with his vocation. 25 Virginity wherefore to be embraced. 35 And for what respects we may either marry, or abstain from marrying.

NOW concerning the things whereof ye ^lwrote unto me: "It is good for a man not to touch a woman.

2 Nevertheless, "to avoid fornication, let every

sin. Deceive not your souls with flattering fancies, hypocritical pretences, or presumptuous confidences. The nature, perfections, purposes, and word of God render it absolutely impossible that any, who live and die impenitent, in idolatry, uncleanness, dishonesty, drunkenness, or reviling, should ever be members of his kingdom of grace here or heavenly glory hereafter.

11. And remember, for your humiliation and warning, and for exciting your admiration of God's blessed grace towards you, that, while ye continued heathens and unregenerate, some of you were chargeable with these detestable crimes: but in his most transcendent mercy all of you, who truly believe in Christ, have been graciously cleansed from the guilt and the domineering and defiling power of your sinful lusts, and brought into a state of favour with God, promised eternal life, and made partakers of holiness in nature and practice, through the righteousness and intercession of Christ, and by the applying, quickening, renewing, and purifying influences of the Holy Ghost, bestowed upon us by our gracious God, and through faith in our Lord Jesus Christ, who gave himself for us. 12. With respect to eating of meats, with which some of your pretenders to wisdom hold fornication equally indifferent, I allow that, whatever is not directly or indirectly forbidden by Christ in his Word, is lawful in itself; but it is not in every circumstance conducive to good purposes, but may be very injurious to others. I therefore allow myself to do, or not to do, what is

that he will in due time, by the same almighty power, raise up the dead bodies of his true members to a like blessed and glorious immortality. 15. Know ye not then, that your bodies, being constituent parts of your persons united to Christ, must, as his members, die and sleep in him, and be raised to glory with him? How shameful then, how wicked, and dishonourable to him and to his law, would it be to alienate them from his service and honour, and, as it were, rend them off from him; and by committing uncleanness, render them the members of a lewd woman! 16. Do not ye, who pretend to so much knowledge, understand that the man who unites himself in criminal affection or conversation with a harlot disgraces himself, and becomes one body with her, in a sense extremely vile and abominable? 17. But, on the contrary, he who is vitally united to the Lord Jesus as his Head and Husband, partakes of, and is animated by, that very same divine Spirit which dwells in Christ; and so, being mystically one Spirit with him, every affront done to that man's body must be an affront to Christ himself. 18. Abhor therefore, and resolutely abandon, all manner of uncleanness, and keep at the greatest distance from it. Watch and pray against all inclinations, enticements, and all appearances and occasions of it. For he that is guilty of it not only sins against God, his soul, or his neighbour, as in other sins, but debases his body, and unworthily sacrifices it to the most brutish and abominable lust. 19, 20. Know ye not

alienate and debase his peculiar property, but in all things obey and glorify him with that which he hath created, preserved, redeemed, and sanctified.

Ver. 18. Idolatry (1st, 2d, and 10th commandments. is 'without the body,' always worshipping something outward. Profanity (3d commandment) rests in the mind and word. Sabbath-breaking (4th commandment) consists in the disregard of an outward institution. Disobedience to parents, killing, and stealing (5th, 6th, and 8th commandments), are all sins against others, and the soul which it debases. But fornication (7th commandment) is a sin directly against the body which it degrades. C.

REFLECTIONS.—Great shall be the honour of the saints to sit with Christ on his throne at the last day, and as assessors to concur in the condemnation of devils and wicked men! And it is shameful, then, if they cannot adjust trifling disputes without going to law one with another. How much more like Christians, as well as profitable, would it be to settle them by kind arbitration, than by litigious lawsuits! And it is very base for professed Christians to act as if they neither regarded the honour of Christ nor his people, if they can but secure external advantages to themselves. It is absurd to hope for heavenly happiness, without being weaned from our lusts and reformed from our gross sins. Jesus' word, blood, and Spirit make a most evident and important change upon the most notorious sinners. And how blessed, how deeply indebted to free grace, are the partakers of it! It is absurd for such to disturb their consciences with scruples about meats and drinks, or such like trifles, or to en-

man² have his own wife, and let every woman have her own husband.

3 Let⁴ the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 Defraud⁶ ye not one the other, except *it* be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

6 But⁹ I speak this by permission,³ and not of commandment.⁴

7 For^h I would that all men were even as I myself.⁵ But every man hath his proper gift of God, one after this manner, and another after that.

8 I say therefore to the unmarried and widows, Itⁱ is good for them if they abide even as I.

9 But^j if they cannot contain, let them marry: for it is better to marry than to burn.

10 And unto the married I command, *yet* not I, but the Lord,⁶ Let^k not the wife depart from *her* husband.⁷

11 But if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

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2 Not 'every man' who was a member of the church, but 'every man' that might choose, inasmuch as the gospel interposed no hindrance to marriage.

3 Ex. 10. 1 Pe 3. 7. 4 Ex. 19. 15. 1 Co. 7. 1. 1 Jo. 1. 10. 2 Cor. 1. 1. 1 Th. 3. 5. Mat. 10. 1. 2 Co. 11. 1. 2 Cor. 12. 5.

4 I give this reply respecting the lawfulness of marriage as a course permitted, not commanded.—C.

5 See note * below.

6 Ch. 9. 5. 12. 11. 25. Mat. 19. 11. 12. Ac. 20. 29.

7 50 absorbed in the labours of the gospel, and so endowed with command over all their affections.—C.

8 ver. 1. 26. 35. 40.

9 ver. 2. 10. 39. 1 Ti. 5. 14.

10 Namely, in the first institution of marriage (Ge. 2. 24), in the sermon on the mount (Mat. 5. 32), and in answer to the Pharisees, Mat. 19. 3-9.—C.

11 Mal. 2. 14-16. Mat. 5. 32; 19. 9. Mar. 10. 11. 12. Lu. 16. 18.

12 In the first clause of this verse there is a contrast drawn which it is right to state clearly and fairly. The contrast is not, as some affirm, between the *apostle inspired*, and the *apostle inspired*; but between the apostle's own words and an actual command delivered by Christ.—C.

* The meaning of this verse has been grievously misunderstood by some commentators. The 'permission' refers not to the authority by which the apostle speaks, but to the recommendation he gives in ver. 5; and this recommendation all depended on the

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possibility of their being tempted by incontinence. Paul gives it not as an absolute command to be obeyed in all cases, but as an allowance for those to whom he was writing. The real sense of the verse is:—'But this I say by way of allowance, or permission for you, under your peculiar circumstances, and not by way of express command, designed for all under every circumstance.'—C.

1 ver. 6. 25. 2 Co. 11. 17. 5. 8.

8 To the rest speak, as an apostle authorized and inspired. See Jn. 22. 23. 23. Ac. 15. 23. 28. 29. 1 Co. 14. 37.—C.

9 See note on ver. 10 above. The case of which the apostle is here treating—mixed marriages—had not been considered by Christ; it had not come before him, and he had given no judgment upon it. The apostle says so. The apostle, therefore, takes upon himself to state the law.—C.

10 Paul, in my office as Christ's commissioned apostle, under the infallible guidance of the Holy Spirit, and my decision is, &c.—C.

11 Ex. 9. 21. 20. 2. 3. 11.

12 Ex. 9. 2. Mal. 2. 15. 17. 1 Ti. 1. 15. 1. Ti. 4. 5. Ep. 2. 12. Ro. 11. 16.

13 Ro. 12. 18. 14. 19. ch. 14. 33. He. 12. 14.

14 1 Cor. 14. 33. 1 Pe. 3. 1. 2. Mat. 5. 16.

15 ver. 7. 20-24. Mat. 19. 12. 24.

16 Ch. 4. 17. 2 Co. 11. 28.

17 Ac. 15. 1. 19. Ga. 5. 1. 20. 15. Col. 3. 11.

18 Ro. 2. 25. 3. 30. ch. 8. 8. Ga. 5. 6. 15. Col. 3. 11. 15. 14. 1. Jn. 2. 3.

19 Pr. 27. 8. Ep. 4. 1. Ph. 2. 27. Col. 10. 1. 1. Th. 2. 12. 4. 11. 2 Th. 3. 12.

20 Let⁹ every man abide in the same calling wherein he was called.

12 But to the rest⁸ speak I,⁸ not the⁹ Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For⁹ the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children¹⁰ unclean; but now are they holy.

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but¹¹ God hath called us to peace.¹

16 For⁴ what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?

17 But⁷ as God hath distributed to every man, as the Lord hath called every one, so let him walk. And⁸ so ordain I in all churches.

18 Is¹ any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

19 Circumcision¹² is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 Let⁹ every man abide in the same calling wherein he was called.

CHAPTER VII. Ver. 1-6. With respect to your question proposed to me in your letter, The unmarried state, in such times of persecution and uncertainty, is preferable to the married. But it is far better to marry than to expose one's self, or any other, to temptations to uncleanness; and married persons ought to take all proper opportunities of testifying their relation and affection to each other. And that Satan may have no occasion to tempt them to unchastity, let even their withdrawal from one another, for the purpose of solemn fasting and prayer, be with mutual consent, and for short times. But this I, as an inspired apostle, advise to, as most agreeable to your holy profession in your different circumstances, not as an express command of Christ. 7-9. For I could wish that every unmarried Christian could live as contented in a single life as I do; but every man must act according to his own temper, disposition, and situation, and the gifts and abilities with which God hath furnished him for the ends of his glory. If such as are unmarried can continue such without danger of uncleanness, they will, in these troublesome times, find many advantages for the service of God. But if, by the grace which they have received, they cannot duly restrain their animal inclinations, it is better for them to marry some proper object; it being far more wise, dutiful, and comfortable to do so, than to live under the tormenting or inflaming power of impure desires of unlawful enjoyments. 10, 11. And for directing such as are married, there is no need of further inspiration; the Lord Jesus having expressly commanded that wives should never voluntarily

not as unclean heathens, but as externally, relatively, and federally holy; entitled to all the privileges of the new covenant equally as if both parents had been Christians. 15, 16. But if their heathen yoke-fellows, notwithstanding all prudent means to prevent it, will obstinately desert them, Christians are not obliged to enslave their consciences to their humours, or to continue in marriage relation to such as obstinately break the bond and defeat the ends of that relation. Meanwhile, they ought to do everything consistent with truth and holiness, in order to engage these heathen consorts to live with them:—for none knows but, by their meek and kind behaviour, through the blessing of Christ, and working of his Spirit, they may be rendered instrumental in gaining them to Christ for the salvation of their souls. 17-19. And whatever the event be, let every one of you, and of other churches, study to walk in a course of holiness and virtue answerable to the condition or relation in which he stood when converted. Never trouble yourselves whether ye were originally Jews or Gentiles: for it is of no account with God whether ye be circumcised or not; but whether, according to his commandments, you receive the Lord Jesus, and walk in him righteously and godly. 20-22. And as redeeming grace was never intended to alter the stations or duties of secular life, but to enforce the improvement of them in the manner most conducive to the glory of God, study to rest contented with those very stations in which you were before your conversion: and if you were converted in the station of a servant or slave, be not uneasy, as if that

verted to the Christian faith, rest contented with it, as ordered for you by the providence of God; and study to fulfil the duties of it as under his eye, in obedience to him, by assistance from him, and in fellowship with him. 25-28. With respect to persons who were never married, the Lord Jesus indeed left us no express command on this point; but I, as his faithful apostle, directed by his inspiring Spirit, advise, that if they can remain unmarried, without endangering their chastity, they should do so, for their greater convenience in these perilous times. But let such as are married study, with cordial affection and contentment, to bear the encumbrances which attend their state; and let such as are unmarried beware of marrying rashly, lest they involve their wives and children in trouble along with themselves. Nevertheless, if any find marriage a necessary mean of preserving their chastity, they may lawfully enter into it; only it will in these times expose them more to anxiety and trouble. But I shall add no more, lest I should discourage some who are married, or hinder some from marriage whose natural inclinations call to it, or make any to think the unmarried state more holy in itself. 29-31. But what I now subjoin is of infinite importance, that in a very little time all earthly stations, relations, sorrows, and comforts will leave us, and we shall be launched forth into an eternal state; it is therefore proper that our hearts should sit loose to them as quite unsubstantial and transitory, and only so far to be accounted of as they are God's gifts to be improved for his honour, and as means of preparing us for eternal fellowship with him. 32-35. The reason why I have preferred a

21 Artst thou called *being* a servant?² care not for it: but if thou mayest be made free, use it rather.³

22 For^y he that is called in the Lord, *being* a servant, is the Lord's freeman:⁴ likewise also he that is called, *being* free, is Christ's servant.

23 Ye^e are bought with a price; ^abe not ye the servants of men.⁵

24 Brethren, ^blet every man, wherein he is called, therein ^aabide with God.

25 Now^d concerning virgins I have no commandment of the Lord: yet I give my judgment as one that hath ^cobtained mercy of the Lord to be faithful.⁶

26 I suppose⁷ therefore that ^ethis is good for the present distress;⁸ I say, that *it is* good for a man⁹ so to be.¹

27 Art thou bound unto a wife?² seek not to be loosed. Art thou loosed from a wife?³ seek not a wife.

28 But^h and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble² in the flesh: but I spare you.³

29 But this I say, brethren, ⁱthe time is short:⁴ it remaineth, that ^jboth they that have wives be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as not abusing it: for the ^kfashion of this world passeth away.

32 But I would have you ^lwithout carefulness.⁵ Heⁿ that is unmarried careth for the things that belong to the Lord,⁶ how he may please the Lord:

33 But he that is married careth for the things that are of the world, how he may please *his* wife.

34 There is difference *also* between a wife

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x Ga. 3.28. Col. 3.11.
ch.12.13. He.13.5.

² *Being a servant*—
26 *As* means, literally 'slave'—C.

³ *Use it rather*.
Prefer freedom if it can be righteously obtained. C.

^y ver.18 Ro.6.18,22.
Ga.5.13. Ps.116.10.1

⁴ Pe.2.16. Jn.8.32.36.
Lu.1.74.75. ch.9.21

⁵ Ep.6.5,6. Phil.16.1
Pe.2.10.

⁶ *Cr. made free*.
2 Le.25.42. ch.6.20.

Ac.20.28. Mat.20.28.
Ro.4.24. Tit.2.14. Ga.

1.4.3.13. Ke.5.9.1.5.6.
1 Pe.2.18. He.9.12.14.

^a Ga.2.4. Col.2.20.
22. Da.3.18. Mat.23.8-10.

^b But be the servants of Christ, by whose blood ye are bought, ch.6.20, and whose service dissolves no previous civil obligation, ver.20.24. Ep.6.5.7. Col.3.22-24.—C.

^c *Cr. made free*.
2 Le.25.42. ch.6.20.

Ac.20.28. Mat.20.28.
Ro.4.24. Tit.2.14. Ga.

1.4.3.13. Ke.5.9.1.5.6.
1 Pe.2.18. He.9.12.14.

^d *Cr. made free*.
2 Le.25.42. ch.6.20.

Ac.20.28. Mat.20.28.
Ro.4.24. Tit.2.14. Ga.

1.4.3.13. Ke.5.9.1.5.6.
1 Pe.2.18. He.9.12.14.

^e *Cr. made free*.
2 Le.25.42. ch.6.20.

Ac.20.28. Mat.20.28.
Ro.4.24. Tit.2.14. Ga.

1.4.3.13. Ke.5.9.1.5.6.
1 Pe.2.18. He.9.12.14.

^f *Cr. made free*.
2 Le.25.42. ch.6.20.

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Ro.4.24. Tit.2.14. Ga.

1.4.3.13. Ke.5.9.1.5.6.
1 Pe.2.18. He.9.12.14.

^g *Cr. made free*.
2 Le.25.42. ch.6.20.

Ac.20.28. Mat.20.28.
Ro.4.24. Tit.2.14. Ga.

1.4.3.13. Ke.5.9.1.5.6.
1 Pe.2.18. He.9.12.14.

^h *Cr. made free*.
2 Le.25.42. ch.6.20.

Ac.20.28. Mat.20.28.
Ro.4.24. Tit.2.14. Ga.

1.4.3.13. Ke.5.9.1.5.6.
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ⁱ *Cr. made free*.
2 Le.25.42. ch.6.20.

Ac.20.28. Mat.20.28.
Ro.4.24. Tit.2.14. Ga.

1.4.3.13. Ke.5.9.1.5.6.
1 Pe.2.18. He.9.12.14.

^j *Cr. made free*.
2 Le.25.42. ch.6.20.

Ac.20.28. Mat.20.28.
Ro.4.24. Tit.2.14. Ga.

1.4.3.13. Ke.5.9.1.5.6.
1 Pe.2.18. He.9.12.14.

^k *Cr. made free*.
2 Le.25.42. ch.6.20.

Ac.20.28. Mat.20.28.
Ro.4.24. Tit.2.14. Ga.

1.4.3.13. Ke.5.9.1.5.6.
1 Pe.2.18. He.9.12.14.

^l *Cr. made free*.
2 Le.25.42. ch.6.20.

Ac.20.28. Mat.20.28.
Ro.4.24. Tit.2.14. Ga.

1.4.3.13. Ke.5.9.1.5.6.
1 Pe.2.18. He.9.12.14.

^m *Cr. made free*.
2 Le.25.42. ch.6.20.

Ac.20.28. Mat.20.28.
Ro.4.24. Tit.2.14. Ga.

1.4.3.13. Ke.5.9.1.5.6.
1 Pe.2.18. He.9.12.14.

ⁿ *Cr. made free*.
2 Le.25.42. ch.6.20.

Ac.20.28. Mat.20.28.
Ro.4.24. Tit.2.14. Ga.

1.4.3.13. Ke.5.9.1.5.6.
1 Pe.2.18. He.9.12.14.

^o *Cr. made free*.
2 Le.25.42. ch.6.20.

Ac.20.28. Mat.20.28.
Ro.4.24. Tit.2.14. Ga.

1.4.3.13. Ke.5.9.1.5.6.
1 Pe.2.18. He.9.12.14.

A.M. cir. 4063.
A.D. cir. 59.

bear to be translated, and the passage seems to require it.

The time as to what remains is (to be) full of distress, so that they who have wives shall be as though they had them not, &c.—C.

^e ch.6.20.1 Th.5.23.

^f Lu.10.40-42.

^g Mat.6.31. ch.14.40.

Lu.8.14; 10.41; 12.34; 37.1,75.

^h For the elucidation of this obscure passage four points must be observed:—

1. That, generally, among the Jews and Greeks celibacy was held dishonourable.

2. That the Essenes among the Jews, and certain austere sects of philosophers among the Greeks, were unfavourable to marriage.

3. That both among Jews and Greeks females lived in a state of great seclusion; and 4. That fathers exercised supreme authority in their marriages, either as to giving or restraining. All these points the apostle proceeds to discuss and answer:—*Any man*, compared with ver.35, evidently signifies any father:—*virgin* is, therefore, virgin-daughter.

Avoid to require—any need; but in time of persecution, the special need arising from the difficulty of protecting his family.

—Let them (the virgin and her tutor) marry.—C.

⁸ *Having no necessity*, from his daughter's opinion or inclination, or the circumstances of the times requiring another protector.—C.

⁹ He 13.4. ver.2,9,28,35, with ver.15,26,34.

¹⁰ Ro.7.1-3. See ver.10,15.

¹¹ Co.6.14. ch.10.31. Ezr.9.2. De.7.3,4. Mal.2.11.

¹² ver.28,26,35.

¹³ ver.25. 1 Th.4.8. 2 Co.10.10; 12.11. 2 Pe.3.15,16. See Ro.1.1.

¹⁴ *1 Th.4.8*, as in John 5.39, implies no doubt of divine inspiration, but declares knowledge and conviction.—C.

CHAP. VIII.

^a Ac.15.10,20,29. Re.2.14. ver.10; ch.10.19-21,25,27.

^b ver.2,4,7. Ro.14.22,23,10.

^c Is 47.30.

^d ch.xiii.

^e ch.13.8,12. Ro.11.25. Ga.6.3. 1 Th.1.7; 3.3.

^f Ex.33.12. Nu.16.5. Na.1.7. Mat.7.23. Ro.8.29; 11.2. Jn.10.14. Ga.4.9.2 Th.2.19.

^g The words will

and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy ^aboth in body and ^bin spirit: but ^cshe that is married careth for the things of the world, how she may please *her* husband.

35 And this I speak for your own profit; not that I may cast a snare upon you, but ^dfor that which is comely, and that ye may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely⁷ toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry.

37 Nevertheless he that standeth steadfast in his heart, having no necessity,⁸ but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

38 So^r then, he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

39 The^s wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; ^eonly in the Lord.

40 But^a she is happier if she so abide, after my judgment: and ^bI think⁹ also that I have the Spirit of God.

CHAPTER VIII.

1 To abstain from meats offered to idols. 8, 9 We must not abuse our Christian liberty, to the offence of our brethren, 11 but must bridle our knowledge with charity.

NOW as ^atouching things offered unto idols, we know that ^bwe all have knowledge. ^cKnowledge puffeth up, but ^dcharity edifieth.

2 And^e if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is ^fknown of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols,

ment—yet not my own private opinion of what is expedient, but 'as one that hath obtained mercy to be faithful' in the discharge of his apostolic commission.—Note, This statement, so far from denying inspiration, asserts it in the most positive terms. C.

REFLECTIONS.—Persons married or unmarried, bond or free, should labour to live contented with their lot, and always to the glory of God. And with great prudence should they marry or remain single, as best tends to prevent sinful impurities and promote their more active and undisturbed service of God. In marrying, Christians should make conscience of choosing none but such as appear to fear God, and of entering into that relation with much serious consideration and

but that, in the most easy and becoming manner, ye may have abundant liberty for waiting upon, keeping close to, and serving the Lord Jesus, and God the Father through him, in all religious duties, without disquiet, perplexity, and wandering of heart. 36-38. But if any parent or guardian find that the restraint of his daughter or pupil from marriage beyond the flower of her age is calculated to ensnare her; or if a young man find that his temper, honour, or chastity call for it; it is very lawful and commendable that they should marry: but if they have no such call to marriage, it is still more advisable and commendable to refrain from it in these persecuting times. Thus parents who give

Christianity, and with whom she may expect the approbation, presence, and blessing of God in their conjugal relation, that they may dwell together, worshipping God, and religiously training up their children. But, indeed, I think that if she continue single, she will find it most convenient in these dangerous times, and best on religious accounts.—And whatever your new teachers insinuate, I know I have suggested these admonitions under the special direction of the Holy Ghost.

Ver. 14. Sanctified is applied either to persons rendered absolutely holy by the renewing of the Spirit of God, or to those who are merely separated and dedicated to the service of God, without

we know that ¹an idol is nothing¹ in the world, and that ²there is none other God but one.

5 For though there be that ³are called gods, whether in heaven or in earth, (as there be gods many, and lords many.)

6 But to us ⁴there is but ⁵one God,² the Father, of whom ⁶are all things, and we in him;³ and one¹ Lord Jesus Christ, by whom ⁷are all things, and we by him.

7 Howbeit⁴ ⁵there is not in every man that knowledge: for some, with conscience⁴ of the idol unto this hour, eat ⁶it as a thing offered unto an idol; and their conscience being weak is defiled.

8 But⁶ meat commendeth us not to God: for neither, if we eat, are we the better;⁵ neither, if we eat not, are we the worse.⁶

9 But ⁷take heed, lest by any means this liberty⁷ of yours become a stumbling-block to them that are weak.

10 For if any man see thee which hast knowledge sit at meat ⁸in the idol's temple, ⁹shall not the conscience of him which is weak be emboldened⁸ to eat those things which are offered to idols;

11 And through thy knowledge shall the weak brother perish,⁹ for whom Christ died?

12 But¹⁰ when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, ¹¹if meat make my brother to

A.M. cir. 4064.
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¹ Is 41:24, 44:8, 45:5, 46:10, 47:10, 48:11, 49:12, 51:17, 52:1, 53:1, 54:1, 55:1, 56:1, 57:1, 58:1, 59:1, 60:1, 61:1, 62:1, 63:1, 64:1, 65:1, 66:1, 67:1, 68:1, 69:1, 70:1, 71:1, 72:1, 73:1, 74:1, 75:1, 76:1, 77:1, 78:1, 79:1, 80:1, 81:1, 82:1, 83:1, 84:1, 85:1, 86:1, 87:1, 88:1, 89:1, 90:1, 91:1, 92:1, 93:1, 94:1, 95:1, 96:1, 97:1, 98:1, 99:1, 100:1.

² De 39:6, 41:2, 42:3, 43:4, 44:5, 45:6, 46:7, 47:8, 48:9, 49:10, 50:11, 51:12, 52:13, 53:14, 54:15, 55:16, 56:17, 57:18, 58:19, 59:20, 60:21, 61:22, 62:23, 63:24, 64:25, 65:26, 66:27, 67:28, 68:29, 69:30, 70:31, 71:32, 72:33, 73:34, 74:35, 75:36, 76:37, 77:38, 78:39, 79:40, 80:41, 81:42, 82:43, 83:44, 84:45, 85:46, 86:47, 87:48, 88:49, 89:50, 90:51, 91:52, 92:53, 93:54, 94:55, 95:56, 96:57, 97:58, 98:59, 99:60, 100:61.

³ To us there is but one God, the Father, no more excludes Christ from Godhead (see Jn. 1:1, 14 Ro. 9:6), than one Lord Jesus Christ, excludes the Father from Lordship. See Mat. 4:7, 10, comp. 1 Co. 3:19, with 20. Neither excludes the other. 'God the Father' is the title of invisible existence; 'the Lord Jesus Christ' is the title of visible administration, ch. 12, 5, 6, Jn. 14:8-10.

⁴ Or, for him. 1 Mat. 11:27; 28, 18 Ro. 14:9, Jn. 13:13, ch. 12:3, Ep. 4:5, Phil. 2:11, Ac. 2:36, Ep. 1:4-6, 1 Pe. 1:21, Jn. 1:3, Col. 1:16, 17, He. 1:2, 3, 11 ch. 5:11, 10, 28 Ro. 14:14, 23.

⁵ With ignorant and superstitious reverence of the idol. —C. 1 Ro. 14:17, He. 13:9, ch. 5:13, Col. 2:20-21.

⁶ Or, have we the more. 1 Or, have we the less. 2 Ro. 14:13, 20, Ga. 5:13, ver. 10, Mat. 18:6, 17, ch. 10:32.

⁷ Or, power. 1 Am. 2:8, 7 ver. 11; ch. 10:29, Ro. 14:15, 20, 2 Pe. 2:1, 8 Or, edified. 2 Ro. 14:15, Ac. 9:4, Mat. 25:40, 45.

⁸ Ro. 14:21, ch. 6:12; 9, 12, 22; 10:23, 2 Co. 11:29. Hence some have concluded that some

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may perish, that is, eternally, for whom Christ died. But we must always remember that Christ died for all, and many perish is because of their refusing to accept Christ. Besides, the words are a mere interrogation, and assert nothing; but merely go to prove the enormity of the guilt of those intelligent Christians, who, for the sake of their own appetite, would endanger the consciences of their weaker brethren.—C.

CHAP. IX.

¹ See Ro. 1:1, 2 Co. 11:5; 12:11, 1 Ti. 2:7, 2 Ti. 1:11, Ac. 9:15; 13:2, 32, 21; 20:17, 18, Ga. 2:7.

² Ga. 5:1, 13, ver. 19, 1 Pe. 2:10. 1 Free from Jewish distinctions. Pharisaic traditions, rabbinical glosses, and heathen dogmas about meat, drink, marriage, &c.—C. 2 ch. 15:8, Ac. 9:3, 5, 17; 22:11, 17, 18; 23:11, 26; 10.

³ Let this appeal sink into the heart of every minister of the word, and counsel him to inquire: Who are the seals of my ministry?—C. 1 ver. 14, 1 Lu. 10:7, 1 Th. 2:9, 9, 1 Th. 3:8, 9, ch. 4:12, ver. 18, 19.

⁴ What things we please, without distinction, and, if we will, at the charge of the church?—C. 1 Ti. 4:3, He. 13:4, Mat. 8:14, 12:40; 13:55, Jn. 2:12, Ac. 1:14, Mar. 6:3, Lu. 6:15, Ga. 1:19.

⁵ Or, woman. 2 Th. 3:8, 9, 1 Th. 2:6, 7, Ac. 20:34, ch. 4:12, 1 De. 20:6, Pr. 27:18, ch. 3:6-8, 2 Co. 10:4, 5, 1 Ti. 1:18, 6:12, 2 Ti. 2:3, 4, 7, Jn. 21:15-17, Ac. 20:28, 1 Pe. 5:2.

⁶ De. 25:4, 1 Ti. 5:18, Pr. 12:10, Ex. 23:4, Jonah 4:11. 2 Ro. 15:4, 2 Ti. 2:6.

offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

CHAPTER IX.

1 He sheweth his liberty, 7 and that the minister ought to live by the gospel: 15 yet that himself hath of his own accord abstained, 18 to be either chargeable unto them, 22 or offensive unto any, in matters 11 different. 24 Our life is like unto a race.

AM I ¹not an apostle? ²am I not ³free? ⁴have I not seen Jesus Christ our Lord? ⁵are not ye my work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you: for the seal² of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine me is this;

4 Have⁶ we not power to eat and to ³drink?

5 Have⁹ we not power to lead about a sister, a wife,⁴ as well as other apostles, and ^{as} the brethren of the Lord, and Cephas?

6 Or^h I only and Barnabas, have not we power to forbear working?

7 Whoⁱ goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses,^j Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or^k saith he ^{it} altogether for our sakes?

has been offered to idols by your heathen neighbours, and is either feasted on by the offerer and his friends or exposed to sale in the public market, I allow you and your new teachers to have a great deal of knowledge, and I know that we apostles have no less; but mere notions in men's heads, and a fond conceit of their superior understanding, do but puff up the pride of their heart, and indispose them to receive further instruction: but love to God and to our brethren is that which alone makes us practically improve our knowledge for promoting our own and others' holiness, peace, and comfort. 2. And if any think their own knowledge of things so perfect that they need not consult the sentiments nor regard the edification of others, it is a sufficient evidence that they know nothing in a truly spiritual and beneficial manner. 3. But if any heartily love God, and from that principle improve their knowledge to his glory and the edification of souls, God takes special notice of and approves them. —4. With respect to the lawfulness of a Christian's eating what has been offered to idols, we all know that the heathen gods have no divine nature or virtue in them to make things either better or worse in themselves, and that there is but one God. 5, 6. For though the heathens have hundreds or thousands whom they esteem and worship as gods, celestial or terrestrial, supreme or subordinate, yet to us Christians there is but one God, from whom, in the person of the Father, all things in creation and providence originally proceed, and in whom we live, move, and have our being; and

never profit our souls or recommend us to God, and our prudent refraining from it can do us no hurt. 9. It is therefore certainly your duty carefully to avoid all use of your freedom, or right to eat of these things, which tends to ensnare such as are weak in knowledge or faith, and make them sin in doing that with a doubting or superstitious mind which ye do safely and without any doubt. 10. For if such weak persons see you feasting upon these meats in an idol's temple, will they not be emboldened to eat them with an idolatrous veneration of the idol? 11. And thus, through your knowledge leading you to an imprudent use of your liberty, your weak, mistaken, and doubting brother, for whom you charitably believe Christ laid down his infinitely precious life, is led into damnable sin, or to destroy his own inward peace and comfort. 12. Now, while you thus lead your Christian brethren into sinful and idolatrous practices, and wound, disturb, and defile their tender and unsettled consciences, ye sin not only against them but against Christ, whose members they are; and ye attempt to defeat the designs of his love, in what he suffered for their comfort and salvation. 13. This consideration bears such weight with me, that, if my eating of flesh offered to idols, or even of common flesh, should disturb the conscience of my Christian brother, or occasion his falling into sin, I would never indulge myself in eating any more as long as I live.

Ver. 1. The idol feasts were held in the temples, and the offerers were accustomed to invite their friends to partake with them. To these feasts, it appears, the Corinthian Christians were sometimes invited, and that some went through habit contracted in their idolatry.

as weak and foolish. None are more apt to be self-conceited than such as are remarkably ignorant of things important; and that is always the best knowledge which is most useful in practice. It is a great mercy then to have the saving knowledge of Christ as the alone Mediator, and of God in him as the only true God! And yet, alas! many true Christians are too little acquainted with the vanity of idols, or have but confused and unsettled conceptions of things most important. With tender and exact care ought Christians to avoid dubious or even innocent and indifferent practices, which may grieve their fellow-believers, and occasion their stumbling into sin. For it is highly criminal to grieve the spirits, and destroy the peace and edification of them for whom Christ laid down his life.

CHAPTER IX. Ver. 1, 2. It was for this very purpose of avoiding offence that I forbore taking my necessary and due subsistence from you. How absurd then is it to infer from this circumstance that I am not an apostle, when no one can be produced that has a more evident claim to that high office! for did not I receive my commission and instruction immediately from Christ himself when he appeared to me? And are not ye Corinthians, who were converted many of you by my ministrations, an evident proof that Christ hath sealed mine office in your conversion, and your enrichment with many excellent gifts and graces? 3-6. I therefore boldly interrogate your new proud preachers, who dare to question my authority. Have

18. What is my reward then? *verily* that, when I preach the gospel, I may make the

gospel of Christ without charge, that I abuse not my power¹ in the gospel.

19 For² though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more.

20 And ³unto the Jews I became as a ²Jew that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 To⁴ them that are without law,³ as without law, (being ²not without law to God,⁴ but under the law to Christ,) that I might gain them that are without law.

22 To⁵ the weak became I as weak, that I might gain the weak:⁵ I am made all things to all *men*, that I might by all means save some.

23 And this I do ⁶for the gospel's sake, that I might be partaker thereof with *you*.

24 Know⁶ ye not that they which run in a race run all, but one receiveth the prize? ⁴So run, that ye may obtain.

25 And every man that striveth for the mastery is temperate in all things. Now they *do* it to obtain a corruptible crown; but we ^{an} incorruptible.

26 I therefore so run, not as ²uncertainly;⁶ so fight I, not as one that beateth the air:

27 But ³I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be cast-away.⁷

for I had rather earn my bread with the labour of my hands, or even be starved to death, than give any occasion to think that I preach the gospel for the sake of carnal gain. 16. For let me be as earnest and diligent in publishing the glad tidings of salvation as I will, it is no more than what my commission and command from Christ render my indispensable duty; and should I neglect it, the reproaches of my guilty conscience, and the everlasting damnation of hell, must be my just reward. 17, 18. But if, under all the difficulties of poverty and of providing for myself, I preach from a pure regard to the glory of God and the salvation of men, I have a present inward satisfaction of mind, and humbly expect a future gracious reward of my faithfulness and zeal. On the other hand, if I should with reluctance receive and manage that trust which Christ has committed to me, what reward could I expect but uneasy remorse of conscience now and eternal misery hereafter? And in these views I preach the gospel freely, when circumstances require it, that none may be prejudiced thereat, or pretend that I rigorously or unseasonably require my dues. 19, 20. For in this, and many other instances of Christian liberty, I have studied, in the most condescending and engaging manner, to accommodate my behaviour to men's different tempers and inclinations, that I may the more effectually sweeten their spirits, and recommend Christ and his ways to them. In order to reconcile the Jews, who reckon themselves still under the law of Moses, I reason with them out of the Old Testament, and indulge the observance of civil

dealing with weak Christians, who are apt to be easily grieved or stumbled, I condescend to their weakness, and forbear even things which are in themselves lawful and innocent, that I may prevent their taking offence, and may establish them in the more important points of faith and holiness. In fine, by all lawful expedients, I suit myself to men's diversified tempers and circumstances, in order that, in the hand and by the blessing of Christ, I may be instrumental in delivering them from under the slavery of sin, Satan, and the broken law, and bringing them to share the blessings of spiritual and eternal salvation. 23. All this I do from a sincere and zealous concern to prevent unseasonable exceptions against the gospel of Christ, and that I may recommend and propagate it among persons of every character, that in fellowship with you and others I may share the special benefits of it. 24. To take therefore a hint from your own Grecian races, in which many run while they know that one only shall obtain the prize, let us, by diligent receiving of the Lord Jesus, and walking in him, run our Christian course, in which not one, but all who run, shall receive the gracious reward of eternal life and honour. 25. And as by great moderation in diet the wrestlers and boxers prepare themselves for their public combats, so ought we to mortify every worldly and sinful affection that would hinder us in our Christian warfare; and the rather as our crown of glory is infinitely more excellent and durable than their garlands of flowers, pines, myrtles, olives, bays, laurels, or the like. 26. As

CHAPTER X.

1 The sacraments of the Jews 6 are types of ours, 7 and their punishments 11 examples for us. 14 We must flee from idolatry. 21 We must not make the Lord's table the table of devils: 24 and in things indifferent we must have regard of our brethren.

MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

2 And were all baptized unto Moses in the cloud and in the sea;

3 And did all eat the same spiritual meat;

4 And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ.²

5 But with many of them God was not well pleased; for they were overthrown in the wilderness.

6 Now these things were our examples,* to the intent we should not lust after evil things, as they also lusted.

7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

11 Now all these things happened unto them

I. CORINTHIANS X.

A.M. cir. 4063. A.D. cir. 59. A.M. cir. 4063. A.D. cir. 59.

CHAP. X. They ate food from heaven, and drank water from the smitten Rock. Great difficulty has been supposed to exist in the statement that the Rock followed them. The history in the Pentateuch shows that the smitten Rock did not follow the Israelites; and Paul does not here say that it did. But he does say that the spiritual Rock, i.e. CHRIST, followed them. He was, in fact, the source of all the blessings dispensed to them in the wilderness, temporal as well as spiritual.

1 Or, eyes.

2 Or, eyes.

3 Or, eyes.

4 Or, eyes.

5 Or, eyes.

6 Or, eyes.

7 Or, eyes.

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for ensamples;⁵ and they are written for our admonition, upon whom the ends of the world are come.

12 Wherefore let him that thinketh he standeth take heed lest he fall.

13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptator also make a way to escape, that ye may be able to bear it.

14 Wherefore, my dearly beloved, flee from idolatry.

15 I speak as to wise men; judge ye what I say.

16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For we, being many, are one bread, and one body; for we are all partakers of that one bread.

18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

20 But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

when they have full evidence of the Lord Christ's calling them to their work, and granting them success in it. And readily ought they to forego their own liberties or claims if it tend to the success of the gospel. But if they do this, it is base to revile their persons or deny their rights on that account. Nothing can be more evident than that ministers have a divine right to a sufficient maintenance from their hearers. Yet never ought the procuring of that to be their great aim, but the glory of God in the conversion and edification of souls; and every form of lawful condescension is to be practised so far as best answers that end.—With great faithfulness, care, and pains ought ministers and others to run their Christian course, and fight their spiritual warfare, according to God's Word, and duly to govern their passions, appetites, tempers, and conduct. And with humble and holy jealousy ought ministers to take heed to themselves, their doctrines and practices, that neither they nor their labours may be disapproved and rejected by Christ at his second coming.

CHAPTER X. Ver. 1-5. And to awaken you to run your Christian race with care, diligence, and resolution, and to guard against every idolatrous or other deviation from it, observe, with the utmost attention and deepest concern, the fate of God's highly favoured Israelitish nation;—how, after he had conducted them by a pillar of fire and cloud, and led them through the Red Sea, thereby solemnly initiating them into a peculiar covenant relation with himself by the mediation of Moses,—and nourished them with excellent manna from heaven, and water from flinty rocks, which prefigured Christ, and followed them through the wilderness, and were destroyed by one judgment after another. 11. Now all these public calamities happened to God's ancient professing and favourite people as examples of what we may expect if we imitate them in wickedness: and they are recorded in God's word for warnings to us who live when the Jewish dispensation is just ending, and under the last dispensation of grace which God intends for his church in this world, that we may avoid their sins, in order to escape their punishment. 12. Let therefore self-con-

these things happened to them, and are recorded in Scripture as awful examples, representing to us what fearful judgments we may look for, in time and eternity, if we indulge ourselves in the like murmuring against what God provides for us, or in desiring what he forbids. Let none of you, therefore, like them at Sinai, partake of idolatrous feasts, or in any direct or indirect acknowledgment of heathen idols, lest God's wrath overtake you, as it did them.—Neither indulge yourselves in uncleanness, as some of them committed whoredom with the Midianitish women, and were punished by the death of 23,000 in a plague, and 1000 more in a legal process of the magistrates.—Neither let any of you distrust the power, faithfulness, and grace of Christ, to help you under difficulties and discouragements, or, through presumptuous sinning, try his patience or defy his power and justice, as they did, and were destroyed by fiery serpents.—Neither indulge dissatisfaction and repining complaints of the dispensations of God, or of the afflictions which ye suffer for Christ, or against the persons, dutiful behaviour, or divine doctrines of any of his ministers, as they often did in the wilderness, and were destroyed by one judgment after another. 11. Now all these public calamities happened to God's ancient professing and favourite people as examples of what we may expect if we imitate them in wickedness: and they are recorded in God's word for warnings to us who live when the Jewish dispensation is just ending, and under the last dispensation of grace which God intends for his church in this world, that we may avoid their sins, in order to escape their punishment. 12. Let therefore self-con-

and may, through divine help, be borne or overcome; and that God, who has granted you so many promises of support and deliverance, will infallibly fulfil the same, and will not suffer you to be troubled or tempted beyond the measure of strength which he bestows upon you; and knowing that ye cannot always bear up under them, or struggle with them, will in due time grant you an honourable and complete deliverance from them. 14. Therefore, my dear fellow-Christians, awed by these alarming examples on the one hand, and encouraged by the hopes of all needful assistances on the other, detest and avoid to the utmost all idolatry, and all appearances of it, or approaches to it. 15. These solemn warnings I give you, as persons who are acquainted with Christian principles, and even value yourselves upon your superior wisdom and knowledge; and I appeal to your own reason and conscience, and desire you to ponder the weight of what I am going to say. 16. Is not our partaking of the consecrated bread and wine in the Lord's supper an open profession, token, and mean of our joint holy fellowship with Christ, in the benefits of his incarnation, obedience, and suffering,—and a public acknowledgment of our obligations and purpose to yield all holy obedience to him? 17. And does not our partaking of the same loaf or cup signify, that, however different our persons or circumstances be, we are all spiritually conjoined in the one mystical body of Christ's church? 18. And did not the ancient priests and Israelites, by eating their respective shares of the peace-offerings, profess their joint fellowship with and dedication to that God to whom they offered sacrifices?

10 For this cause ought the woman to have power³ on *her* head, because of the angels.⁴

11 Nevertheless, ⁵neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman *is* of the man, even so *is* the man also by the woman: but ⁶all things of God.

13 Judge⁷ in yourselves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature⁸ itself teach you, that if a man have long hair, ⁹it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering.⁶

16 But ¹⁰if any man seem to be contentious, we have no such custom,⁷ neither the churches of God.

17 Now in this that I declare *unto you*, ¹¹I praise *you* not, that ye come together, not for the better, but for the worse.

18 For first of all, when ye come together in the church, I hear that there be divisions⁸ among you; and I partly believe it.

19 For there must be also heresies⁹ among you, that they which are approved may be made manifest among you.

20 When ye come together therefore into one place, *this* is not to eat¹ the Lord's supper.²

21 For¹² in eating, every one taketh before *other* his own supper: and one is hungry, and another is drunken.³

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A.D. cir 59.

³ That is, a covering in token that she is under the power of her husband. Ge. 24. 65. Ec. 5. 6, with Mat. 18. 10. He. 1. 14.
⁴ See note ¹ below.
⁵ Ge. 2. 18-24. 3. 10. ch. 12. 20-22.
⁶ Pr. 16. 4. Ro. 11. 36. He. 1. 2. 3. Ps. 119. 91.
⁷ Ch. 10. 15. 1 Th. 2. 24. Lu. 12. 57. 1 Th. 5. 21.
⁸ Nature. The established law of God has given to the woman longer hair than to the man, from which fact the apostle draws the conclusion that it was intended for a natural veil.—C.
⁹ Ch. 14. 35.
¹⁰ Or, veil.
¹¹ 1 Ti. 6. 2. 4. ch. 14. 33.
¹² No such custom as that of men praying after the Jewish manner, with their heads covered; or women praying after the Grecian manner, with their heads bare.—C.
¹ 2 Ti. 4. 2. Le. 19. 17. Pr. 27. 5. Ga. 2. 11. 14. 1 Ti. 5. 20. Re. 3. 19.
² Or, divisions, ch. 1. 10-12. 13. He. 12. 25.
³ Or, sects, De. 13. 3. Mat. 10. 34. 18. 7. Lu. 17. 12. 35. Ac. 20. 30. Tit. 3. 10. 1 Ti. 4. 1. 2. 2 Pe. 2. 1. 2. 1 Jn. 2. 19.
⁴ Or, ye cannot eat.
⁵ The Lord's supper. The Syriac version, which is adopted by Michaelis and others, translates it 'a supper or meal suitable for the Lord's day'; but the antithesis of his own supper, seemingly clearly to indicate a supper in memory of the Lord.—C.
⁶ 2 Pe. 2. 13. Jude 12.
⁷ The original of 'drunken' certainly signifies drunkenness to some excess, as the Corinthians had been accustomed to do at their heathen sacrifices before their conversion.—C.
⁸ This is one of the most difficult passages in Scripture. Its difficulty seems to lie in this, that Paul appears to have alluded to some common or traditional belief, of which we are now ignorant, or

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at most can only form a conjecture. I offer the following as a possible explanation, which is substantially the same as is suggested by Stanley, Alford, and others.
¹ On this account (on account of the statements made in the preceding context) *the woman ought to have power on her head* (i.e. the sign or symbol of the man's power over her, which is, according to eastern custom, the veil on account of the angels (because angels are present in Christian assemblies, and they, when in the presence of God their Head, veil their faces).—P.
² Or, are poor.
³ Ch. 15. 3. 4. 2. 2 Ti. 2. 2. Ec. 3. 17. Mat. 28. 20. De. 5. 22. 32.
⁴ This first clause is emphatic, and most important. It makes this passage an entirely independent account of the institution of, and mode of observing, the Lord's supper. The revelation of it was made directly to Paul. He received it from no man; it came to him from the Lord Jesus Christ.
⁵ Mat. 26. 26-28. Mar. 14. 22-25. Lu. 22. 19. 20. ch. 10. 16. 17. Ac. 20. 7.
⁶ Jn. 6. 33-37. Pr. 9. 1-5. Ps. xxii. lxxix. 15. lxx. Da. 9. 24.
⁷ Or, for a.
⁸ He. 9. 15-18. Ac. 10. 43. 2 Cor. 1. 20.
⁹ Or, show ye.
¹⁰ He. 9. 28. Jn. 14. 2. 3. Ac. 1. 11. 3. 19. 1 Th. 4. 10. Re. 20. 11. 12. 22. 20. 6.
¹¹ Nu. 9. 10. 13. Jn. 6. 51. 63. 64. 13. 27. ch. 10. 21. Mat. 22. 11. 2 Ch. 30. 18. He. 10. 29.
¹² La. 3. 40. 2 Co. 13. 5. Ga. 6. 4. 1 Jn. 3. 20. 21. Zec. 2. 1. Nu. 9. 13.
¹ Or, judgment, ver. 30. 12. 34. 37. Ro. 13. 2. ch. 10. 21. Mat. 22. 11. 2 Ch. 30. 18. 15. 27. 11. 1. Am. 3. 2. Ps. 78. 30. 31. 39. 32. He. 12. 6. Re. 3. 19.
² 1 Jn. 1. 9. Ps. 32. 5. Pr. 18. 17. Je. 6. 8. 31. 18. 20. 3. 12. 13.

22 What! ¹³have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? ¹⁴What shall I say to you? shall I praise you in this? I praise *you* not.

23 For ¹⁵I have received of the Lord that which also I delivered unto you,⁵ That¹⁶ the Lord Jesus, the *same* night in which he was betrayed, took bread:

24 And when he had given thanks, he brake *it*, and said, ¹⁷Take, eat; this is my body, which is broken for you: this do in⁶ remembrance of me.

25 After the same manner also *he took* the cup, when he had supped, saying, This cup is ¹⁸the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do show⁷ the Lord's death ¹⁹till he come.

27 Wherefore, ²⁰whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But ²¹let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation⁸ to himself, not discerning the Lord's body.

30 For this cause ²²many are weak and sickly among you, and many sleep.

31 For ²³if we would judge ourselves, we should not be judged.

or unseasonably used to the ensnaring of others. God, to whom all things pertain, has given them to be used freely, or with restraint, as best tends to edification. And his glory therefore, and the spiritual advantage of our neighbours, ought to be our leading aims in all our actions, natural, civil, or religious.

CHAPTER XI. Ver. 1. Carefully therefore follow my directions, and imitate my example, in condescension to the weaknesses and prejudices of others for their good; and in everything else which I copy after the perfect pattern of our great Lord and Master Jesus Christ. 2. And indeed, my dear brethren, I cannot but commend you, that, notwithstanding all that your false teachers have done to corrupt you, the better part of you still discover the most dutiful regard to my apostolic authority, reputation, and comfort, and to the most important doctrines which I preached to you, and observe most of the rules relative to worship which I taught you. 3. Many irregularities, however, have been introduced into your church. Some of your women, under the pretext of praying or prophesying by immediate inspiration, appear in your public assemblies unveiled, and thus assume an undue authority over the men, or imitate the heathen priestesses. I beg you would seriously consider, that by divine appointment, suited to

by the special influence of the Holy Ghost, pours out her prayers to God, or delivers exhortations to the people, with her head unveiled, shows a disrespect to her husband and his whole sex; for that is all one in signification as if she wore her hair short in the manner of a man. 6. If therefore women will throw off their veils, those badges of modesty and subjection, let them cut their hair short as men do: and if, as every one must, they think that immodest and contrary to custom, let them keep on their veils. 7. For men, being the honourable representations of God's supreme and glorious dominion over all, ought to mark their head with no token of subjection; but women's subjection to men being their distinguished honour, they ought, in all public assemblies, to mark their heads with the tokens of it. 8. For, in the original creation of mankind, Adam was not created out of the substance of Eve, but she was formed of one of his ribs. 9. Nor was Adam originally created for the sake of Eve, who then had no existence: but she was created to be a helpmeet for and comfort to him; plainly intimating that the woman, who was last formed, and out of the man, for his use, ought to live in all reasonable subjection to him. 10. Therefore, especially in acts of public worship, women, in deference to the superiority of those messengers whom Christ hath sent to preach the gospel,

share of spiritual blessings. 12. For as the woman at first was formed out of the man, so all the sons of Adam are conceived and born by women, the two sexes being thus the reciprocal means of each other's being and happiness. And it is God who makes each of the sexes what they are to one another, that they may discharge their mutual duties in the most affectionate manner. 13. I appeal then to your own unbiassed judgment, whether any inspiration from God can ever render it decent for a woman to invert the natural order of her appointment, and publicly mark herself as if equal in authority to a man. 14. Does not even nature itself, which has prompted all civilized nations to preserve an apparent distinction of the sexes, teach you, that, according to the custom of your country, it would be reckoned effeminate in a man to wear his hair in the length and form of a woman's? 15. And that, on the other hand, it is an honour for a woman to distinguish herself from the superior sex by the length and form of her hair, as it was given her by God for this very end.—It therefore follows, that veils, or any mode of dress which betokens modesty or subjection, ought always to be worn by your women in your religious assemblies. 16. But if, after all that I have said, any of your new teachers will contend for such a prepos-

32 But when we are judged, we are ^h chastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, ⁱ let him eat at home; that ye come not together unto condemnation.⁹ And ^j the rest will I set in order when I come.

CHAPTER XII.

1 *Spiritual gifts 4 are divers, 7 yet all to profit withal; 8 and to that end are diversely bestowed: 12 that by the like proportion, as the members of a natural body tend all to the 16 mutual decency, 22 service, and 26 succour of the same body; 27 so we should do one for another, to make up the mystical body of Christ.*

NOW concerning ^a spiritual gifts, brethren, I would not have you ignorant.

2 Ye know that ye were ^b Gentiles, carried away unto these ^c dumb idols,¹ even as ye were led.

3 Wherefore I give you to understand, ^d that no man speaking by the Spirit of God calleth Jesus ^e accursed:³ and ^f that no man can say that Jesus is the Lord, but by the Holy Ghost.

4 Now ^g there are diversities of gifts,⁴ but the same Spirit.

5 And there are ^h differences of administrations,⁵ but the same Lord.

6 And there are ⁱ diversities of operations; but it is ^j the same God which worketh all in all.⁶

7 But the ^k manifestation of the Spirit is given to every man⁷ to profit withal.

8 For^l to one is given, by the Spirit, the word of wisdom; to another the word of knowledge, by the same Spirit;

A.M. cir. 4063
A.D. cir. 50
A ver 30. De. 8. 2. 3.
Ps. 82. 34. 1. 2. 3. 4.
24. 7. 3. 18. An. 7. 2.
He. 1. 5. 11. Ro. 1. 19.
Ps. 14. 1-14. Job. 31. 1.
18. with H. 4. 14. 1.
1 ver. 31. 2.
9 Or, judgment.
7 Tit. 1. 5. ch. 1. 4. 19.

CHAP. XII.

a ver. 4. 8-10. 28. ch.
14. 1. Ep. 4. 11. 1 Pe. 4.
10. 11. 1. 12. 1. 12.
b ch. 6. 11. Ep. 2. 11.
12. 4. 17-10. Tit. 3. 3. 1.
Pe. 4. 3.
c Ps. 175. 5. Hab. 2. 18.
Is. 44. 9-20. 1 Th. 1. 9.
Mat. 15. 14.

1 *Dumb idols*—that could bestow no gifts of speech, because they had none.—C

2 Mar. 9. 30.

3 Or, anathema.

4 The reference is

either to a custom

that was early pre-

valent among the

Jews, and which, at

least in some places,

is still believed to

exist, of calling Jesus

anathema, that is, one

so abominable as not

to be endured on the

practise early adopt-

ed by heathen perse-

cutors, of requiring

persons suspected of

Christianity to ana-

themize Jesus, as a

blasphemous test of

their heathenism.—

C

5 Mat. 10. 17. Jn. 13.

13. 15. 26. ch. 8. 6. 2. Co. 3.

5. 14. 1 Jn. 4. 2. 3. Ga. 2.

10. 20.

6 Ro. 12. 6. 8. ver.

10. 28. 1 Pe. 4. 10. He. 2.

4. Ep. 4. 11. 4. Ja. 1. 17.

4 See note 4 in

second column.

5 Ro. 12. 4. 8. Ep. 4. 5.

11. ch. 8. 6. ver. 28.

8 Or, ministries.

1 ver. 9. 10.

7 De. 6. 4. Jn. 10. 25.

37. 14. 10. ch. 8. 6. Ep. 1.

10. 23. ch. 3. 7.

6 The combined

working of the glori-

ous Trinity is here

set forth by Paul:

the Holy Spirit ma-

nifesting himself by

the supernatural

powers: the Lord

Jesus by rule in the

church; God the Fa-

ther operating on

and over all.—P

8 ver. 8-10. 28. 30.

Ep. 4. 7. 11-13. Mat. 25.

14. 15. Lu. 10. 13.

7 ch. 1. 5. 2. 6. 7. 13. 2. 8.

14. 6. 2. Co. 8. 7. 15. 11. 2. 3.

50. 4. Mat. 13. 11.

9 Every man. Not

A.M. cir. 4063
A.D. cir. 50

to every man with-

out exception, be-

liever of an receiver,

as some have unde-

igned, but, as the

original signifier, his

peculiar manifestation

of the Spirit is

given 'to each' be-

liever, not for ostenta-

tion, but for the

general profit of the

church.—C

9 Ep. 2. 8. Mat. 17. 20.

ch. 13. 3. Ac. 14. 9. He.

11. 33.

10 Mar. 10. 17. 18. Ja. 5.

14. Mar. 6. 13. Ac. 3. 6.

10. 11. 12. 28. 8.

11 Ac. 5. 5. 13. 11. 14. 10.

20. 12. 19. 12. Jn. 14. 12.

9 ch. 14. 1. 3. Ac. 11.

27. 28. 31. 9. 11. Ro. 12. 6.

Joel. 2. 28.

11 Jn. 4. 1. Re. 2. 2.

Ac. 5. 4. or ch. 14. 29.

2 ch. 13. 13. 14. 5. 39.

Ac. 2. 4. 7. 11. 10. 6.

1 ch. 14. 26. 28. ver. 30.

11 ver. 6. ch. 7. 7. Ro.

12. 3. Ep. 4. 2. 26. 10. 13.

Mat. 20. 13. 15. He. 4.

Jn. 3. 8. Joel. 2. 28. 29.

6 By examining ver.

9 it will appear that

'it is the same God

that worketh all in

all,' and by conjoin-

ing with it ver. 11 it

will appear that 'all

these worketh that

one and the self-same

Spirit, dividing to

every man severally

as he will.' Where-

fore the conclusion

is unstable, that the

Spirit is God.—C

7 ver. 27. Ca. 6. 9. Ro.

12. 4. 5. Ep. 4. 4. 10.

5 Jn. 1. 10. 3. 6. 6. Ro.

6. 5. 6. Ep. 2. 6. 4. 11.

13. 14. 16. 10. 2. 4. 3. Ga.

3. 26. 28. Col. 2. 11. 12. 3.

11. ch. 10. 2. 4. Mat. 3.

11. Jn. 6. 9. 3. 37. 39.

Joel. 2. 28. 15. 44. 3-5.

9 Or, Gifts.

7 ver. 11. 18. Ro. 12.

3-8. Ep. 4. 11. ver. 4-11.

8 The word trans-

lated 'gifts' is pecu-

liar; it denotes gifts

of only one kind,

namely, eminent en-

dowments, often of a

supernatural charac-

ter, bestowed upon

those who in the

early ages of the

church received the

outpouring of the

Holy Spirit. These

gifts were the out-

ward manifestations

of the indwelling

Spirit. The bestowal

of the Spirit was the

foundation, so to

speak, of all these

supernatural powers.

—P.

9 To another ^m faith, by the same Spirit; to another ⁿ the gifts of healing, by the same Spirit;

10 To another the ^o working of miracles; to another ^p prophecy; to another ^q discerning of spirits; to another ^r divers kinds of tongues; to another ^s the interpretation of tongues:

11 But^t all these worketh^s that one and the self-same Spirit, dividing to every man severally as he will.

12 For^u as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ.

13 For^v by one Spirit are we all baptized into one body, whether *we be* Jews or ^w Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

18 But^y now hath God set the members every one of them in the body, as it hath pleased him.

19 And if they were all one member, where *were* the body?

20 But now *are they* many members, yet but one body.

men, there cannot fail to be offences, factions, schisms, and great corruptions of doctrine and worship in the church, which God, by his providence, overrules for the trial and honourable manifestation of sincere believers, and the detection of hypocritical professors. 20, 21. And this factious spirit has introduced such profane disorder amongst you in the celebration of the Lord's supper, as hath transformed it into a kind of tumultuous revel, and a feast for your bodies, rather than a solemn ordinance of Christ, appointed for an affectionate and brotherly fellowship with and commemoration of him. They who come first, bringing their provisions with them, fill their bellies without waiting for their brethren: they who bring much with them, like heathens at their idolatrous revels, eat and drink to the full, if not to excess; while the poor, who bring nothing with them, get nothing to eat or drink. 22. Think how absurd and scandalous this conduct is! If ye intend merely to satisfy your animal appetites, have ye not your own houses to eat and drink in? Or do ye aim at pouring contempt upon Christ's ordinances and church, and exposing and discouraging his poor members? 23. Ye cannot but know that it is contrary to the appointment of the Lord Jesus Christ, for

And having prayed over it for a blessing on it, with thanksgiving to God for the riches of his love and grace, and so set it apart for the intended holy use, he brake it, and gave each of his disciples a small piece of it, requiring them to take and eat it as a token and mean of their receiving by faith, and feeding on, his person God-man, which was quickly to suffer and die that he might save them;—and to do all in a believing, humble, joyful, thankful, and obedient remembrance of his person, dying love, extreme sufferings, the blessings thereby secured, and of their obligations to love and duty thereby constituted. 25. In the same manner, after the passover supper, he took a cup with some wine in it, and, setting it apart to a holy use by solemn prayer and thanksgiving, he intimated that this consecrated liquor was to be a standing symbol and mean of applying his blood, or complete sacrifice, by which the conditions of pardon was fulfilled, its blessings secured, and promises confirmed; and required them all to drink it in a humble, affectionate, penitential, grateful, and self-dedicating remembrance of his bleeding love, and tremendous sufferings for their redemption. 26. For as often as *we eat and*

every person ought necessarily to examine his own state before God, his knowledge of the nature, use, and ends of the ordinance,—and his faith, repentance, love, and new obedience; and to discern the Lord's body;—and with these serious inquiries, and in the exercise of these graces, to partake of the consecrated bread and wine in obedience to Christ's appointment, and as his instituted means of fellowship with himself. 29. For he who, neglecting such preparation, eats and drinks this supper of the Lord Jesus Christ from carnal principles and views, with an unfriendly and contentious spirit, or in a hypocritical or irreverent manner, does thereby deserve, and expose himself to, the just judgments of God in this life and that which is to come, as he does not spiritually discern the person and righteousness of Christ, God-man, represented in these elements, but considers and uses them as common food. 30. And it is on account of your shameful disorders in temper and practice, in the partaking of this solemn ordinance, that God has rendered many of you Corinthian professors weak and sickly, and has cut off others by death. 31. Did we indeed seriously and

21 And² the eye cannot say unto the hand, I have no need of thee: nor again, the head to the feet, I have no need of you.

22 Nay, much more, those 'members of the body, which seem to be more feeble,¹ are necessary:

23 And those *members* of the body, which we think to be 'less honourable, upon these we bestow² more abundant honour; and our uncomely *parts* have more abundant comeliness.

24 For our comely *parts* have no need: but God hath tempered the body together, having

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2 Nu. 10. 31. Job 29.
15. 1 Sa. 25. 32.

2 Ec. 4. 9-12; 9. 14, 15.

1 The tenderest,

and, in that sense,

the most 'feeble'

member of the body

is the eye, yet its

importance both to

body and mental at-

tainment and enjoy-

ment needs no proof.

So the weakest be-

liever, with little

knowledge, and with

the most sensitive

trembling conscience,

and that shrinking

piety that shutes up

on the breast, can

dares scarcely look

up to God (Lu. 18. 13),

and merely ventures

to pray 'God be mer-

ciful (through Christ)

to me a sinner, my,

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through grace, confer

benefits upon the

church equal, or even

superior, to those of

apparently far higher

endowments.—C.

2 Or, put on.

3 Or, *division*, ch.

1. 10-12; 1. 13. Jn 17. 21-

23. 2 Co. 13. 11.

c He. 13. 3 Ro 12. 15

Ga. 5. 2. 7 Co. 11. 28, 29.

d ch. 3. 16 Ro. 12. 5.

Ep. 1. 23; 4. 12; 5. 23, 30.

Col 1. 24, 2. 19.

e ver. 7-11, 18 Ac. 13.

2. 3; 20. 26. ch. 14. 33. Ep.

2. 20; 4. 11; 3. 11. 1 Ti. 5.

17.

f Lu. 6. 13.

g Ac. 13. 1. Ro. 12. 6-

8.

given more abundant honour to that *part* which lacked.

25 That there should be no schism³ in the body; but *that* the members should have the same care one for another.

26 And^e whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now^d ye are the body of Christ, and members in particular.

28 And 'God hath set some in the church; first, 'apostles; secondarily, 'prophets; thirdly,

brethren. 34. And if any of you be hungry, satisfy your craving appetites at home, never at the Lord's table, which was appointed not for satiating natural appetites, but for the spiritual refreshment of souls;—that so ye may no more meet to hurt and endanger yourselves by an uncharitable, carnal, and factious profanation of that holy supper.—Some lesser disorders I expect to rectify when I pay you another visit.

Ver. 2. *All things*—with the exception of the neglect and error specified, ver. 17.—*Ordinances*—directions, injunctions, deliverances, whether written or oral. 2 Th. 2. 15, or traditions, as in the margin; but this affords no countenance to the Romish doctrine of tradition, for these apostolic traditions regard merely external order; but the Romish traditions relate to doctrines, many of which are represented as kept, as it were, in private reserve for centuries, until a time come for their public revelation. C.

Ver. 3. *The head of every man is Christ*—believers the brethren spoken of, ver. 2) being united to him by one Spirit and one human nature.—*The head of the woman is the man*—she being united to him by one covenant and one common nature; and *the head of Christ is God*, that is, the Father, Mat. 16. 20; they being united by one spirit and one divine nature. C.

Ver. 4. *Covered* (that is, with a veil, *dishonoureth his head*. Some think, his head literally, which he dishonours by dressing as a woman. It seems better to understand it of Christ, whose superiority, in his absence, he thus emblematically assumes. C.

Ver. 5. *But every woman . . . with her head uncovered* (by a veil) *dishonoureth her head*. Some think, her head literally, which she thus immodestly exposes—others, her husband, whose superiority, in his presence, she thus emblematically denies. C.

Ver. 18. These 'divisions' (*exiguities*) are not separations from the church, but parties in it—not formed by differences of faith, but by the neglect of apostolic order, the adoption of human devices and self-will in the observance of ordinances, and the absence of brotherly-kindness between the rich and the poor. C.

Ver. 24. *This is my body*. That is, in the same sense as 'that Rock was Christ,' see ch. 10. 4; or, as the original literally has it, 'that Rock was the Christ,' unquestionably meaning a type, emblem, or figure of him; and even so was bread broken an emblem of Christ's body and memorial of his death. C.

Ver. 27. *Unworthily*. A messenger or letter may be treated 'unworthily' by neglect, contempt, or injury. The bread and wine being the representatives of Christ's body and blood are treated 'unworthily,' when the end of the ordinance—remembrance of a crucified Redeemer, and self-examination—are neglected. C.

Ver. 29. As in the heavens the natural eye 'discerns' nothing but sun, moon, and stars, while yet the intellectual eye 'discerns' the glory of God, Ps. 19. 1; so in the communion the natural eye 'discerns' nothing but bread and wine, while faith in the representative 'discerns' the body and blood of the Lord.—*Note*. There are two sins peculiar to an unholy communicant and to the unholy neglecter of the communion: (1) Self-unexamined; (2) Christ's body undiscerned. C.

REFLECTIONS.—In Christ alone we find example without defect, and authority without restriction. But whatever is good in his servants or people ought to be carefully imitated; and his ordinances should be conscientiously received from the hand of his ministers. With exact care ought all to observe the natural order of things, and to study a modest decency of dress, especially in worshipping assemblies. And it is hurtful to the interests of religion when church-members fall into a contentious and uncharitable temper and conduct towards one another. Great is the mercy that God overrules this, as well as the heresies, the doctrines, which Satan and his instruments introduce into the church, for the improvement of true believers and the detection of hypocrites. In

people for their misbehaviour in this ordinance. But how Heaven-daring is it when multitudes who have no appearance of real godliness are readily admitted to it! And highly improper when it is used only as a test of civil loyalty.

CHAPTER XII. Ver. 1. Now, with respect to the distinguished gifts of wisdom, knowledge, prophecy, working of miracles, or the like, which have been abundantly bestowed on some of you by the Spirit of God, I would have you to consider their true origin, nature, and end, that ye may no longer make them occasions of pride, envy, and strife. 2. You cannot pretend that you deserved them, when ye were so lately drowned in ignorance, idolatry, and other wickedness, seduced by Satan and your priests to worship lifeless images and fancied deities; nor can ye pretend that such idols could bestow such gifts upon you. 3. To check your own pride, prejudice, and envy, and that ye may discern the difference of your spiritual gifts from all delusive and magical operations, observe that no man who thinks or acts under the influence of the Holy Ghost, whose design and work is to promote Christ's honour, can reject or represent Christ as an impostor, abandoned of God; nor can he work a miracle to confirm such blasphemy: and that no man can heartily acknowledge Christ for the great God, and his only Saviour, Lord, and Master, or preach him as such, and work any miracles to confirm his doctrine, but by the power of the Holy Ghost. 4. To manifest their true origin, and also to direct you to the proper use of them, observe further, that though the kinds and degrees of the gifts bestowed upon church-officers and private believers be very diversified and numerous, yet it is the same divine Spirit who bestows and enables rightly to use them all. 5. And that though there be a great diversity of offices and services in the Christian church, yet it is one and the same Lord Jesus who has instituted all these offices, and who calls and qualifies such particular persons to execute them; and they all act under his authority and by his influence, as their Head, Lord, and King. 6. And though there be divers miraculous operations performed in the exercise of these gifts and discharge of these offices, it is the one divine Father who, with the Son and Holy Spirit, grants all these abilities, and the good effects thereof. 7. And to prevent your abuse of these spiritual gifts and offices, always remember, that all these demonstrations of the peculiar presence, light, and power of the Holy Ghost, and of the Father and Son along with him, are not granted to those who receive them for their own private advantage or honour, but for the instruction, edification, and confirmation of the whole church or mystical body of Christ. 8. For this common end the same Holy Spirit endows one with a clear understanding of the doctrines of the gospel, and skill duly to preach and apply them to his hearers, that they may know and believe them to their own salvation: he endows another with a

future events, which, when fulfilled, tend to the confirmation of the gospel. To another he gives an ability to discern whether other men be actuated by the Spirit of God or by the devil; and whether their tempers, designs, and qualifications render them fit for being employed in any public affairs of the church. To another he gives an ability to speak whatever foreign languages are necessary for the propagation of the gospel. And, in fine, to another he gives an ability to interpret, with propriety and exactness, whatever is said in an unknown tongue, to such as do not understand it. 11. But whatever be the diversity of the gifts in their kind or degree, or of the persons to whom they are granted, or of the noble purposes for which they are designed, they are all conferred by the same Spirit of God, who, for the general benefit of the church, bestows his gifts upon particular persons, in whatever form or degree, or with whatever success, is best. 12. For as our head, eyes, ears, hands, feet, and other parts of our outward man, do all concur to form one body, actuated by one soul, so, in the church of Christ, all the members unnumbered, in their inexpressibly diversified stations and conditions, do, in union with Jesus Christ their Head, form one complete mystical body, or catholic church. 13. For without any regard to our being Jews or Gentiles, slaves or freemen, or any other condition of outward life, we are all, by these gifts, and by our participation of baptism and the Lord's supper, and by the renovation which we have experienced, and the spiritual nourishment we receive, divinely connected into one Christian church, and entitled to all the blessings and privileges thereof. 14. And as in the natural body, so in the spiritual body of Christ, many members, some of superior, and others of inferior excellence and use, do all necessarily conduce to the perfection and beauty of the whole; 15, 16. How absurd were it to pretend that any particular member is not a part of our body, because it is not some other more excellent and useful member! And no less absurd were it to pretend that those members of the church whose gifts and graces are of an inferior degree, are of no necessity or advantage to the whole church of Christ, or the advancement of his glory. 17. If all our bodily members were fitted for one use, we must want all the senses but one; and if all the members of the church had but one sort of gifts and graces, the beauty, pleasure, and advantage of its rich variety would be lost, to the great detriment, or rather ruin, of the whole. 18. But as in the natural body, so also in the church, God has placed and connected every member to the best advantage, and furnished it with proper powers, which must be exercised for the common benefit of the whole. 19-22. Nay, there could not be either a human or a spiritual body unless there was a variety of members fitted for different purposes, and wisely connected together, so that the members which have superior excellence or usefulness as necessarily depend on the inferior ones as they on them.—Yea,

All gifts, however excellent,

I. CORINTHIANS XIII.

are nothing without charity.

teachers; after that, 'miracles; then gifts of healings,^j helps,^k governments,^l diversities⁴ of tongues."

29 *Are*^o all apostles? *are* all prophets? *are* all teachers? *are* all ⁵workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But^p covet earnestly the best gifts: and yet show I unto you a more excellent way.

CHAPTER XIII.

1 All gifts, 2, 3 how excellent soever, are nothing worth without charity. 4 The praises thereof, and 13 prelation before hope and faith.

THOUGH I speak with the tongues of men and of ^aangels, and have not ^bcharity,¹ I am become *as* sounding brass,² or a tinkling cymbal.

2 And^c though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

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A D. CIP. 59

1 ver. 10.
2 ver. 9 Mat. 9:38.
3 Nu. 11:17.
4 He 13:17, 24.
5 Or, *kind*.
6 Ac. 2:8-11.
7 ver. 4-11.
8 Or, *powers*.
9 ch. 12:13, 14:1.
10 Ph. 4:8. Mat. 5:9.
Lu. 10:42.

CHAP. XIII.

1 Co. 12:4.
2 1 Pe. 4:8. 1 Ti. 1:13.
Ro. 13:13. 10 ch. 8.
1 ver. 2, 3.

1 See note below.

2 *As* - a sounding brass - a trumpet.

3 Or, *trumpet* uttering the voice of another without life or feeling in itself.

4 ch. 1:8. 10:28. Lu. 17:6. Mat. 17:20. 7:22. 23:19. 21. ch. 14:1, 9-10; 8:1.

5 *Charity* - This word in its present acceptance in our language does not fully bring out the sense of the Greek.

The term *charity* is generally limited either on the one hand to *alms-giving*, or on the other to *toleration*. It has a much wider and deeper meaning here. It signifies *love* in its highest and best form. It is, says Stanley, 'the practice ex-

A M. CIP. 4061.
A D. CIP. 59

emplification of the two great characteristics of Christianity: the union of God with man, and the union of religion with morality: love to man for the sake of love to God; love to God showing itself in love to man. It is an animating principle—a moving power, and not a mere sentiment.

6 Pr. 25:21. Ro. 12:8.

7 Mat. 6:1, 2; 7:22. Lu. 15:13. 1 Jn. 3:16.

8 Pr. 10:12. Nu. 12:3.

9 Ps. 35:13, 14. 1a. 3:14.

10 Col. 3:12; 3:12, 14.

11 Phil. 2:1-7. Ep. 4:21, 32.

12 1 Pe. 4:8. with ch. 1:11.

13 3:14, 5:2.

14 Or, *it is not rash*.

15 ch. 11:14, 16. Phil. 2:4.

16 Ro. 15:12; 10:10.

17 ch. 10:24. De. 1:30.

18 1 Cor. 13:15.

19 Pr. 14:7.

20 A Ro. 13:12. 6. Ps. 103:15, 14. Ex. 18:9. Phil. 1:12. 1 Jn. 4.

21 Or, *with the truth*.

22 Pr. 10:12. Ro. 15:1.

23 Ga. 6:2, with 1e. 19.

24 Re. 2:2. ch. 5:4, 5:7.

25 1 Cor. 13:1. 1 Pe. 4:2.

26 1 Ti. 2:10, 24:25. Ps. 119.

27 Ro. 8:4. Job 13:15.

28 ver. 1, with 2 Pe. 1.

29 ch. 7:30, 31.

30 & h. e. 2. Ps. 73:22.

31 Pr. 1:4. Phil. 1:12, 13.

32 1 Pe. 1:10, 11.

3 And^a though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity^e suffereth long, and is kind; charity envieth not; charity vaunteth not itself,³ is not puffed up,

5 Doth^g not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth^h not in iniquity, but rejoiceth in the truth;⁴

7 Bearethⁱ all things, believeth all things, hopeth all things, endureth all things.

8 Charity^j never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

9 For^k we know in part, and we prophesy in part.

others who are weaker, but sincere and faithful, should have their infirmities tenderly concealed and borne with, and that they should be assisted and encouraged in everything good. —26. God has thus adjusted the excellency, usefulness, strength, or honour of the different members of the body, natural or spiritual, that there might be no discord, alienation, or disrespect among fellow-members, but all solicitously care for one another's welfare; and that the union and mutual sympathy might be such, that the griefs, pleasures, honours, or dishonours of every particular member might affect the whole. 27. Now, to apply all this to our present purpose—ye, considered in your church state, are a mystical body, of which Christ is the Head, and connected in holy fellowship not only with your fellow-Christians at Corinth, but with all those who anywhere profess their union and communion with Jesus Christ, and therefore ought, in your several stations, to employ all your offices, gifts, and graces for the good of the whole, and to sympathize with one another in trouble, and rejoice in the prosperity of others as if it were your own. 28. And for the edification of the church God has appointed in her officers of many diversified forms—such as, (1) Apostles, who receive their commission immediately from Christ, are infallibly furnished with wisdom and knowledge, are founders of churches, and have authority over the whole visible church; (2) Prophets, who either foretell future events, or explain dark passages of the Old Testament, by the word of knowledge; (3) Teachers, whether evangelists, who are fixed to no particular church, but are itinerant assistants of the apostles; or fixed pastors, who have particular charges; or preachers, who authoritatively proclaim Christ's messages to men; (4) Workers of miracles in general; (5) Miraculous healers of the sick; (6) Deacons, who assist church-rulers in providing for the table of the Lord, the ministers, and the poor; (7) Ruling elders, who, without preaching, inspect the manners of the people, censure offenders, and govern the affairs of congregations, in sessions, presbyteries, or synods; and, in fine, speakers in foreign languages, or interpreters thereof. 29, 30. To pretend that all the members, or even all the officers of the church ought to be apostles, prophets, preachers, workers of miracles, speakers with tongues, or interpreters, would be as absurd as to pretend that all the members of our human body should

'outward and visible sign' of water, but 'the inward and spiritual grace' thereby represented, and conferred on the believer by the operation and gift of the Spirit of God.—*All made to drink into one Spirit.* That is, communicants at the Lord's supper have not merely drunk of one cup, but by faith have been made partakers of one Spirit—one Spirit of truth, grace, holiness, comfort, supplication, unity, and love. C.

REFLECTIONS. —Great is the stupidity of men if left to their own hearts' lusts. And alarming was the wickedness and wretchedness of the Gentile world when God called them by his gospel and grace. Very necessary is the indwelling operation of the Holy Ghost to procure Christ his due honour and obedience. And manifest is his supreme Godhead, who supplies the whole church with furniture, miraculous or gracious. With great wisdom and tenderness he bestowed his extraordinary influences for the confirmation and spread of the gospel in the primitive church, and continues his ordinary gifts and graces in the church till the end of the world. And all his gifts are given not so properly for the receiver as for the glory of God, in the conversion and edification of others. Marvellously are church members and officers connected into one body under Christ their head. And mutual usefulness, love, and sympathy ought to spread through the whole. The very meanest member should be esteemed and honoured as dear to Christ and useful to the church. No necessary office or officer is wanting in her; and all ought to remember that a gracious principle of love to Christ and his people is more excellent than any gifts whatever.

CHAPTER XIII. Ver. 1. Such is the transcendent excellency and necessity of that true Christian love which, from regard to Christ, and in obedience to his commands, earnestly seeks the good of others, that though I or any other could, by the special gift of the Holy Ghost, speak all the languages of mankind with the eloquence of angels, we should be as a mere empty noise or useless show if we were destitute of this. 2. Had we the gift of prophecy, qualifying us to foretell all future events, or explain and apply all the predictions of the Old Testament; or had we the clearest insight into the sublime mysteries of the gospel or revelation, and the greatest compass of human knowledge that ever a mere creature attained; and had we the strongest faith of miracles that we could remove

affronts, and provocations, with great patience and long-suffering; it is always courteous, affable, and beneficent, ready on every account to do good; it never grudges nor murmurs at the prosperity, riches, honours, gifts, or graces of others; it never behaves with insolence, contempt, or scorn towards persons of inferior rank or attainments, nor acts rashly or perversely to the hurt of others; nor does it fill a man with proud conceit of his own person, gifts, graces, or worldly privileges. 5. It never disposes men to act anything indecent, base, vile, or unsuitable to their station, age, calling, or Christian profession; it never aims at nor pursues any private personal advantage, to the hurt of others, nor inordinately seeks after riches, honours, or pleasures, at the expense of others; it is not angry without cause, nor easily provoked with the greatest injuries, nor disposed to any unchristian resentment; it is never ready to suspect evil of others, or to put the worst construction upon their conduct; much less does it seek to find fault, to aggravate what is really amiss, or to devise mischief of any kind. 6. It takes no pleasure in falsehood or unrighteousness, either in ourselves or others, but grieves at our and their sins and failures, and rejoices in their just and regular deportment, and in our own sincere and faithful behaviour towards God or men; and delights to see the truth of the gospel, and real, vital, and practical religion flourish in ourselves or others. 7. It covers the faults of others, as far as can be done without sin; bears their infirmities, and suffers many injuries, rather than requite them: it is inclined to believe good of every one, till it have convincing evidence to the contrary; and even where things look suspicious, it hopes the best as long as it can, and that, by the grace of God, what is wrong may be afterwards amended; and it continues steadfast, patient, and Christianly brave, under all the hardships and ill-usage it meets with. 8. This super-excellent grace of love to God, to Christ, and to his people is never utterly lost out of the heart, and is of perpetual use in every circumstance of life in this world, and in the other it will be perfected, and shine forth in all its glory; whereas the gifts of foretelling future events, speaking with divers tongues, or of immediate inspiration in the mysteries of the gospel for the instruction of others, are only useful for a little while in the church.

10 But ^{when} that which is perfect is come, then that which is in part shall be done away.

11 When^a I was a child, I spake as a child, I understood as a child, I thought⁵ as a child; but when I became a man, I put away childish things.

12 For^o now we see through a glass, darkly;⁶ but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now ^{abideth} faith, hope, charity, these three; but ^{the} greatest of these *is* charity.

CHAPTER XIV.

¹ Prophecy is commended, 2, 3, 4 and preferred before speaking with tongues, 6 by a comparison drawn from musical instruments. 12 Both must be referred to edification, 22 as to their true and proper end. 26 The true use of each is taught, 29 and the abuse taxed. 34 Women are forbidden to speak in the church.

FOLLOW after^a charity, and ^{desire} spiritual gifts, but rather that ye may prophesy.

2 For^o he that speaketh in an *unknown* tongue, speaketh not unto men, but unto God: for^d no man understandeth¹ him; howbeit² in^o the spirit he speaketh mysteries.

3 But ^{he} that prophesieth speaketh unto men *to* edification, and exhortation, and comfort.

4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues, but^a rather that ye prophesied: for greater *is*

in Christ, we shall correct multitudes of our present mistakes, and shall have inexpressibly more just and clear apprehensions of divine things than in our present state of childhood on earth. 12. For in this mortal state of imperfection we obtain no more through the Word and ordinances of God than an obscure, confused, and perplexing view of the mysteries of his nature, perfections, purposes, and works of creation, providence, and redemption; but in the state of glory above we shall know these matters in the most immediate, clear, distinct, perfect, and satisfying manner—like to that in which we are now known by our most familiar friends, or shall be known by God, angels, and glorified saints. 13. Not only is this Christian love preferable to every spiritual gift, but even to every saving grace; for in this present life, faith, hope, and love constantly reside in us, and ought to be exercised by us, as all absolutely necessary in our salvation; but love is the most excellent, as it relates not only to God and ourselves, but also to our neighbours: it is the evidence of true faith and hope; it is our brightest conformity to God, who is love; and when faith and hope shall, as it were, give place to immediate vision and full enjoyment, love to God, to Christ, to saints, and holy angels will for ever flame with the most disinterested and delightful ardour, as a great part of our happiness.

Ver. 5. *Unseemly*. In a manner unnecessarily offensive to the opinions, habits, or even the prejudices of others.—*Seeketh not her own*, exclusively, selfishly; but pays an equal attention to the prosperity and comfort of others.—*Thinketh no evil*. Does not note down or journalize, as it were, injuries received—does not impute them; that is, forgives them. C.

Ver. 7. *Beareth*. Rather, covers, conceals, all the errors of men that it is right.

gyrics on particular virtues which are to be found in Philo and similar writers, every word of the description tells with double force, because it is aimed against a real enemy. It is as though, wearied with the long discussions against the sins of the Corinthian church, he had at last found the spell by which they could be overcome, and uttered sentence after sentence with the triumphant cry of *eureka!* (See ver. 19). The language is beautiful, approaching the highest standard of Attic purity; the rhetorical structure is conceived with the most consummate skill; the imagery and rhythm are chaste, musical, and wonderfully impressive. None can read this noble passage without feeling that the highest human genius is here inspired with a power greater than human. P.

REFLECTIONS.—Men may make splendid and pompous appearances in the church, and yet be destitute of real principles of grace. No gifts, however miraculous; no liberality, however extensive; no sufferings for the cause of Christ, can avail, unless they be connected with a principle of saving faith in Christ, and love to him and to his people. Marvellous is the excellency and usefulness of true evangelical love. What benevolence, meekness, patience, humility, forbearance, candour, willingness to believe and hope the best; what disinterested sympathy and generosity; what tender and friendly care it produces! It is much more durable than all spiritual gifts, and, in some sense, than its sister graces of faith and hope, which are so useful in this world. And thrice happy will it be when saints arrive at a perfect knowledge of God; and when love, for the promoting of which faith and hope were but means, shall eternally flame in all our breasts to JEHOVAH, Father, Son, and Holy Ghost, as our ALL and IN ALL, and towards our fellow-sharers in happiness on his account.

A.M. cir. 4063
A.D. cir. 59.

1 Jn 3:2 Je. 31:34
Co. 5:7, 8 Is. 53:17, 19,
20. 1s 28 11. ch. 3:1, 2;
14:20
Or, reasoned.
2 Co. 3:18, 5:7, Phi
3:21; Ex. 34:11. Nu.
12:8. Ro. 8:15. 1 Jo. 3:2
Mat 18:10 Re. 2:4
Or in a riddle.
7 He. 10:35, 39 1 Pe
1:21 1 Jo. 3:9 2 Pe 3:18
1 Ti 1:5 2 Ti 1:5
9 ver. 2 8 10. Mat. 22
Ro. 12:8 10. Mat. 22
7, 38 Ep. 5:2 ch. 10:14.

CHAP. XIV.

a Mat. 22:37, 38. Ro.
13:8 10. Ep. 5:2.
b ch. 12:28, 31. Ep. 1.
3. N. 11:25, 29. Ro. 12
6 ver. 5-5.
c Ge. 11:1, 42:27 De.
28, 19, 15, 30, 11 Ac. 4:4
10, 45, 19, 6.
1 Ac. 2:9.
1 Gr. hearth.
2 Hinchett. Al.
though—
e Ps. 49:1, 2-8 Mat.
13:11. Mar. 4:13 ver. 29.
f Ac. 10:44, 10:14; 13
15 Ro. 12:8, 15, 4.
g ver. 3, 4, 6, 26. Nu.
11:25, 29.

*It appears from the whole scope of the passage that some had the gift of speaking in other tongues of pronouncing words and sentences so as to convey definite ideas to those who understood the language spoken—while the speaker himself did not understand the meaning of what he said. He was an instrument miraculously employed by the Spirit of God. Paul did not set a high value on this gift by itself. Except an interpreter were present, it was useless—a mere exhibition of miraculous power.

A.M. cir. 4063
A.D. cir. 59.

without practical good farther than to call attention to the preached gospel.—P.
ch. 11:34 Ep. 1:17, ver. 20.
3 Revelation concerning the coming of Christ—a subject upon which the primitive church felt deep anxiety. See 2 Ti 2:1—Knowledge of the deep things of the mysteries of God, and consequently, capability of answering difficult questions, as Paul was in this epistle.—*Prophecy*. See ver. 3.—*Doctrine*. See Mar. 4:23, 17, 18; 12:38 Jn 7:10, 19 Ac. 2:42, &c. in all which it is applied to the system of truth taught, or some particular portion of it suggested for illustration and proof.—C.

2 Je. 9:17, 18, 48, 36, Job 21:11, 12. Mat. 9:23, 17, 7.
4 Or, tunes.
5 Nu. 10:9
6 Gr. significant.
7 ch. 2:26.
8 There are as many kinds of voices in the world, that is, as there are living creatures with will, feelings, and language, or musical instruments, capable of giving forth various sounds (see ver. 5-8), and none of them, as it may be, without (intentional) meaning. See ver. 11.—C.
9 Ro. 1:14.
10 ver. 2, 4, 11, 7, 31.
11 Gr. of spirits.
12 So pray that (during the prayer itself) he may interpret. This sense seems to be required by the reference, in the verse following, to the unfruitfulness (so far as the understanding of the church is concerned) of praying in an unknown tongue.—C.
p ch. 12:10 ver. 26, 27.
9 See note * in first column.

he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?³

7 And even things without life, giving sound, whether pipe or harp, except they give a distinction in the sounds,⁴ how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue words easy⁵ to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be,⁶ so many kinds of voices in the world, and none of them *is* without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian; and he that speaketh shall be a barbarian unto me.

12 Even^o so ye, forasmuch as ye are zealous of spiritual gifts,⁷ seek that ye may excel to the edifying of the church.

13 Wherefore let him that speaketh in an *unknown* tongue, pray⁸ that ^{he} may ^{interpret}.

so fond of, it is much less useful; for let a man deliver the most important and seasonable truths, under the immediate direction of the Spirit of God, in a language which his hearers understand not, they are nothing instructed or edified by all that he says. 3. But he who explains the Old Testament types or predictions, or publishes articles of gospel truth, in plain language, speaks to his audience in a manner calculated to enlighten their understanding, awaken their conscience, warm and comfort their heart, and direct and excite them to the duties of holiness. 4. He who speaks to an audience in the now disused Hebrew, or any other unknown language, or in a style above their capacity, may express what tends to his own spiritual edification; but he who explains the Scripture, and makes known the will of God relative to the salvation of men, not only profits his own soul, but becomes instrumental in the conversion of new members to the church, or in promoting the knowledge, faith, love, and holy obedience of those formerly converted. 5, 6. I could heartily wish that ye could all speak foreign languages, but much rather that ye were skilful in explaining and applying the doctrines of divine revelation; for it is of far greater use and importance plainly to explain the mysteries and predictions of God than to discourse of his most wonderful works in a language which the hearers cannot understand. 7-9. For (to illustrate the point by similitudes) as a pipe or harp cannot excite the different passions, or direct different motions in mourning or mirth, unless the sound be made distinct and answerable to them: nor can a trumpet excite

14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.¹

15 What is it then? I will pray² with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

16 Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than ye all:

19 Yet in the church I had rather speak five words with my understanding,³ that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

deliver divine truths to others in an unknown language. 12. Let me then beseech you who are so zealous to obtain spiritual gifts, to be less careful in speaking strange languages, and more earnest for such gifts as may increase the number and promote the knowledge, faith, and holiness of your fellow-Christians. 13. And if any be still fond of a miraculous speaking of foreign languages, let him supplicate God for ability to interpret what he says to his hearers in their mother tongue, that they may be profited by the discourse. 14. For if I or any other should pray as the mouth of a company who understand not my words, my own heart might be engaged in the prayer, but the impression of what I say on my own mind could be of no use to them who know not the meaning of my words. 15. It is therefore manifestly proper that in leading the prayers and praises of a congregation, not only I myself should understand and be affected with what I utter, but that my language should be plain to all who profess to join with me, that they may with understanding heartily join in the work. 16. Or else if any of you, under the immediate direction of the Holy Ghost, offer thanksgiving and praises to God in a public assembly in an unknown language, he who understands nothing but his mother tongue, and comes to learn by your administrations, can never give his assent or consent, either in heart or voice, because he knows not the meaning of your words. 17. You may have performed this part of worship in a very judicious, spiritual, heavenly, and affectionate manner; but the hearers, who do not understand what you say, cannot be profited by it. 18, 19. For my part, I thank God that, in the extensive course of my ministry, I have been enabled to speak, as occasions required, in many more foreign languages than any if not all of your teachers. But instead of priding myself in this talent, I had rather utter a few plain words, calculated for the instruction and edification of my hearers, than make ten thousand discourses in a language which they do not understand, and so cannot be profited by them. 20. Never, my brethren, show yourselves weak and childish in affecting novelties or pompous appearances; as, for instance, the speaking of unknown languages. Be like children in the meekness, harmlessness, and humility of your disposition and behaviour, and in freedom from all malicious, proud, and envious designs; but in knowledge, judgment, and discretion, especially in your apprehensions and management of spiritual things, it becomes you to think and act as men.

standing mean of gaining sinners to Jesus Christ, and of building up saints in holiness and comfort through faith unto complete salvation. 23. If then, while ye or other churches are met for worshipping God in your public assemblies, and every one that speaks, in preaching, prayer, or praise, is using an uninterpreted language which the audience does not understand, some heathen, who knows not a word of what is said, should come in, would your use of unknown languages be a likely mean of convincing or converting him; or would he not rather condemn you, as a number of frantic enthusiasts, or men possessed by the devil, rather than conducted and influenced by the infinitely wise Spirit of God? 24, 25. But if, where every minister preaches or prays plainly in a well-known language, a heathen or ignorant person come in, he has, in every discourse, a fair opportunity to be, by the Spirit of God, effectually convinced of his sin and misery, and made to condemn himself as guilty. Thus his state and secret dispositions, thoughts, and actions, being exactly laid open to his conscience by the preachers, struck with a reverential awe of God's majesty, he will be constrained, with brokenness of heart, to a deep humiliation for sin and supplication for mercy, and will report to his friends that God attends his ordinances among you with extraordinary power and influence. 26. How absurd is it, brethren, that in your meetings for public worship one of your public teachers should raise a psalm, another tender an instruction or exhortation, another speak in an unknown language, another deliver some immediate inspiration, another interpret what is delivered in an unknown tongue—perhaps all at once, or as if each were fond first to display his talents! Let these gifts of the Spirit, and everything else, be used in such an orderly and seasonable manner as to prevent all confusion, and as may be most effectual for enlarging the church of Christ, and promoting the spiritual growth of every member of it. 27. And if, after all that I have said, some of you will use foreign languages, let it be at suitable times, and in a regular manner, so that there may not ordinarily be above two or three speakers at a time, and they one after another; and let one faithfully interpret what they have said in the vulgar tongue, that all may receive instruction. 28. And if no one present can interpret it, let none use his gift of tongues, as the assembly cannot be profited by it; and let him be contented to use it in his own secret devotions.—29. And with respect to the gift of pro-

20 Brethren, be *not* children⁴ in understanding: howbeit in malice *be* ye children, but in understanding be men.⁵

21 In the *law* it is written, *With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.*

22 Wherefore tongues are for a *sign*, *not* to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not,⁶ but for them which believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say *that* ye are mad?

24 But⁷ if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

comfort of one another and of the whole church. 32. And it is certain that no inspiration of the Holy Ghost can render men frantic or disorderly, as diabolic influences render the heathen priests; but it leaves every one to govern himself becomingly, either as to the matter, manner, or time of his discourse. 33. For that infinitely wise God who inspires them can never be an author, abettor, or encourager of any disorderly, unseasonable, and tumultuous conduct in his worship; but, as the God of peace and order in all the assemblies of sanctified believers, he is the commander, approver, promoter, and author of everything regular, pacific, and edifying. 34. And as for your women, let them never, except in extraordinary cases of inspiration, speak at all in your public assemblies, but learn, according to the law of God, to discover the utmost humility and modest subjection to the other sex. 35. And if they want more thorough information about anything said in public, let them ask their husbands at home concerning it; for it is unbecoming the modesty of women, except when inspired, to presume to discourse or debate in public religious assemblies. 36. Why should ye indulge practices different from those of all other Christian churches? Ye cannot pretend that ye are the only or even the first planted church from which the truths of the gospel, and an original pattern of conduct, were conveyed to others. Are ye not then equally tied down to the institutions of Christ, the common King and Head both of you and them? 37. If any of your high pretenders to an uncommon share of spiritual gifts think himself authorized to give laws to your church, let him know that the directions which I have given you were communicated to me by the Spirit of Christ, and are founded in the general rules which he laid down in his personal ministry. 38. And if any one will perversely persist in his ignorance, contempt of, or opposition to these rules, let him do it at his peril before God, whose mind I have declared. 39. On the whole, I advise you to be most desirous of the gift of prophecy, which is most useful for general edification; and, nevertheless, I do not forbid nor discourage the regular use of the gift of tongues. 40. But in everything carefully avoid all appearance of childishness, frenzy, or other indecency, in the public worship of God, and labour to perform it in a manner exactly answerable to the commands now given you from Christ, which will most glorify God, honour his doctrine, and edify his church.

A.M. cit. 4063. A.D. cit. 56.	A.M. cit. 4063. A.D. cit. 59.
9 Lu. 24. 45. Ro. 14. 19. ch. 1. 10. 1 Th. 5. 22.	Sequitur they had a divine commission. Having a divine commission the words they were commissioned to speak were necessary of divine authority, and infallibly true. Such a mode of argument was unnecessary to believers, but it was essential to convince others.—C.
1 Unfruitful of any edification or comfort to others.—C.	
2 In. 4. 24. Ep. 5. 10. Col. 3. 16. Ps. 47. 7. ver. 19, 26.	
3 I will pray as the Spirit of God dictates, and in words the hearer may understand.—C.	
4 cl. 11. 24. Nu. 6. 23. De. 2. 17. 15. 1. 18. 9. 1 Ch. 16. 30. Ps. 100. 47. 107. 1, 2. Je. 28. 6.	5 Ps. 119. 90. Ro. 16. 19. Ep. 4. 14. 15. ch. 2. 9. 13. 1. He. 5. 14. 6. 1-3. 2. 12. 3. 18.
6 Ro. 15. 10.	7 Be not children, &c., who are often contented to read, learn, and repeat what they do not understand.—C.
8 With my understanding. That is, not merely as understood by myself, but so as to be understood by others.—C.	9 Ps. 137. 1, 2. Mat. 11. 25. 19. 14. 18. 3. 1. Pe. 2. 2.
* The true design of miracles is here indicated. They were intended: 1. As <i>propaganda</i> to excite attention, to direct men's minds to those who performed them, and then to the doctrines they taught: 2. As <i>signs</i> to signify that those who performed them had supernatural or divine power, and that con-	10 Gr. perfect or of a ripe age. ch. 2. 6. Phil. 1. 15. Ps. 119. 99.
	11 In. 10. 34.
	12 Is. 28. 11, 12. De. 28. 49. Je. 5. 15.
	13 Mar. 16. 17.
	14 Ac. 2. 6. 1 Th. 1. 9.
	15 See note * in first column.
	16 Ac. 2. 13. 26. 24.
	17 ch. 2. 15. He. 4. 12. In. 10. 9-11. 6. 63. Ac. 2. 37. 10. 14.

25 And thus are the secrets of his heart made manifest; and so, falling down on *his* face, he will worship God, and report that *God* is in you of a truth.

26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. ⁹Let all things be done unto edifying.

27 If any man speak in an *unknown* tongue, let it be by two, or at the most by three, and that by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 Let^h the prophets speak two or three, and let the other judge.⁷

30 If *any thing* be revealed to another that sitteth by, let the first hold his peace.

31 For ye may all prophesy⁸ one by one, that all may learn, and all may be comforted.

32 And^k the spirits of the prophets are subject to the prophets.⁹

33 For God is not *the author* of confusion, but of peace, as in all churches of the saints.

34 Letⁿ your women keep silence in the churches: for it is not permitted unto them to speak: but *they are commanded* to be under obedience, as also saith the law.

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

A.M. cir. 4093.
A.D. cir. 59.
d 15 45 14 Ze 8:21.
ever 2ch.12.8-10.
2 Co 12 10; 13 10
Eph. 12.15,22; 1 Th.5.
11 Ro 14 19. 14.10 20.
ver. 5,12,40.
h ver. 30 ch. 2.15; 12.
10, 1 Th. 5.10, 20.
7 That is, let them
speak, 'by two or
three' in succession
at one meeting. See
ver. 20.—*I let the other*
judge of the truth of
what is affirmed, by
comparing it with
scripture, so as to
guard against those
false and fanatical
pretensions to the
gift of prophecy
which the apostle
forasaw and our Lord
had foretold. See
Mat. 7.15; 1 Jn. 4.1—C.
1 Job 12 11
7 Ro. 12.7, ver. 29, 30.
8 Ye all—not the
whole ch. h, 1. ut as
many as have the
gift, may prophesy.
—C.
8 ver. 12-20; 1 Jn. 4.1.
ch. 12.10; 1 Th. 5.20, 21.
9 For the spirits
(the spiritual gifts, as
the word is rendered
ver. 12) are *subject*
to the reason, and
will *on the prophets*—
as guided by a view
to decency, and edi-
fication and peace.
See ver. 26, 33, 40—C.
1 Cr. tumult or un-
quietness.
1 ch. 12 25; 11.16.
2 1 Th. 5.11, 12; Ep. 5.
22; Col. 3.18; Tit. 2.1;
Pe. 3.1, 6; 1 Jo. 3.30.
3-10. Ex. 1.20.
4 1 Pe. 3.7. See on
ver. 34, with ch. 11. 14.
—C.
• This is an im-
portant testimony to
the plenary inspira-
tion of Paul's epis-
tles. Paul himself
had no doubt upon
the subject. He was
fully convinced that
what he was writing
was from God; and
he here lays it down
as a general rule that
everything purport-
ing to be divine in its
origin, or binding
upon the church,
should be tested by
his writings. Alford
has rightly said that

A.M. cir. 4093.
A.D. cir. 59.
no more direct as-
sertion of inspiration
can be uttered than
this—*P.*
p ch. 4.7 Is 2.3 Ac
xi xviii.
2 If 'the word of
the Lord came to
you,' conform to the
customs of the
churches, whence it
came, ch. 11.16—C.
2 Co. 10. 1 Jn. 4.6.
ch. 25; Lu. 10.10
3 See note * in first
column.
4 Re 22 11; Ps. 81.
12 Ho. 4.17; Ge. 6.2, 15.
6.9, 10; 4.18.
5 If any man be
(wildly) ignorant,
(and obstinate) shut
his eyes against the
light, let him be ig-
norant (at his own
peril)—C.
6 ch. 12, 3; ver. 1, 3, 5
7 ch. 11. 34. Col. 2. 2.
ver. 20, 27, 33.
CHAP. XV.
a Ga. 1.11. Ac. 18.4
ch. 4.8, 22, 24, 2.2, 2.7.
1 Th. 1.5; 1 Pe. 5.1; Ro.
5.2; Col. 1.24.
The 1.1 declare. The
on 12.10, 11, 12, 13, 14.
earnestly desire to
impress upon you.—C.
b ch. 1.21, 24, 30. Ro.
1.10.
2 Or, hold fast, He.
1.6, 14; 10.3; Pr. 23.
20; Col. 1.23; ch. 11.12.
3 If ye keep in
memory Not the
memory of words,
but of objects and
principles—C.
4 Or, by what
speech.
c 2 Co. 1.1 Ga. 3.4.
d Ac. 9.12, 20, 10-18.
ch. 11. 23. Mat. 28. 20.
Eze. 3.17.
e Ge. 1.15 Le. 1.1-vi.
xvi Ex. xii. Nu. xv.
xxvii, xxix. Ps. xxii
lxxv. 18. Iul. Da. 9.24-
26. Zec. 1.17; Lu. 24.25-
27, 44, 46. Ac. 20. 22.
Mat. xxvi.—xxviii Lu.
xxi, xxxiii. Jn. xviii.—
xxi 1 Pe. 1.11; 2.24; 3.
18.
f Ps. 16.10, 11. Is. 53.
g Ho. 6.2. Jonah 1.17.
Mat. 12.14. Lu. 24.26.
Ac. 2.25; 13.33, 30; 26.
22 Ro. 1.4-24 1 Pe. 1.
11.
h Lu. 24.34. Mar. 16.
14; Jn. 20.19-28.
i Mat. 26.32; 28.10.

36 What! ²came the word of God out from you? ²or came it unto you only?

37 If^a any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.³

38 But^r if any man be ignorant, let him be ignorant.⁴

39 Wherefore, brethren, ^ccovet to prophesy, and forbid not to speak with tongues.

40 Let^d all things be done decently and in order.

CHAPTER XV.

3 By Christ's resurrection, 12 he proveth the necessity of our resurrexion, against all such as deny the resurrection of the body. 21 The fruit, 35 and manner thereof, 51 and of the changing of them that shall be found alive at the last day.

MOREOVER, brethren, ^aI declare¹ unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

2 By^b which also ye are saved, if ye keep² in memory³ what⁴ I preached unto you, unless ye have believed in vain.

3 For ^aI delivered unto you first of all that which I also received, ^chow that Christ died for our sins according to the scriptures;

4 And^d that he was buried, and that he rose again the third day according to the scriptures;

5 And^h that he was seen of Cephas, then of the twelve:

6 After that, he was seen ^fof above five hundred brethren at once; of whom the greater

ought to be improved for the good purposes for which God bestows it upon men. It is absurd to preach or pray in a language which the assembly do not generally understand; and both absurd and criminal to preach in an uncertain general manner that can neither distinctly inform the mind nor closely impress the conscience. Those discourses are best which are calculated to penetrate into the hearts and consciences of hearers, the most ignorant not excepted.—The envy, malice, and self-conceit of members, especially of preachers, are highly injurious to any church. But it is very becoming and happy when all are humbly inclined to learn, careful to keep their own station, and zealous in their exact adherence to all the ordinances of God, without any mixture of human inventions.

CHAPTER XV. Ver. 1, 2. Moreover, with respect to the resurrection of the dead and the certainty of a future state, I will again set before you the great fundamental truth—which I preached unto you, and which ye were convinced of, and embraced as the foundation of all your hope towards God; and in the profession and faith of which the generality of you still persevere, notwithstanding all the pains of false teachers to corrupt you; and by means of which all of you who truly believe were brought into a state of salvation, having already the beginning and earnest, and a full security for the complete perfection of it:—3, 4. This great and fundamental truth, which I re-

earth forty days, and appeared, on several occasions, to the most unexceptionable witnesses, who could neither be deceived themselves, nor were under any temptation to deceive others.—Thus, on the very day of his resurrection, he appeared to Peter, and at night to ten of his disciples, and that day seven-night to eleven of them. Some time after he appeared to five hundred of his followers in Galilee; most of whom still live to attest it, though some of them have, by death, fallen asleep till the general resurrection. After that he was seen of James the son of Alphaeus, his kinsman according to the flesh, and then of all the apostles, if not also the seventy disciples, just before his ascension to heaven.—8. And after all these repeated and undoubted appearances to his friends, several years after his ascension, he appeared to me in an extraordinary manner, that, as an eye-witness, I might be able to attest his resurrection; though, alas, I was not among his followers during his life, but was converted and called to the apostleship out of the ordinary time, and by an uncommon extension of free grace! 9. For however remarkably Jesus Christ has enriched me with qualifications for, and success in, the apostolical work, I was utterly unworthy of that office, or even of the smallest mercy, because, during my ignorance of Christ, instigated by a furious zeal for the Jewish religion, I outrageously persecuted the church, which God intended to organize in Christ, and which he

ing and assisting grace of God:—11. But whether ye ascribe your conversion and edification to me, or to any other instrument, the doctrine of the death and resurrection of Christ is what we all preached, and ye always professed to believe and depend on, as the sole ground of your eternal salvation. 12. Now, if the resurrection of Jesus Christ from the dead to immortal life and glory, as the Head of the church, has been so uniformly preached with undoubted evidence of its certainty, how absurd is it for any who bear the Christian name to pretend that there neither is, nor can be, a real and proper resurrection of men's dead bodies to eternal happiness or misery! 13. For if there be no resurrection of the dead, then, contrary to the most abundant and incontestable evidence, Christ himself cannot have risen from the dead, as the earnest, pledge, pattern, cause, and first-fruits of them that sleep in him. 14. And if Christ be not risen as the public Head of his people, the whole gospel of salvation, which we apostles and others preach, is a mere fable, unworthy of regard, and your faith in it and in him is a mere empty conceit. 15, 16. Nay, if Christ be not risen from the dead, we who have testified his resurrection at the hazard of all that was dear to us in the world, and with the greatest simplicity and integrity, must be the most impious and abandoned miscreants, who have forged lies for God, and have wilfully published a damnable falsehood.

part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James; then of all the apostles.

8 And^k last of all he was seen of me also, as
of ⁵one born out of due time.⁶

9 For I am ¹the least of the apostles, that am not meet to be called an apostle, ²because I persecuted the church of God.

10 But ^oby the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but ^oI laboured more abundantly than they all: ^oyet not I, but the grace of God which was with me.

11 Therefore whether *it were* I or they, so we preach, and so ye believed.

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen.

even suffered death for his sake, must for ever perish without remedy, disappointed of all their hopes in and from him. 19. And if, after all our faith in Christ, and dependence on him, and all the self-denial, mortifications, and sufferings to which we have submitted for his sake, we have no prospect of happiness from him beyond this present life, we Christians, and especially ministers, must be the most silly, deluded, and wretched creatures on earth, who, for nothing real in time or eternity, part with all the conveniences, delights, and advantages of this world, and submit to calamities unnumbered. 20. But we have sufficiently proved that Christ, in consequence of his full sacrifice for our sins, is actually raised from the dead, and become not only the first, in order of time, who rose to an immortal life; and the chief, in respect of dignity, who, as Head of his church, rose by his own power; but also the earnest, pledge, and security of the resurrection of all his people. 21. And since, by the disobedience of the first Adam, death and ruin were brought upon all mankind; therefore God, in infinite wisdom and mercy, has appointed the happy resurrection of the faithful to eternal life, to be brought in by Jesus Christ, the second Adam or new-covenant Head. 22. For, as in the first Adam, as their common parent and covenant head, all men by sin are subjected to death, temporal as well as spiritual and eternal; so in Christ, as their new-covenant Head, who fulfilled the law for them, and communicates all vital influence to them, all the race can, by the merit of his death and power of his re-urrection, repent of sin and believe in Jesus Christ, so that, in their bodies as well as their souls, they may for ever reign with him in glory—and as all who were in Adam die, so all who are in Christ shall be made alive.—23. But indeed he, and each of his members, must partake of this life in their proper rank, time, and order; he, as the *first-fruits*, who is already risen as their public Head, Representative, and Pattern, to insure their resurrection, and sanctify them to the service of God; and then they who repent of sin, and whom he has pardoned by his blood, conquered by his power, graciously subdued by his Spirit, united to his person, and furnished with his grace,—at his second coming to judge the world. 24. Then shall come the end of this world, and of all the changes, temptations, sins, and snares under which believers now groan, and of all the intricate means of

hand, and reign over all persons, causes, and things, till all his enemies, temporal and spiritual, be placed in absolute and actual subjection to him, as captives of war brought under his feet. 26. And the last enemy, which, for the sake of his people, he shall utterly destroy and abolish, is *death*, which now prevents the complete happiness of their persons, and must be destroyed by the raising of their dead bodies to immortal life. 27. For Christ must reign till all, except JEHOVAH himself, who delegated to him his mediatorial power and authority, be manifestly subdued by or subjected to him. 28. And when his mediatorial methods of government have had their full effect, in the conversion, sanctification, and complete glorification of all who believe, and the conquest of all his incorrigible enemies, he shall lay aside the present forms of administration as the appointed mediatorial governor of the world, and shall surrender up himself as such, and his whole church, to his Father, to be for ever honoured and blessed, each in their due order, with the full and immediate enjoyment of the Godhead, as their ALL and IN ALL. 29. Moreover, to return to the point in debate, if there be no resurrection of the dead, to what purpose are professed believers baptized in the name of Christ, in hopes of a happy resurrection through him? Or why are they induced to it by what they have seen and heard of martyrs dying triumphantly for Christ in the assured hopes of such a resurrection? Or why are the children of the deceased baptized on their parents' account, in order to fill up their room in the church? 30. And if the dead rise not, how weak and absurd is it for us Christians and ministers continually to expose ourselves to the greatest losses, hazards, and troubles for his sake, in hopes of an eternal life and reigning with him in glory? 31. I solemnly protest, that, as really as the blessed Comforter dwells in our hearts, and makes us to rejoice in God through Christ in hopes of eternal life, I am fully exposed to, and stand ready for, sufferings of every form and degree for Christ's sake. 32. Now to what purpose have I struggled with men, outrageous, malicious, furious, and unreasonable as beasts, or been exposed to, or am ready to encounter, devouring wild beasts for the sake of Christ and his cause, if there be no future blessedness, no resurrection to eternal life? Had much better act the epicurean, indulging myself in sensual pleasures, than to be exposed to such sufferings.

God and his perfections manifested in the gospel. And this hint ought to make them ashamed of themselves, and you ashamed of countenancing them. 35. Perhaps, indeed, some of your self-conceited doctors will ask me how men's dead bodies can be raised to life, after rotting into dust, and being scattered and intermingled with bodies unnumbered? Or in what form power, or capacity they will be raised, answerable to the happiness of the glorified souls reunited to them? 36. How foolish and absurd is it to set up your weak notions in opposition to the power and wisdom of God!—Even in common things, do we not see that seeds cast into the earth spring not up till they first rot and die under the clods? 37, 38. And do we not see, that however many forms God causes the bare grains of wheat, &c., to assume in their growth and ripening, yet they at last produce a body answerable to the seed? 39-41. And is it not evident, that out of the same original dust God forms animals, whose flesh and qualities are extremely different; and that of the same matter he hath formed bodies, some grosser, others more refined; and that the properties and glories of the heavenly luminaries, though all sprung from one original, are extremely different? 42, 43. In like manner the wisdom and power of God operate in the resurrection of the dead, particularly of the saints, rendering their bodies fit companions for their souls in the glorified state. In this world their bodies are frail, mortal, and, by death, subjected to putrefaction; but they shall be raised free from all corruption, dissolution, or decay, and rendered immortal, never more to die. In this world they are mean, contemptible, liable to deformity and defilement, and feeble and weak, liable to sickness, pain, weariness, fainting, and death, incapable of defending themselves from surrounding evils;—and being laid in the grave, become loathsome carcases, an easy prey to the weakest worm; but they shall be raised, beautiful, glorious, and shining as the sun or stars; and with such vigour, health, and strength as will enable them to keep pace with their glorified souls in every operation. 44. In this world they must be maintained by food, sleep, and air as the bodies of brutes, and in the grave they are quite destitute of sensation: but in their resurrection, the Holy Ghost dwelling in them shall so refine them, as to make them free from all animal refractions.

14 And "if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

15 Yea, and we are found ^{to be} false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For^r if the dead rise not, then is not Christ raised;

17 And ^{if} Christ be not raised, your faith *is* vain; ye are yet in your sins.⁷

18 Then they also which are fallen asleep in Christ are perished.

19 If^z in this life only we have hope in Christ, we are of all men most miserable.

20 But^a now is Christ risen from the dead,
and become the first-fruits of them that slept.

21 For^b since by man *came* death, by man *came* also the resurrection of the dead.

22 For^e as in Adam all die, even so in Christ shall all be made alive.

23 But ^devery man in his own order: Christ

the first-fruits;⁸ afterward they that are Christ's at his coming.

24 Then *cometh* the end, when he shall have delivered up the kingdom⁹ to God, even the Father; when he shall have put down all rule and all authority and power.

25 For¹⁰ he must reign, till he hath put all enemies under his feet.

26 The¹¹ last enemy *that* shall be destroyed *is* death.

27 For he hath put all things under his feet. But when he saith, All things are put under *him*, *it is* manifest that he is excepted which did put all things under him.

28 And¹² when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

29 Else what shall they do which are *baptized* for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 And¹³ why stand we in jeopardy every hour?

31 I protest *by* your¹⁴ rejoicing² which I have in Christ Jesus our Lord, *I* die daily.

32 If after³ the manner of men⁴ I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? *Let* us eat and drink, for to-morrow we die.

33 Be⁵ not deceived: *evil* communications corrupt good manners.

34 Awake⁶ to righteousness,⁵ and sin not;⁶ for some have not the knowledge of God: *I* speak *this* to your shame.

35 But some *man* will say, "How are the dead raised up? and with what body do they come?"

36 *Thou*⁷ fool! that which thou sowest is not quickened, except it die:

A.M. cir. 4093.
A.D. cir. 59

8 See note on Ac 26:23—C.
9 2 Co. 4:14. Ep. 5:2.
10 1 Ti. 2:12. Mat. 11:27. 28.
11 In 3:33. 13 He 1:13.
12 Ps. 4:7. Da. 7:14. 27.
13 1 Co. 15:15.
14 1 Co. 15:15.

9 The kingdom is not his eventual royalty as 'God over all blessed for ever' (Ro. 9:5), nor his mediatorial headship over the church, which is indissoluble (Da. 7:13, 14) and eternal (Re. 11:15), but it is that kingdom of children (1 Co. 7:13) which he has been successively saving through faith since the foundation of the world, and which, when he shall have completed the number of all who will believe' (Jn. 6:37), then cometh the end of the Christian dispensation.—C.

10 Ps. 2:6-10. 45:3. 6. 110:1. Ep. 1:22. Ac. 2:34. He. 10:12, 13.
11 A Ho. 13:14. 2 Ti. 1:10. 1s. 25:8. Lu. 20:36. Re. 20:14. 21:4. He. 2:14.

12 Ps. 8:6, 7. 110:2. Mat. 11:27. 28:18. Ep. 1:22. Phil. 2:9-11. He. 1:13. 2:8. 10:13. 1 Pe. 3:22.

13 Phil. 3:21. Mat. 13:41. 43. 13:31. 13. Ep. 1:10. 1s. 49:3. Jn. 14:26.

14 A ver. 32. Mat. 20:22. Lu. 12:50. Ro. 6:3-5. 7 Ro. 8:36. 2 Co. 11:26. Ga. 5:11, 13.

15 1 Th. 2:10. 2 Co. 1:12. 12:14. Phil. 1:3.

16 Some read our.
2 Your rejoicing—that is, the rejoicing which I have over your conversion and salvation.—C.

3 Ro. 8:36. Ac. 20:23. ch. 4:9-13. 2 Co. 4:8-12. 1 Co. 9:11. 23. Co. 6:6. 17. Col. 1:24. 1 Th. 2:2. Ac. 19:30. 31. 2 Th. 3:11.

4 Or, to speak after. The barbarous custom of the age and people.—C.

5 Is. 22:13. 56:12. Ec. 2:24. 11:9.
6 ch. 9. Ga. 6:7.
7 Ps. 1:1. Pr. 9:6. 13:20. Ga. 5:9. 1 Co. 5:5. 2 Ti. 2:17.

8 Ro. 13:11. Ep. 5:14. Mat. 22:29. Ho. 4:6.

9 Awake to righteousness. Rather, 'righteously, piously'.—C.

10 Sin not—especially in eating, drinking, and other sensual indulgences. See ver. 32.—C.

11 ch. 6:5. He. 5:11, 12. 1 Jn. 3:4. Eze. 37:3. Mat. 22:29.

12 Lu. 24:75. Jn. 12:24.

A.M. cir. 4063.
A.D. cir. 59

13 ch. 3:7. Ge. 1:11, 12. Ps. 104:14.
14 Ge. 1:16-26.
15 Ps. 19:4. 5.
16 In the interpretation of this passage, it is necessary to keep in view the subject which Paul is discussing—it is the nature of the resurrection body as compared with the present mortal body. Though both are material, they are not necessarily the same. He illustrates this by the fact that there are various kinds of flesh, and that in nature there are great diversities of appearance and constituent elements in different bodies. From this observed fact he concludes that the resurrection body may be essentially different from the present body. It will be observed that there is not in this passage the slightest reference to different degrees of glory among the saints in heaven.—P.

17 A. 12. 3 Mat. 13:43. Col. 3:1. 4. Phil. 3:20, 21. 1 Th. 4:15. 2 Th. 1:10. 2 Th. 1:10. 2 Th. 1:10.

18 It is sown that is, the flesh. See ver. 39.—C.

19 Lu. 24:31. Jn. 20:19, 26.

20 Of the nature of a spiritual body, no man can speak certainly, except that it will be fashioned like unto Christ's glorious body' (Phil. 3:21), and that probably it means a body rendered as obedient to spiritual laws as now it is obedient to mechanical laws. The Lord knoweth. Blessed are all who wait and watch for his appearing.—C.

21 Ge. 2:7. 3:19. 12:14. Ac. 3:15. 2 Co. 3:17. Jn. 5:21. 6:33-57. 10:10, 28. 14:6. 11:25. Ro. 8:10, 11. 2 Co. 4:10.

22 Ge. 2:7. 3:19. with Jn. 3:13. 31. Ep. 4:9.

23 The Lord from heaven does not signify that our Lord in his human nature came down from heaven, but that his body was miraculously produced by the power of the Holy Spirit.—Note, For the meaning of the phrase 'from heaven,' see Mat. 21:25.—C.

24 Jn. 3:5. ver. 21, 22. Ge. 5:2. Ro. 8:12-21. Phil. 3:21. Jn. 3:5. Mat. 13:43. Ro. 8:29. 2 Co. 3:18. 4:10, 11.

25 ch. 1:12.
26 Mat. 10:17. Jn. 1:13. ch. 6:13. 2 Co. 5:1. Ga. 1:10. Jn. 3:3, 5, 6.

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:

38 But⁸ God giveth it a body as it hath pleased him, and to every seed his own body.

39 All⁹ flesh *is* not the same flesh: but *there is* one *kind* of flesh of men, another flesh of beasts, another of fishes, and another of birds.

40 *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

41 *There² is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.⁷

42 So⁴ also *is* the resurrection of the dead. It is sown⁸ in corruption; it is raised in incorruption:

43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a *spiritual* body.⁹

45 And so it is written, 'The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.

46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The³ first man *is* of the earth, earthy: the second man *is* the Lord from heaven.¹

48 As⁵ *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50 Now *this* I say, brethren, that *flesh* and

excellent and glorious. 47. For the first Adam was formed out of the dust, and was of an earthly constitution; whereas the second Adam is the eternal Son of God, who, descending from heaven, assumed our nature, into a union with his person, and who will at the last day descend from heaven to raise the dead bodies of his saints, and receive them to himself. 48. They who descend from the earthly Adam derive from him an earthly, animal, and mortal body, such as he had in his fallen state: and they who are spiritually begotten by Christ, born from above, and formed with heavenly dispositions for heavenly enjoyments, shall derive a spiritual, heavenly, and immortal body from him, such as he has in his exalted state. 49. And as we believers bear the debased image of our first father and covenant head in the earthly, animal, sickly, and mortal state of our bodies, and in their putrefaction and corruption in the grave; so, by virtue derived from Christ our new-covenant Head, our bodies, at the

moment in which Christ shall awfully and efficaciously call up the dead bodies from their graves, the living ones shall be changed from corruptible and mortal to incorruptible and immortal, answerably to the everlasting glories given through faith.—And when our bodies shall be thus glorified and immortalized, death, that formidable tyrant, who had so long conquered and reigned over the believers' outward man, shall, with respect to every one of them, be finally conquered and totally abolished. 55. In the view of these things all real Christians may now by faith triumph over death and the grave, as things which can do them no real hurt, and which shall be obliged, by Jesus Christ, to restore them back with inexpressible advantage. 56. It is the unremoved guilt, power, and pollution of sin which renders death either hurtful or painful; and it is the holy law of God, which, by condemning to death, spiritual as well as temporal and eternal, in a mysteri-

be invariably increasing and abounding in every good work towards God or men,—fully persuaded that your almighty, gracious, and faithful God will, through Christ, assist you in your obedience and suffering, and freely reward you with endless life and glory.

Ver. 5. The apostles, after the fall of Judas, are distinctly called 'the eleven,' Mat. 28:16. Mar. 16:14. Lu. 24:9, 33. Ac. 1:26; 2:14. Guyse and others suppose that 'the twelve' having been the original name of the apostles taken collectively, they still retained it when their number was reduced to eleven, as a centurion, ruler of a hundred, would still retain his title were his company reduced to a few, or altogether cut off: and this mode of speech is certainly common in history. But this supposition is not necessary: for Matthias, who was subsequently numbered with the eleven, may have been actually present with them when our Lord appeared. This view is rendered highly probable, if not certain, by Lu. 24:9, 33. C.

Ver. 22. All men are in Adam as branches are in a tree; and as the root died, so must all the branches; and as many as are in Christ—being born of the Spirit,—because he lives they shall live also. This does not preclude or gainsay the resurrection of the

blood² cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I show you a mystery: 'We shall not all sleep,³ but we shall all be changed,

52 In⁴ a moment, in the twinkling of an eye, at the⁵ last trump:⁴ for the trumpet shall sound, and¹ the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, "Death is swallowed up in victory.

55 O death, where *is* thy sting? O grave,⁵ where *is* thy victory?

56 The⁶ sting of death *is* sin; ⁷ and the strength of sin⁶ *is* the law.

57 But⁷ thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

A M CH 4004
A D CH -9

2 *From ana blood*
—such as is common
to men, and liable to
death and corruption.
—C.

1 Th 4. 14-17. Re.

14. 13

3 *He* (believers, all
true Christian gener-
ations) *shall*
not all sleep—
we shall not all die—but
as many as are *1* and
alive at the coming of
the Lord, *15* Th 4. 15
shall, in common with
the blessed dead *16, 17*
have died in the
Lord, *all be changed*
into the likeness of
Christ's glorious
body.—C.

12 Pe 3. 10.

2 Mat. 24. 31. Zec 9.

14. 1 Th 4. 10 Jn 3. 25.

29 Ps 50. 4.

4 *The last trumpet* is,
most probably, allusion
to Re. 11. 15, where
the seventh trumpet
is the last.—C.

7 See ver 42. 44. 50

2 Co. 5. 24. Ph 3. 21. 1

Jn 3. 2.

He 2. 14 Re 13. 14

5 Or, *hell*.

6 Or 6. 2. Pr 14. 3.

Jn 6. 21. Ps 9. 17. Is 3.

11. 2 Ro 4. 15. 11. 1007.

5. 9. 13. with 7. 40. 14. 8

9 Ro 7. 25. Ga 2. 13.

4. 4. Tit 2. 14. Ro 8. 11.

37. 1 Jn 5. 4. 5. 11. 12.

6 *The strength of*
sin (whereby it has
power to arrest the
sinner) *is* the law.

A M CH 4007
A D CH -9

which first declares
the duty, then proves
the guilt, and finally
pronounces the
curse.—C.

2 Pe 3. 11-14. 18. 1

4. 9. Pe 1. 14. Tit 2. 11.

14. 1. 1. 1. 1. 1. 1. 1.

1. Col 1. 3.

2. Ch 15. 1. Ps 11. 1.

Is 1. 10. Ga 6. 9. He 9.

10 Re 20. 1. 14.

CHAP. XVI.

1 Ac 11. 28. 20. 22. 1. 1.

Ro 1. 1. 1. 1. 1. 1. 1. 1.

3. Co. 1. 1. 1. 1. 1. 1. 1. 1.

6. 1. 1. 1. 1. 1. 1. 1. 1.

6. 1. 1. 1. 1. 1. 1. 1. 1.

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58 Therefore,* my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know *that your labour is not in vain in the Lord.

CHAPTER XVI.

1 *He exhorteth them to relieve the want of the brethren at Jerusalem. 10 Commendeth Timothy: 13 and after friendly admonitions, 16 shutteth up his epistle with divers salutations.*

NOW concerning^a the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon^b the first *day* of the week let every one of you lay by him in store,¹ as *God* hath prospered him, *that there be no gatherings when I come.

3 And ²when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your ³liberality *unto Jerusalem.

4 And⁴ if it be meet that I go also, they shall go with me.

5 Now I will come unto you, when ⁵I shall pass through Macedonia: for I do pass through Macedonia.

custom very common during the prevalence of the heathen empire of Rome. C.

Ver. 36. *Except it die*, has been alleged as an error in the physiology of plants, inasmuch as the seed that grows does not die. Now, in one sense, this is true—in another, incorrect: for as it is correct to say that a man dies, while yet his body only dies, and the spirit returns to God; so the visible body of the seed perishes, while the invisible germ survives. C.

REFLECTIONS.—How fully confirmed, and infinitely important and delightful, are the doctrines of Jesus' atoning death and glorious resurrection, and of our resurrection to eternal life through him! The Scriptures of the Old Testament and the witnesses of the New join to attest them.—God's grace can make a most wonderful change on the most perverse transgressors. And many sorrows do they escape who are the earliest partakers of it. All true ministers harmoniously determine to know and preach nothing but Christ, and him crucified and glorified. And wonderful are the methods of God's grace; that, as by a sinning man came death, so by a dying and rising God-man came the happy resurrection of the dead! It is highly absurd to deny these fundamental principles of our Christian religion; for if these be false, all apostles are downright deceivers; Jesus' death, and all our faith and hope, and all our services and sufferings, are in vain; yea, all morality and religion are an unavailing farce. But certain is his glory and high exaltation; and no less certain our resurrection and future glory together with him. Wonderful are the works of God in creation and providence, and much more in redemption, of which the former are but emblems. And marvellous is the change that shall be made on our bodies to qualify them for their heavenly glories. With what joy may we even now, through Christ, triumph over death and the grave! And the believing views of our future, our eternal glories, should animate our hearts to unremitting activity in Christ's service.

CHAPTER XVI. Ver. 1. As to the charitable collection desired of you for the Christians in Judea, who, through persecution and the public calamities of their nation, have been reduced to great poverty, I give you the same directions which I gave to the Christian brethren of Galatia, whose ready compliance therewith will, I hope, excite you to benevolence, who are much their superiors in talents and resources.

thought of any advantage to that benevolent and pious design for me to accompany them, I shall readily grant them all the assistance and encouragement I am capable of. 5. Now, if the Lord will, I am determined to visit you whenever I have finished this tour through Macedonia, which I intend to begin as soon as I can have finished my present work at Ephesus. 6. And I hope that, after I have continued among you a considerable time, for our mutual edification and comfort, some of you will kindly and respectfully accompany me to some other place. 7. For such is my ardent affection towards you, and concern for your welfare, that I cannot think of paying you only a transient visit, but wish and expect, through the loving care of the Lord, to continue some time to assist you in your spiritual affairs. 8. But I find it needful for me to stay here at Ephesus till I shall have but just enough time to go up to Jerusalem at the feast of Pentecost, which I purpose to attend, that I may make known what I have preached, and with what success, to the multitudes of Jews and proselytes who assemble there on such occasions. 9. For here at Ephesus the Lord has given me a great opportunity of boldly and successfully preaching the gospel; and I am called to make a resolute stand against the subtle and furious enemies of my person and ministrations. 10. Meanwhile, if Timothy, my dearly beloved and faithful fellow-labourer, whom I have sent to you, arrive safe, see that ye receive him and treat him in a friendly, peaceable, and orderly manner, and let him not be discouraged or insulted by any of your factious preachers; for he comes to you upon the same important business, and with the same temper and sincere affection for you, as I wish to come. 11. Let none of you think or behave disrespectfully towards him, or slight what he delivers to you in the name and authority of Jesus Christ, because of his youth or bodily infirmities, but use him kindly: and when he returns to me, which I long for, I expect that you will furnish him for his journey, and some of you attend him for his protection. 12. I entreated our dear and eloquent brother Apollos, whom some of you admire, to come to you with the bearers of this letter, in hopes of his exerting himself to extinguish your party divisions; but being afraid that his presence might rather

defence. Notwithstanding all opposition or danger, prudently, boldly, and resolutely cleave to the truths and ways of the Lord, resisting sin, and every temptation thereto, and performing duty like men ripened in judgment, strong in grace, and firmly established in Christ. 14. And see that whatever ye do in the maintenance or practice of the truths of Christ, be done with meekness and love, for promoting the peace, holiness, and edification of others, as well as your own. 15. And I earnestly beg that you will show a particular respect to the family of Stephanas, which were the first converts to Christ in your country, and a pledge and earnest of the great multitudes which have since been converted, and which have all along behaved themselves as the sincere disciples and faithful servants of the Lord Jesus, and have, in an orderly manner, devoted themselves to assist and supply his ministers or poor members. 16. Instead of being carried away by new upstarts, take your direction or pattern in a respectful manner from such as have already signalized themselves in faithfulness to Christ and his church, or in the laborious spread of the gospel. 17, 18. I am extremely glad that ye sent me your letter by such prudent and worthy brethren, who gave me a more clear and comfortable account of your church affairs than your letter did, and who, to your honour, by their Christian behaviour, as well as by their candid and charitable representations, exceedingly quieted and refreshed my spirit. I hope that ye will show to such valuable, faithful, and affectionate brethren the highest regard. 19-21. The Christians here, in Lesser Asia, particularly Aquila and Priscilla, and their pious family, along with me, send you their Christian good wishes of all temporal or spiritual prosperity: and see that ye, in every pure, tender, and affectionate manner, express your regard one to another. 22. Meanwhile remember, that if ye, or any of your new preachers, persist in enmity to the person, offices, grace, doctrine, and commands of our dear Lord and Saviour Jesus Christ, or obstinately apostatize from your profession of faith in and love to him, ye not only deserve to be esteemed as execrable and abominable by the church, and cast out from their fellowship, but shall be monuments of God's distinguished and just displeasure.

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For a great door and effectual is opened unto me, and there are many adversaries.

10 Now if Timotheus come, see that he may be with you without fear:³ for he worketh the work of the Lord, as I also do.

11 Let^o no man therefore despise⁴ him: but conduct² him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching⁹ our brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

13 Watch⁸ ye, stand fast in the faith, quit you like men, be strong.

14 Let⁴ all your things be done with charity.

15 I beseech you, brethren, (ye know the house of Stephanas, that it is the first-fruits of

A.M. cir. 4063. A.D. cir. 59.	A.M. cir. 4063. A.D. cir. 59.
<p>1 Ac. 15. 320. 38. 15. 5 Ro 15. 24. 2 Co. 1. 15. 23. 7 ch. 4. 19. 11. 34. Je 10. 23. Ac. 18. 21. Ro. 1. 10. Ja. 4. 15. 2 Ac. 2. 1. Le. 23. 15. 21. Nu. 28. 26. Ex. 23. 10. 2 Co. 2. 12. Col. 4. 3. Re. 3. 7. 8. Ac. 14. 27. 19. 8. 23. ch. 15. 32. 2 Co. 1. 15. Phi. 1. 15. 7 ch. 4. 17. 11. 34. 21. Phi. 2. 19. 23. 1. 11. 3. 1. 3 Give him such countenance as may encourage and in- spire him in the fear- less discharge of his ministerial duty.—C. 2 Ti. 1. 15. 1. 11. 4. 12. 4 Timothy was li- able to be 'despised' as a teacher on ac- count of his youth, 1 Ti. 4. 12.—C. 3 Jn. 6. 9 Ac. 18. 24. 19. 1. ch. 1. 23. 5. Ti. 1. 13. 7 Ec. 3. 11. ch. 6. 12. 10. 23. 14. 26. 40. 8 Mat. 24. 42. 25. 13. 20. 41. 1 Pe. 5. 8. 16. 16. 15. 3. 2. 1 Th. 5. 6. 3. 8. 2. Th. 2. 15. Ac. 20. 31. ch. 1. 8. 11. 27. 14. 20. 15. 1. 5. 8. 2 Co. 1. 24. Ga. 5. 1. Ep. 6. 10. 14. Phi. 1. 27. 1. 4. 13. Col. 1. 10. 11. 4. 12. 2. Ti. 2. 1. 7 ch. 8. 12. 11. 14. 11. 13. 4. 7. 13. 1. 1 Pe. 4. 8. Ga. 5. 6. 1. Ti. 1. 5. Ro. 13. 8. 10. Mat. 22. 37. 39. 11 ch. 1. 10. Ro. 16. 5. Re. 14. 4.</p>	<p>2 Ac. 6. 3. 5. Ro. 15. 31. 2. Co. 8. 4. 9. 1. x Phi. 2. 39. 1 Th. 5. 12. 1. Ti. 5. 17. He. 13. 17. ch. 4. 13. 23. 7. 5 Submit your- selves to their coun- sell, and aid them in their plans of bene- volence.—C. 3 Co. 1. 10. Phi. 2. 30. Co. 4. 8. Phil. 13. 11. 11. seems to refer to times mentioned in the letter which Paul had received from the church; and espe- cially some circum- stances of hopeful en- couragement, which, in the midst of all their divisions and heresies, their mes- sengers had been able to supply. See ver. 18.—C. 2 Ro. 15. 32. 2 Ti. 1. 16. Pr. 25. 13. 2 Co. 7. 6. 13. 8 Th. 5. 12. 9 Re. 1. 4. 11. with Ac. 16. 6. 19. 10. Ac. 18. 2. 18. 26. Ro. 16. 3. 2. 11. 4. 19. 2 Th. 5. 15. 23. Col. 4. 15. Phil. 2. 4. 15. He. 13. 1. 1. 1 Pe. 2. 17. 8 Ro. 16. 16. 2 Co. 13. 12. 1 Th. 5. 26. 1 Pe. 3. 14. A Ro. 16. 22. Col. 4. 18. 2 Th. 3. 17. 18. Ga. 6. 11. 7 See note * in first column. 8 Ga. 1. 8. 6. 14. 1 Jn. 4. 8. 10. 19. He. 10. 26. 20. 4. 8. 9 See note on ch. 12. 3.—C. 7 Jude 14. 15. 9 Maran-atha is a Syro-Chaldaic word, signifying 'the Lord cometh,' that is, to judgment. See Ps. 98. 9.—C. 2 Ro. 16. 20. 24. 2 Co. 13. 14. Ga. 6. 18. Ep. 6. 23. 24. Phi. 4. 23. Col. 4. 18. 1 Th. 5. 28. 2 Th. 3. 18. He. 13. 15. 2. 5. 14. Re. 1. 4. 5. 22. 21. 7 ch. 4. 15. 2 Co. 12. 15. Phi. 1. 8. 1 Th. 2. 8.</p>

* Paul generally employed an amanuensis, apparently because of some defect of sight. It may be that his eyes were permanently injured by the vision of glory at the time of his conversion. It was customary for him to add to his epistles a final greeting, and some brief but weighty admonition, with his own hand.—P.

Achaia, and that they have addicted themselves to the ministry of the saints,)

16 That² ye submit yourselves⁵ unto such, and to every one that helpeth with us, and laboureth.

17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part⁶ they have supplied.

18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

19 The^b churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

20 All^o the brethren greet you. Greet ye one another with an holy kiss.

21 The salutation of me Paul with mine own hand.⁷

22 Ifⁱ any man love not the Lord Jesus Christ, let him be Anathema, Maran-atha.⁹

23 The^k grace of our Lord Jesus Christ be with you.

24 My¹ love be with you all in Christ Jesus. Amen.

¶ The first epistle to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

to encourage and promote it, and see that the liberality of churches under their care be duly applied. And in proportion as God succeeds our temporal affairs, we should join in it, and even beforehand provide for it; yea, all ought cordially, and from love to Christ, to vie with one another in it according to their ability. And as a part of worship, collections for the poor should attend our public devotions.—Ministers ought

to go or stay wherever Christ in his providence calls them; and to rejoice in great opportunities of preaching the gospel, whatever opposition from adversaries attend them. Devoid of jealousy or envy, highly should they honour one another, and readily receive such as appear faithful and heartily devoted to the service of Christ. Inexpressible need have real Christians to be always watchful and steadfast in the faith, profession, and

practice of the gospel. And it is delightful when in all their conduct they appear closely united in cordial affection one to another, and when the gracious influences of Christ qualify them for every necessary duty. But, alas, dreadful is the end which awaits those who, under the gospel dispensation, continue enemies to our gracious Redeemer! And most terrible to such is his blessed coming.

CONCLUDING REMARKS ON THE FIRST EPISTLE TO THE CORINTHIANS.

It is impossible to read the foregoing epistle without remarking how early self-will and heathenish customs began to deform the Christian ritual, and error to infect the apostolic creed.

The invasion of the ritual may be seen most remarkably in the case of the Lord's supper, ch. 11. 17; in which case a heathenish custom had expelled the holy ordinance of the Lord, and obliterated the instructions of Paul as to its origin, order, and intention. The Corinthians, like some other Greek cities, had been accustomed, during their heathen state, to celebrate frequent public festivals; to which every family brought their own provisions, and in which the will or taste of individuals was the only check upon indulgence. At these feasts, it would appear, the poorer citizens were originally provided for by the rich. But, as luxury soon begets selfishness, and selfishness soon extinguishes charity, it also appears that while the custom of feasting was continued, the provision for the poor began to be neglected. Accordingly, it is recorded of Socrates, that when, at a public feast at Athens, he saw the rich citizens feasting, and the poor neglected, he distributed among them all the provisions he had brought for himself and his friends, and reproved his fellow-citizens for their inhospitality. The custom of the Corinthians seems to have been exactly similar; and to the same level they appear to have reduced the Lord's supper:—"Every one took before others (not the Lord's, but) his own supper: and one was hungry, another was drunken." To this downward tendency there is no competent restraint beyond a strict adherence to apostolic example and simplicity. The moment human will and national or local customs are permitted in the smaller

the authority of a vain philosophy. And yet few things can appear more unlikely than that any doubt should arise concerning this doctrine. Nothing could be more conclusively attested as a fact—nothing could appear more necessary as an evidence of life and immortality—nothing more analogous to the annual resurrections (as they may justly be called) which an observant philosophy must have witnessed through so many departments of nature. Yet some among the Corinthians utterly denied the resurrection of the dead—a heresy the existence of which would be scarcely credible were it not attested upon apostolic authority. Its origin, however, is easily accounted for.—Some of the systems of heathen philosophy had pronounced material substance to be essentially evil, and incapable, by any process, of being rendered good; and relying upon this dogma of philosophy, they rejected the authority of the Word of God, which foretold the resurrection of Christ, and the testimony of apostles, who had witnessed it. This fact stands forth as a beacon light to all who study the Scriptures. How near was the Corinthian church to making total shipwreck of the faith! And why? The admission of one single unsupported dogma in opposition to a fact implies such a surrender of sound judgment as breaks down the walls of truth, and opens the way for the introduction of any and every error. Christianity lays its foundations in facts, not in dogmas. These facts can never be historically gainsayed or rationally disproved—upon these facts, as precious stones, it builds its temple of doctrine; and rejects 'the wood, hay, and stubble' of a fanciful and arbitrary philosophy. Not that philosophy is

14 As also ye have acknowledged us in part, that^s we are your rejoicing, even as ye also are ours in the day of the Lord Jesus.

15 And^t in this confidence I was minded to come unto you before, that ye might have a second benefit.⁶

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on "my way toward Judea.

17 When^e I therefore was thus minded, did I use lightness?⁷ or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay?

18 But *as God is true*, our word^s toward you was not yea and nay.⁹

19 For the *"Son of God, Jesus Christ*, who was preached among you by us, *even by me and^r Silvanus and Timotheus*, *"was not yea and nay,¹ but in him was yea.*

A.M. cit. 4064.
A.D. cit. 50.

5 ch. 5.12. Phil. 2.16.14.
1 Th. 2.19.20.

1 Co. 10. 5.4. 19; 11.
34. Ro. 1.11. 15.29.

6 *U. grace.*
14 Ac. 21.4.

7 1 Co. 4.19.10. 37.11.
34. ch. 10.2. with Ac. 16.

6,7. Ga. 2.2.

7 Was I guilty of any levity in forming, or fickleness in changing, my purpose?—C.

8 *Or, preaching.*
5.12.

9 *Our word toward you was not yea and nay—was not a purpose and a change; a promise and a breach of promise; an assertion and a contradiction; but one simple meaning, one uniform truth.—C.*

10 Mar. 1.1. Ro. 1.4.

11 Ac. 15.40.16.17.18.

12 Ex. 3.14. Jn. 8.58.

He. 13.8.

13 *Was not yea and nay.* There was no contradiction in the doctrines of his humanity and Godhead—of justification by faith, and of sanctification by the Spirit.—C.

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A.M. cit. 4064.
A.D. cit. 50.

6 Ro. 1. 8.6. Jn. 14.6;
1.14.17. Ga. 3.17. Lu.

24.27.44. He. 9.15-17.

10 Th. 2.17. 1 Pe 5

10. Jn. 2.20. 27. Re. 3

18. ch. 5.5.

11 Ro. 8.9. 14-16. ch.

5.5. Ep. 1.13. 14. 4.30. 2

1.2. 19. Re. 2.17.

12 *Earnest.* The original is a Hebrew word signifying a 'pledge' or 'surety' given in confirmation of a covenant.—C.

13 Ti. 5.21. 2 Ti. 4.2.

Ro. 1.9. 9.1. ch. 11.31.

Ga. 2.20.

14 1 Co. 4.21. ch. 2.3;

12. 20. 15.2. 10.1 Th. 2.5

27. 1.2. 10.

15 I call God to witness that I have been restrained from coming to Corinth out of tenderness to those delinquents whom I knew. I must deal with severely.—C.

16 Mat. 23.8-10. 1 Co.

3.5. 7.4. 15.2. 1. Pe.

5.1. Ro. 12.20. 1 Co. 15.

1.1. Pe. 5.12.

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we have ground to hope God has forgiven is a disobedience to Christ, and gives Satan an opportunity

commendation to you, or *letters* of commendation from you?¹

2 Ye^c are our epistle, written in our hearts, known and read of all men:²

3 *Forasmuch as ye* are manifestly declared to be *the* epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart.

4 And *such* trust have we through Christ to God-ward:

5 Not^g that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God:

6 Who also *hath* made us able ministers of the^c new testament; *not* of the letter, but of the spirit: for *the* letter killeth, but *the* spirit giveth life.³

7 But if *the* ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away;⁴

8 How shall not the ministration of the Spirit be rather glorious?

9 For if *the* ministration of condemnation *be* glory, much more doth the ministration of righteousness⁵ exceed in glory.

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.⁶

A.M. cit. 4064
A.D. cit. 60.

1 See note * in second column.

c 1 Co. 4. 15; 9. 1, 2; 3.

10. ch. 7. 3, 11; 12. 15

Phi. 1. 7. Ro. 1. 8.

2 Read of all men

—that is, of all to whom it is sent—of

all who have witnessed

ed the power of converting and sanctifying grace over you.

d Ex. 24. 12; 34. 1; 31.

18; 32. 16. Ps. 40. 8. Je. 31.

33. He. 8. 10. Eze. 11. 19;

36. 27. e ch. 2. 14. Phil. 1. 7. He.

31.

2 Jn. 15. 5. 1 Co. 3. 5-7;

15. 10. ch. 2. 16; 4. 7. Phi.

2. 13-14.

a 1 Co. 12. 28. Ep. 3. 7;

4. 11. ch. 5. 18-20. Ro. 1.

5. 1. Ti. 1. 12.

1 Je. 31. 31. He. 8. 6.

13. 19-17; 10. 16. Mat.

26. 2.

2 Ro. 2. 27-29; 7. 6.

He. 9. 10. Ep. 2. 15.

a De. 27. 26. Ga. 3. 10.

21. Ro. 3. 20. 4. 15; 5. 9.

13. ch. 2. 16.

d Jn. 6. 63. Ro. 1. 16, 17;

8. 2. 1 Co. 1. 24. ch. 2. 16;

18. 2. Ti. 1. 10. He. 8. 6.

8. Ac. 16. 14; 20. 17, 18. 1

Jn. 1. 1.

8 Or. quickeneth.

a Ro. 7. 10. De. 10. 1.

Ex. 24. 12; 31. 18; 32. 16;

34. 1. 29-35.

4 Paul draws a comparison between the law and the gospel.

The former was 'a ministration of death,' because it convicted of sin, and declared death to be sin's necessary punishment.

The latter is a ministration of the Spirit, and imparts life from Him who is the source and author of life. If, therefore, the glory of the law was great, much greater must be the glory of the gospel.

o Ga. 3. 5. Ro. 1. 16, 17;

3. 21. 14. 45. 12. 13; 49. 3.

4. 2. 14. 14. Ep. 3. 10, 21.

Ps. 21. 5; 72. 17-19. He.

8. 6-13; 10. 16-22. ch. 5.

18-21. Ro. 5. 15-21.

5 See note on Ro. 1.

17.—c.

6 The meaning is that the law—the old economy—which was glorious for a time on account of its character and author, yet when compared

A.M. cit. 4064
A.D. cit. 60.

with the gospel of Christ, its glory was as nothing.—P.

p ch. 4. 2, 13; 7. 4. Ep.

6. 10.

7 Or. boldness.

o Ex. 34. 33-35.

p Ro. 10. 4. Ga. 3. 23.

24. Col. 2. 17. He. 10. 1.

s ch. 4. 34. 15. 5. 9, 10.

Eze. 12. 2. Mat. 13. 11-13

Jn. 9. 39; 12. 40. Ac.

28. 26. Ro. 11. 7, 8, 25. Ps.

69. 23.

8 Their minds were blinded against the glory of Christ, as were the eyes of their fathers by the glory of the face of Moses.—C.

i Ro. 11. 23, 26. Mat.

13. 11. 1 Co. 2. 10. Ho. 3.

5. 6. 3. 18. 11. 9. 48. 17; 54.

13. 25; 22. 18. 16. 34; 25.

9 When it (the Jewish heart) shall turn to the Lord.—C.

u Jn. 4. 24. 5. 3. 1 Co.

2. 10; 15. 45. ch. 4. 13. Ro.

8. 2. 15. Ga. 4. 6.

v 1 Co. 13. 12. ch. 4. 4.

6. 5. 7. 7. Col. 2. 2. Ti.

10. 1. 1. Ti. 1. 11, 15.

x Ro. 8. 29. 1 Co. 15.

49. Col. 3. 10. Ep. 4. 4, 5;

5. 10. 4. 24. ch. 5. 17. Ga.

6. 15; 5. 6, 22. 23. 2 Pe. 1. 5

—9 Jn. 17. 17.

y Ps. 84. 7.

1 Or. of the Lord the Spirit.

CHAP. IV.

a 2 Co. 7. 25. ch. 3. 6, 15.

18. Ep. 3. 7, 8. 1. Ti. 1. 11.

12. ch. 2. 14. 2. Ti. 2. 1.

Phi. 6. 13.

d ch. 1. 12. 17. 15. 16.

4. 11. 3. 6, 13. Ep. 4. 14; 5.

3. 12. 1 Th. 2. 3, 5.

1 Or. shame.

* It is evident from several allusions in this epistle that Paul had enemies at Corinth who had misrepresented and defamed him. Against their false charges he here defends himself. They had affirmed that he had no commendatory letters from the apostles, that he ought not therefore to be received as a commissioned minister of Christ. He replies that he needs no commendations from men. The fruits of his labours were sufficient evidences of his apostleship.—P.

11 For if that which is done away *was* glorious, much more that which remaineth *is* glorious.

12 Seeing then that we have such hope, *we* use great plainness⁷ of speech:

13 And not as Moses, *which* put a vail over his face, that the children of Israel could not steadfastly look *to* the end of that which is abolished:

14 But *their* minds were blinded;⁸ for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ.

15 But even unto this day, when Moses is read, the vail is upon their heart.

16 Nevertheless, *when it*⁹ shall turn to the Lord, the vail shall be taken away.

17 Now *the* Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

18 But *we* all, with open face beholding as in a glass the glory of the Lord, *are* changed into the same image *from* glory to glory, *even* as by the Spirit of the Lord.¹

CHAPTER IV.

1 He declareth how he hath used all sincerity and faithful diligence in preaching the gospel, 7 and how the troubles and persecutions which he daily endured for the same did redound to the praise of God's power, 12 to the benefit of the church, 16 and to the apostle's own eternal glory.

THEREFORE,^a seeing we have this ministry, as we have received mercy, we faint not; 2 But^b have renounced the hidden things of dishonesty,¹ not walking in craftiness, nor hand-

tion:—but ministers of the gospel, which, by the marvellous agency of the Holy Ghost, is powerful for the quickening, converting, comfort, and eternal life of men, Gentiles as well as Jews. 7, 8. Now, if the law, the ministration of which tended to condemnation, death, and destruction, and which was written on tables of stone, was delivered at Sinai with so much glorious pomp and awful majesty, and attended with a transient impression of glory on the face of Moses, who conveyed it to the people, how much greater glory, and that of a spiritual nature, must there be in the delightful dispensation of the gospel, by which the Holy Ghost conveys his enlightening, quickening, sanctifying, and saving influences into such multitudes of souls; and how much more excellent that abiding glory which it imprints upon the duly qualified, authorized, and faithful ministers of it? 9. For if the ministration of the law and legal ceremonies, which left men under a sentence of condemnation and death, was attended with such awful glory and majesty, the ministration of the gospel, in which the righteousness of God for the justification of believers is revealed and offered, and by means of which the faith whereby we believe unto righteousness is exercised by us, must be much more abundantly transcendent in its endearing excellency and honour. 10. Nay, the legal dispensation, which was introduced with so much glorious pomp at Sinai, has no glory at all when compared with the glory of the gospel.

disguise on the one hand, or any embellishments of human art on the other. 13. We do not wish in any manner to conceal its intrinsic native beauties, as Moses covered his shining countenance with a vail to hide it from the Israelites—intimating that, partly through the obscurity of his dispensation, and partly through the carnal blindness of their own minds, they could not distinctly by faith behold the true scope and design thereof in Jesus and his work thereby typified. 14. And indeed both the ancient and modern Jews have been generally so blinded and hardened in their hearts that they did not conceive the proper meaning of the Old Testament types and predictions. Yea, it is only by the manifestation of these things in the gospel and in the heart that those things can be understood. 15. And even to this day most of the Jews, when they read the law of Moses and the prophets, do not discern their true reference to Christ any more than their fathers discerned the glory of Moses' face through the vail that covered it. 16. Nevertheless, as Moses took the vail off his face when he went in before the Lord, so, when the generality of that nation shall be converted to the Lord Jesus Christ, the vail of ignorance shall be removed from their hearts, and their understandings shall be enlightened to discern how all the types, figures, and predictions of Scripture have their complete and glorious accomplishment in Christ and his work of redemption. 17. Now the Lord Jesus,

full liberty of the gospel dispensation, do now, by faith, in a manner far more clear than under the law, and yet far short of the heavenly vision, behold the unveiled glory of the Lord Jesus, in whom the law is fulfilled, and all the divine perfections illustriously displayed and harmoniously exalted; and are by these views gradually and graciously rendered more and more like to him in grace and holiness, in a manner answerable to the love, grace, power, and influence of the Holy Ghost, who is himself a divine Person, and is sent by Jesus Christ for the conversion of men.

Ver. 6. *Not of the letter, but of the spirit.* Rather, 'not of letter, but of spirit.' Not of mere outward ceremonial observances, but of their internal spiritual import and design—the guidance of man to Christ Jesus, 'the end of the law for righteousness.' Note, *Πνευμα* being without the article, is thus translated. See Middleton on *Gr. Art.* p. 167, sect. 4, and comp. *Ja.* 4. 24; 6. 63, last clause.—*The spirit giveth life.* *Πνευμα* has here the article prefixed, and, according to Middleton's doctrine of 'renewed mention,' is to be understood and translated as in the former occurrence. (See *Gr. Art.* p. 46, sect. 1; p. 167, sect. 5.) But the action of quickening here ascribed to 'the spirit' seems rather to point to the Holy Spirit personally. See Middleton, *Gr. Art.* p. 317, edit. 1808, C.

Ver. 8. The gospel is called 'the ministration of the Spirit,' because its distinguishing characteristic was the promise, not of an earthly inheritance, as was the case with the law, but of the gift of the Spirit of God, as an earnest of a heavenly kingdom. *Jn.* 14. 16, 17, 26; 16. 7-15; *Ac.* 2. 16-21; 2 Co. 5. 5. C.

Ver. 10. *That which was made glorious was the face of Moses.*—*The glory that excelleth* was the glory of God, from which the glory of Moses was a derivative. See 2 Pe. 1. 17. C.

ling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

3 But if our gospel be hid,² it is hid to them that are lost.³

4 In whom⁴ the god of this world hath blinded⁵ the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

live in that period in which the terrible, the servile, the dark, the deathful, the figurative, and legal dispensation of God's truths is exchanged for the amiable and glorious, the lightful and liberating, the quickening, the substantial, and lasting ministrations of the gospel. The veil of ignorance and error has been already in part removed by the influence of God's Spirit; and a time is coming when it shall be more fully removed from both Jews and Gentiles, and they be converted by multitudes to Christ. And thrice happy are they who, by believing views of him in the gospel, are gradually conformed to his image, till at last they become perfectly like him by seeing him as he is.

CHAPTER IV. Ver. 1. Since therefore this dispensation of the gospel, which is so glorious in itself, and so efficacious and transforming in the hearts of true believers, is committed to me and my fellow-labourers, we are animated by the grace of God bestowed on us, and his mercy towards us, amidst all our weakness, tribulation, and reproach, to discharge our important trust without despondence, cowardice, or shrinking. 2. And notwithstanding manifold temptations, we have with abhorrence kept at the remotest distance from all secret and dishonourable artifices and contrivances, and all overreaching and insnaring the souls of men by sly, subtle, and false pretences; and all attempts to corrupt or falsify the Word of God, or to accommodate it to the depraved taste of our hearers; and have endeavoured to preach the gospel, and nothing else, with the greatest simplicity and upright freedom, answerably to every one's case and conscience, as in the sight of that all-seeing and heart-searching God to whom we must at last give an account of our conduct. 3. But if, notwithstanding our plain and faithful publication of the gospel, any of our hearers still remain ignorant of its attracting glory and saving power, it is merely because, by their wilful obstinacy and unbelief, they continue in their natural, lost, and perishing estate, in which, if they persist, they must be inevitably undone for ever. 4. And because the devil, whom the idolatrous Gentiles worship, and carnal men everywhere serve and obey, has, by the malignant influence of his allurements, terrors, and delusive suggestions, increased and confirmed the natural blindness and stupidity of their minds, and led them into wrong notions concerning the things of God and their eternal interests, that so the bright discoveries of the glory of Christ, who, as the Son of God, is the express image of his Father's person, and as Mediator, God-man, is the representative image of God, in which all his perfections appear harmoniously exalted and illustriously displayed,—may not, by this gospel, penetrate through their natural ignorance and error, enlighten their hearts, and dispose them to abandon the slavery of Satan, and receive Jesus Christ by faith. 5. For in preaching the gospel, we do not conceal the glory of it by attempting to promote our own honour or interests, authority or inventions, passions or prejudices.

his own being, perfections, purposes, and will, relative to our eternal salvation, as they are displayed, with the most endearing lustre, in the person, offices, relations, states, and work of Jesus Christ our Redeemer. 7. And he has committed the ministration of this infinitely precious and enriching truth and grace of the gospel to us, who are but frail, contemptible, mortal, and sinful men like yourselves, that the transcendent excellency and infinitely powerful influence which attend it for the conversion, comfort, and sanctification of men, may appear to be wholly of God, and in no respect or degree from us the preachers of it, who, on account of weakness, persecution, and trouble, need his almighty power to support and preserve us. 8. We are oppressed with manifold afflictions from all quarters, and by all means that men or devils can invent; yet neither straitened in our minds, oppressed with anxiety, hindered from preaching, or irrecoverably entangled.—We often know not what course to take in present dangers, or how to avoid further trials; but are never left to distrust or despair of God's wisdom, power, goodness, and truth, to uphold us under, carry us through, and in due time deliver us from all our troubles, and make them work for his own glory and our good.—9. We are persecuted for righteousness' sake in our persons, characters, liberties, and properties, by every method of reproach and violence; but never left to ourselves, abandoned by our God, or deprived of his acknowledgment, assistance, and comfort.—In our wrestling with sinful lusts, seducing devils, unreasonable men, or even our own infirmities, we are sometimes dejected, foiled, and cast down; but by faith we rise again, and neither we nor our cause are slain or defeated.—10. In these daily and severe hardships and sufferings which we endure for Christ, we carry about an external resemblance of those which he endured for the salvation of men; while, by our fellowship with him in the virtue of his death, resurrection, and eternal life, we are enabled to bear them with faith, patience, constancy, and courage. 11. For we who live spiritually, by quickening influence derived from him as our vital Head, and in conformity to him as our great Pattern, and who, by his marvellous providence, are still preserved in our natural life, are perpetually betrayed and delivered up by our restless enemies into the hands of secular powers or outrageous mobs, and are always surrounded with dangers and exposed to death for preaching and professing our faith in Christ as the only Saviour—in order that our wonderful preservations and deliverances, and our continued boldness in preaching the gospel with divine energy, may be an evident demonstration of the great power and glory by and to which our living Redeemer was raised from the dead, and that his holy and heavenly life may be conspicuously exemplified in our holding fast our faith, and holding on in our ministrations and holy practice with submission, patience, and undaunted resolution, amidst all the infirmities and oppressions which attend our abiding in mortal

6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

8 We are troubled on every side, yet not distressed; we are perplexed, but not in despair; 9 Persecuted, but not forsaken; cast down, but not destroyed;

10 Always bearing about in the body the

do persist in boldly preaching them, and openly avowing our hopes of complete deliverance and eternal life according to them; 14. Being fully assured that God, who raised up Jesus Christ from the dead, as an evident testimony of his having perfectly fulfilled his law and fulfilled his justice for the sins of the world, will, for and through Jesus Christ, by his Spirit, raise us up to a blessed immortality at the last day, and will solemnly approve and present us faultless before an assembled world with exceeding joy. 15. For all the labours and sufferings of Christ's ministers or people, and everything else relative to the gospel dispensation—yea, all the providential dispensations of God—are by him intended, ordered, and made powerful for your spiritual edification and eternal salvation, that the overflowing streams of his grace and mercy might, through Christ, issue in abundant grateful acknowledgments, thanksgivings, and praises of converted multitudes to himself as the Father of mercies and God of salvation. 16. And these realizing views and contemplations of the blessed fruits of our ministrations bear up our spirits amidst every danger or distress; and though, by numberless fatigues and hardships, our mortal bodies and outward enjoyments gradually decline and waste, yet our immortal souls, as regenerated by the grace of God, are daily revived and strengthened in holiness and comfort by fresh supplies from Christ's fulness of grace, and gradually increase in desire of and meetness for the heavenly perfection. 17. For however burdensome and tedious our multiplied tribulations may appear to carnal men, yet to our faith, and in comparison of that important and endless happiness which we look for, they appear extremely light and momentary; and meanwhile, by the all-gracious management of Providence without us, and the sanctifying influence of the Holy Ghost within us, they all, in a marvellous connection, issue in and prepare us for an incomparable, inexpressible, inconceivable, and everlasting glory and happiness, in the full enjoyment of God in Christ, as our ALL and IN ALL. 18. While, in order to promote this astonishing co-operation of our troubles, we, by faith, overlook the visible and transient things of this world, as altogether unsuitable and insufficient to be a portion for our souls, and intently look at, desire after, and hasten towards the invisible things of heaven, which, like God himself, shall for ever endure in their glory and delightful usefulness.

Ver. 2. *Renounced*. Rather, according to Doddridge, 'set at defiance;' for the apostle, even when a persecutor, acted not from any dishonest motive, but merely from a mistaken principle (Ac. 23. 1; 1 Ti. 1. 13, and therefore could not 'renounce' principles and practices he had never adopted or followed. C.

Ver. 4. *God of this world*—Satan, whose lies unbelievers receive, while they reject the testimony of God.—*Christ, the image of God*. Christ is 'the image of God,' as he is God the Word speaking to men; as he is 'God manifest in the flesh,' and seen of angels and men (1 Ti. 3. 16; Jn. 1. 14), by rendering visible, as Mediator, the almighty power, unerring wisdom, spotless holiness, and eternal love of the Father. See ver. 6; Jn. 14. 9. C.

Ver. 10. Exhibiting in our bodily afflictions, a

A.M. CH. 4064. A.D. CH. 66.	A.M. CH. 4064. A.D. CH. 66.
<p>2 Ro. 2. 10. Col. 1. 23. Ep. 3. 8. 5 Hb. Rather, 'veiled'—C. 6 Mat. 11. 25. 1 Co. 1. 18. ch. 2. 15. 10. 3. 14. 2 Th. 2. 10. 11. 15. 6. 9. 10. 3 To them that are lost. Rather, 'among them that are perishing'—C. 4 In whom. Rather, 'Among whom,' as in Mat. 21. 38. Ac. 28. 20.—C. 5 Mat. 4. 8. 6 Jn. 8. 44. 12. 31. 40. 14. 30. 16. 11. Ep. 2. 20. 12. Ps. 17. 12. 71 Ki. 22. 22. 15. 6. 10. Mat. 11. 25. 2 Th. 2. 10. 11. 8 Jn. 8. 12. 12. 35. ch. 3. 8. 11. 18. Ac. 20. 17. 28. Col. 1. 27. 1 Ti. 1. 11. 2 Ti. 1. 10. 2 Th. 1. 8. 9 Phil. 2. 6. Zec. 13. 7. Jn. 1. 14. 18. Col. 1. 1. 2. Jn. 14. 9. 10. 10. 30. He. 1. 3.</p>	<p>7 Mat. 10. 4. 1 Co. 1. 13. 23. 24. 25. 26. 9. 19. 23. 10. 13. 10. 15. 1. 1. ch. 1. 24. with Je. 23. 16. 20. 8 Ge. 1. 3. 14. 15. Ps. 74. 10. 130. 7. 9. 8 Gr. is he who hath. 9 Ep. 1. 17. 18. 2. 8. 1 Pe. 2. 9. 2 Pe. 1. 19. Ac. 20. 17. 18. ch. 3. 18. 10 He. 1. 3. Col. 1. 15. Jn. 14. 9. 10. with ch. 3. 7. 13. 11 Mat. 13. 44. 52. 1 Co. 1. 28. 2. 5. ch. 3. 5. 5. 1. 6. 6. 12. 9. 1. 3. 8. Col. 2. 2. 1. 1. 4. 4. 2. 1. 1. 8. 22. 1. 1. 2. 7. with Jn. 7. 13. 10. Col. 1. 27. 12 ch. 1. 8. 7. 5. Ro. 8. 35. 30. 1 Co. 10. 13. ch. 1. 10. 18. 40. 4. 13 Or, not altogether without help or means.</p>

7 Ps. 37. 24. 15. 43. 2 Job. 5. 17. 19. ch. 1. 10. 12. 9 He. 13. 5. 15. 41. 10. 14. 19. 1 Co. 15. 35. ch. 1. 5. 6. Phil. 3. 10. 11. 2 Ti. 2. 11. 12. 1 Pe. 4. 13. 5. 10.

7 Ga. 6. 17. Ro. 8. 17.

dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.⁷

11 For^a we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then 'death worketh in us, but life in you.⁸

13 We having 'the same spirit of faith, according as it is written, 'I believed, and therefore have I spoken; we also believe, and therefore speak;

14 Knowing^a that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you.

15 For^a all things *are* for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God.

16 For^a which cause we faint not; but though our outward man perish, yet 'the inward *man* is renewed day by day.

17 For^b our light affliction, which is but for

A.M. cit. 4064.
A.D. cit. 60.
7 That is, that in our bodies, holding up against such troubles, and preserved in such dangers, may be shown forth that mighty power of God which is a testimony that Jesus lives, and is exalted to be a Prince and a Saviour (A/fora).—P.
8 Ps. 44. 23. Mat. 5. 11. Ro. 8. 36. 1 Co. 4. 9. 15. 31. 49 ch. 6. 9 Col. 3. 3. 4. Jn. 14. 19.
9 ch. 13. 9. 1 Co. 4. 10.
10 Our readiness to die for Christ strengthens your faith to live to him.—C.
11 Ac. 15. 11. 1 Co. 6. 17. 2 Pe. 1. 1.
12 Ps. 116. 10. ch. 3. 12.
13 ch. 5. 1-4. Ro. 8. 11. 1 Co. 6. 14. Ac. 2. 24. Jn. 11. 25. 1 Co. 15. 20-23. 45. 49-57.
14 Ro. 8. 28. 1 Co. 3. 21. 22. Col. 1. 24. 2 Th. 2. 10. ch. 1. 6. 11. 8. 19. Ep. 3. 10. 21. 1 Pe. 4. 11.
15 ver. 1. 1 Co. 15. 58. Ps. 27. 13. 119. 81. 15. 40. 29. 31. 41. 10-16. 46. 3. 4.
16 A Ro. 7. 27. Ep. 3. 16. Col. 3. 10. 1 Pe. 3. 4. 15. 40. 31.
17 Ro. 8. 18. 37. Ps. 30. 6. 1 Pe. 1. 4. 7. 5. 10. Mat. 5. 12. 2 Th. 1. 5. 1 Jn. 3. 2. Ps. 31. 19. 15. 45. 17.
The idea is, 'While we regard not (place not our affections upon—ground not

A.M. cit. 4064.
A.D. cit. 60.
our hopes upon) the things, which are seen (the pleasures, employments, riches, anything, in fact, which meets the eye or absorbs the thoughts on earth), but the things which are not seen (the objects of faith—Christ and heaven); for the things which are seen are temporal (they are fleeting, they will soon pass away); but the things which are not seen are eternal. The contrast is very striking; and the whole passage is one of the most beautiful in the Bible.—P.
c Ro. 8. 24. He. 11. 1. 26; 10. 35.
9 See note * in first column.
CHAP. V.
a ch. 4. 1, 2, 13, 16.
1 I/ve known this, because Christ has told us, Jn. 14. 2.—C.
b Job 4. 19. 2 Pe. 1. 13. 14. ch. 4. 7.
c He. 11. 10, 11, 16. ver. 8. Phil. 3. 21. 1 Th. 4. 17.
d Ro. 8. 23. Phil. 1. 23. 1 Co. 15. 47. 1 Pe. 1. 3. 4. Jn. 17. 24.
e Mat. 22. 11. Ro. 13. 14. Ga. 3. 27. Re. 3. 18; 12. 1. 16. 15; 19. 8, 14. 15. 61. 10.
f Ro. 8. 23; 7. 24. 1 Co. 15. 51-55. 15. 25. 8.

a moment, worketh for us a far more exceeding and eternal weight of glory;

18 While 'we look not at the things which are seen, but at the things which are not seen for the things which are seen *are* temporal but the things which are not seen *are* eternal.

CHAPTER V

1 That in his assured hope of immortal glory, 9 and in expectation of it, and of the general judgment, he laboureth to keep a good conscience, 12 not that he may herein boast of himself, 14 but as one that, having received life from Christ, endeavoureth to live as a new creature to Christ only, 18 and by his ministry of reconciliation to reconcile others also in Christ to God.

FOR^a we know,¹ that if ^bour earthly house of *this* tabernacle were dissolved, we have ^ca building of God, an house not made with hands, eternal in the heavens.

2 For ^din this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

3 If^e so be that being clothed we shall not be found naked.

4 For^f we that are in *this* tabernacle do groan, being burdened: not for that we would

his spiritual characters, must be the matter and end of their preaching; and they must take pleasure in serving the spiritual and eternal interests of his church for his sake. How excellent is the gospel treasure, which is put into weak, despicable, mortal, and sinful ministers, for the enriching of themselves and others! And wisely hath God thus ordered it, that all the good found in or done by them may appear to be by faith. With great subtlety, labour, and force Satan strives to hold fast his slaves of mankind through their ignorance of the gospel. And nothing can more clearly discover men in a lost and perishing estate than obstinate ignorance of gospel truths. Thrice happy then are those who have had its illustrious, amiable, and penetrating light shed abroad in their hearts by the Holy Ghost! Like Christ, their sufferings may be great and many, but they shall be supported and honourably carried through them all. If, like the ancient prophets and saints, they stand fast in the faith, no tribulation shall overwhelm or cause them to faint. While bodily troubles waste their outward man, Jesus' Spirit makes their inward grace increase, and their souls to advance in spiritual strength and ripeness for glory. Never should saints murmur at their troubles, when they are so light and transient, and yet so inexpressibly useful. But how inconceivably delightful and glorious is our eternal felicity! And the more we set our eyes and affections on things above, the more remarkably will our troubles prepare us for, as they bring us nearer to, this eternal happiness.

CHAPTER V. Ver. 1. What encourages us thus to look at things eternal, and to bear up cheerfully and labour diligently under our innumerable afflictions, is that, from the testimony of God's Word, and the witnessing of his Spirit with our spirits, we are assured that whenever this frail, mean, and changing body, in which our soul dwells during our present state of pilgrimage and warfare, shall be dissolved by death, our soul shall immediately enter into a far more fixed, lasting, glorious, and happy state, prepared by God, in his infinite wisdom, power, and grace, in his own immediate presence in heaven; and at the last day our body, being raised in glory, shall be rendered immortal, that, in union with our soul, it may be for ever with all

be fully delivered from all our burdens of trouble, and especially our sinful corruptions, which so offend our gracious God and hinder our fellowship with him—not that we would be rid of our body, or chiefly desire to get out of this evil world, but that we may enter into the full possession of perfect holiness and happiness; and that all our natural and sinful infirmities may be, as it were, drowned and lost in the transcendent and undefiled felicities and glories of the future state. 5. Now, for the further confirmation of our faith and hope, God hath not only revealed and promised this future blessedness, but, by his regenerating and sanctifying grace, hath formed in our hearts spiritual and holy dispositions and desires to make us meet for it; and by the inhabitation, comforts, and witnessing of his Spirit in us, hath given us an earnest, pledge, token, and foretaste of it, to ascertain our speedy entrance on the full enjoyment of it. 6. And in the views, and under the influence of these things, we are always enabled to face our trials, sufferings, or death, with undaunted courage, and unshaken hopes of a glorious deliverance from them—knowing that, while we continue dwelling in these mortal bodies, we live like persons in a state of pilgrimage and warfare, at a great distance from the immediate presence of our dear Saviour and Lord, Jesus Christ. 7. For in this present mortal state of afflictions, we live and regulate all our behaviour by faith in Christ and his promises, which overcomes this world, and is the evidence of things not seen; and not by the immediate sight and enjoyment of God any more than by carnal sense or spiritual feelings. 8. But bearing up under all our hardships and dangers, and having unshaken hopes of their happy issue, we would be glad to leave our present mortal body and life, with all the natural and sinful infirmities attending them, in order to enter into the immediate presence of Christ, and be perfectly transformed into his image, by seeing him as he is. 9. Having therefore these satisfying hopes of and earnest desires after the heavenly blessedness, we zealously labour that, whether we die or live, all our services and sufferings, as well as our persons, may be graciously accepted by Christ, through our living faith, at his tribunal. 10. For in a little time

beseech and persuade men to flee from their natural, sinful, and dangerous estate, by receiving Jesus Christ the Judge for their full and everlasting salvation; and whether they hear or forbear, we can appeal to God that we have been sincere and earnest therein, and can appeal to many of your consciences, who have observed our preaching, sufferings, and conduct. 12. Indeed, after the experimental knowledge which ye have had of our faithfulness and diligence, we have no need to recommend ourselves to you; but we suggest these things that ye may have occasion to rejoice and glory in the favour which God hath vouchsafed to us, and may thereby silence the vain boasts of your judaizing teachers, who, without any just consciousness of their own sincerity, talk proudly of their mere appearances of religion. 13. For in my own and my faithful fellow-ministers' zealous vindication of our character, and fervent contentings for the equal admission of believing Gentiles as well as Jews to all the privileges of the gospel church, and in our self-denial and calm instructions and entreaties, we have only aimed at manifesting the riches of God's grace, and promoting men's eternal salvation, particularly that of the Gentiles. 14, 15. For the faith and sense of the exceeding greatness, freeness, and endearments of Christ's dying love, powerfully draw, excite, incline, and aid us, as it were, by a holy and delightful constraint, to do all that we can in imitation of and obedience to him, for the glory of God, in the salvation of Gentiles as well as Jews; for we thus think and judge that if, according to the gospel revelation, Christ, the only Saviour, died in the stead and for the salvation of sinful men, Gentiles as well as Jews, then both parties were, by nature, equally condemned in law, and dead in trespasses and sins, none having more right to or fitness for gospel privileges than another; and that he died for sinners of all nations, that all they who accept Christ in justification, and are quickened by the Holy Ghost, should no longer pursue their own carnal, selfish, or secular aims, nor indulge their own lusts and passions, nor make their own honour, ease, or pleasure the chief end of their living in this world, but wholly devote themselves to the service and glory of their great Lord and Saviour.

be unclothed, but clothed upon, that mortality might be swallowed up of life.²

5 Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit.

6 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

7 (For we walk by faith, not by sight:)

8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

10 For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart.

13 For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause.

14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15 And that he died for all, that they which live should not henceforth live unto themselves,

been produced in him by the all loving power of God; his former habitual principles, inclinations, motives, ends, and course of conversation, are mortified and laid aside, and others, directly contrary to them, and conformed to those of Christ, are implanted and fixed in their stead. 18. And God, the Creator and Preserver of the world, is the Author of all things respecting the new creation and redemption of men, Jews or Gentiles; and hath, by the incarnation, obedience, and death of his Son, made salvation possible, and restored friendship between himself and all believers; and in infinite condescension and grace hath honourably intrusted us apostles and ministers to preach and hold forth this method of reconciliation to men.

19. The sum and tenor of which is, that God, from all eternity, hath determined to save all who believe, and, in prosecution thereof, hath, through his mediation and atoning sacrifice, manifested himself a God of peace, pardoning all the iniquities of them that believe, Gentiles as well as Jews, and for awakening and converting sinners hath appointed us apostles and ministers to preach the glad tidings and offers of reconciliation through the whole world, as we have opportunity. 20. Wherefore, as his highly dignified messengers, sent to

him, that, in consequence of our spiritual union to his person, his complete righteousness of obedience and suffering, which for ever resides in him, but was contrived, fulfilled, and accepted by God for us, might be imparted to us, to render us perfectly free from guilt, when we fully accept him by faith.

Ver. 3. This verse presents great difficulty, and has produced correspondent variety of interpretation. May not the difficulty be removed either by translating *it* *us* *now*, as in Ga. 3. 4, 'Since being (once so) clothed, we shall not be found naked,' or as it may equally be rendered, 'Although being (now) clothed,' &c. C.

Ver. 8. How vain is the Romish figment of purgatory—the dream of a sleep of the spirit—or the conjecture of an inferior and intermediate state between death and the resurrection! Believers when 'absent from the body are present with the Lord.' And happiness, and the brightest glory! C.

Ver. 14. *Then were all dead.* Tindal translates it, 'then are all dead;' and Scholfield, 'then all died'—that is, all the members died when the head died. See Ro. 6. 3-11; 1 Pe. 2. 24. C.

REFLECTIONS.—Frailty, sinfulness, and sorrows attend the best of men on earth. But happy they who have a blessed assurance of eternal fellowship with Christ in heaven! No wonder they long for it, and groan to be delivered from their present pressures and plagues. And happy they who are fitted for it, and have the Holy Ghost dwelling in them.

A.M. cir. 4064.
A.D. cir. 60.

2 That the mortal principle may be absorbed by the immortal C.

4 Is. 29. 23; 41. 20. 21. Ro. 8. 10, 23. Col. 1. 12. ch. 1. 21. 22. ver. 15. 14. 2. 10. 4. 30. 1. 13. 14. 2. 11. 1. 14. 1. 1. 3. 24.

1 Ch. 29. 15. Ps. 39. 12. 119. 10. Phil. 1. 23. He. 11. 13. 1. Pe. 2. 11.

7 He. 11. 1. Ga. 2. 20. Hab. 2. 4. Ro. 8. 24. 25. 1 Co. 13. 12. ch. 3. 18; 4. 14. 1. Pe. 1. 8. 1. Jn. 3. 2. ver. 6. De. 12. 6.

8 He. 11. 13. ver. 1. 2 Th. 1. 12. 4. 7. 8.

1 Ver. 2. 4. Phil. 1. 23. n Ro. 15. 2. 1 Th. 4. 1. 11. Mat. 25. 21. 23. Lu. 19. 17.

3 Or, *endeavour.* o Ro. 14. 10. 12. Ec. 12. 14. Ac. 10. 42; 17. 31. Re. 20. 11. 12. Jn. 5. 22. 27.

7 Job 34. 17. Ps. 62. 13. Ec. 12. 14. Je. 17. 10; 32. 10. Mat. 16. 27; 25. 32. Ro. 2. 6-10. 1 Co. 3. 8; 4. 5. Ga. 6. 5. 7. Ep. 9. 8. Re. 2. 23. 20. 12. 20. 12. 13.

9 Job 31. 23. He. 10. 32. Jude 23. Is. 33. 14. Na. 1. 6. with Col. 1. 28. 29. Ac. 20. 18-27. 31. ch. 12. 5.

1 Th. 1. 12; 2. 17; 4. 2; 11. 6. 1 Th. 2. 3-11. 3 ch. 1. 14; 3. 1; 10. 8; 11. 12-15.

4 Gr. *in the face.* 5 Those false teachers who 'glory in the appearance' of pharisaic righteousness, but whose hearts are full of pride and worldliness.—C.

7 ch. 11. 16. 17; 12. 6. 11. with 1 Co. 10. 31. 4. 3. 4. 17-23. 2. 12. 10. 1. Th. 2. 3-11.

10. Ps. 110. 3. Ga. 1. 4. 6. Ro. 5. 15. 1 Th. 2. 6. Jn. 11. 51. 52. 1 Pe. 4. 1. 2. 7. Ro. 1. 11. 14. 7-9. 1 Co. 6. 19. 20. 1 Th. 5. 10. Tit. 2. 14. Ga. 1. 42. 20. 1 Pe. 4. 2. Ep. 5. 2-17. Lu. 1. 74.

* The grammatical construction of this passage, and its close connection with ver. 21 of the preceding chapter, show that our translators properly understood the meaning when they inserted the words 'with him.' God worked in the apostles, giving them new life and power; by them, as his instruments, and also with them, giving effect to their preaching by an

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immediate exercise of divine power on the minds and hearts of their hearers. See 1 Co. 3. 9.—P.

4 Mat. 12. 20. Jn. 15. 14. Ga. 5. 6. 15. Phil. 3. 8. 14. Col. 3. 11. with 1 Co. 10. 18. 1 Th. 5. 12. Ja. 1. 1. Jn. 1. 16. 13. 5.

6 We neither acknowledge nor reject any one on account of lineage or nation.—C.

7 Know we him no more as a Jew, but as equally the Saviour of Jew and Gentile.—C.

1 Co. 1. 26. Ep. 2. 10; 1. 3. Ga. 5. 6. 15. Jn. 5. 3. 5. 6. Ec. 2. 36. 20. Ep. 4. 23. 24. Col. 3. 10. Is. 65. 23. 24. 6. 4-6. 8. 9. 10. ch. 4. 16. Is. 43. 18. 1 Th. 5. 24. Mat. 16. 24. Re. 21. 5.

8 Or, let him be. 9 Ro. 1. 36. Jn. 3. 16. Ja. 1. 17. Ro. 15. 10. Ep. 2. 10. Col. 1. 20. 1 Jn. 2. 24. 9. 10. Ro. 3. 24-26.

10 Mat. 16. 15. 16. Mat. 28. 19. Ro. 15. 15. 16. Mat. 8. 3. 24-26. Ps. 32. 1. 2. 15. 43. 25. 44. 22.

9 God was in Christ, Manifested in him.—C.

1 Not imputing their trespasses unto them—that is, to as many as believed his ambassadors, and were reconciled to him as king.—C.

2 Or, put in us, ver. 8.

3 Mal. 2. 7. Job 33. 23. ch. 3. 6. Ep. 6. 20. 2. 1. 17. 13. 2. Ch. 36. 15. Ne. 9. 29. Je. 44. 4. Mat. 28. 20. Mar. 1. 5. Mat. 10. 40.

4 Is. 53. 4-6. 10-12. Da. 9. 24. Zec. 13. 7. 1. 2. 24. 3. 18. Mat. 20. 28. Jn. 20. 30. Ro. 3. 24. 25; 4. 25. 5. 6. 8. 3. Ga. 3. 13. Ep. 5. 2. 1. Jn. 2. 24. 9. 10. Ps. 136. 14.

5 Is. 53. 9. 1 Pe. 2. 22; 1. 19. He. 7. 26. Lu. 1. 35. 1 Jn. 3. 5. Jn. 14. 30. 8. 46. 29. Mat. 3. 15.

6 Is. 42. 21; 45. 24. 25; 53. 4. 5. 11; 54. 17; 61. 10. 16. 23. 6. 33. 16. Da. 9. 24. Ro. 1. 17; 3. 21-26. 8. 4; 15-21; 4. 24. 25; 10. 4. 1 Co. 1. 30. Phil. 3. 9. Re. 1. 5. 5. 9. 7. 14. 19. 8. 14.

CHAPTER VI.

1 That he hath approved himself a faithful minister of Christ, both by his exhortations, 3 and by integrity of life, 4 and by patient enduring all kinds of affliction and disgraces for the gospel. 10 Of which he speaketh the more boldly amongst them, because his heart is open to them, 13 and he expecteth the like affection from them again, 14 exhorting to flee the society and pollutions of idolaters, as being themselves temples of the living God.

WE then, as workers together with him, beseech you also that ye receive not the grace of God in vain.

2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)

1 See note * in first column.

6 He. 12. 15. ch. 11. 2. Tit. 2. 11. Ac. 14. 3. 18. 49. 8; 61. 2. Lu. 4. 19. 25. 9. 42. 44. Ro. 13. 11. He. 3. 7. 13. 4. 7.

CHAPTER VI.

Ver. 1. We gospel ministers being therefore joint labourers with God, and uniting with one another in this great work, under his direction and influence, earnestly exhort, entreat, and beseech you, Corinthians and others, that ye do not lightly esteem these glad tidings and offers of reconciliation with God, or receive them only in notion and profession, and so render them ineffectual for conveying God's blessings, gifts, or graces, to the saving of your soul, and unfruitful for the production of true holiness. 2. But as God, according to his ancient promise by Isaiah, hath, in answer to the requests of his Son, seasonably assisted him in his work of securing our redemption.

never ought he or his blessings to be viewed in a carnal manner. No profession or practice, without new principles of grace in our heart, can prove us united to him; and nothing less can answer the design of the gospel, or of God's gift of his Son as our only Saviour. Now think, my soul, what God hath done, and doth, and speaks, and is to me; and let me not persist a moment longer in opposition to, in rebellion against, such amazing kindness and condescension.

CHAPTER VI. Ver. 1. We gospel ministers being therefore joint labourers with God, and uniting with one another in this great work, under his direction and influence, earnestly exhort, entreat, and beseech you, Corinthians and others, that ye do not lightly esteem these glad tidings and offers of reconciliation with God, or receive them only in notion and profession, and so render them ineffectual for conveying God's blessings, gifts, or graces, to the saving of your soul, and unfruitful for the production of true holiness. 2. But as God, according to his ancient promise by Isaiah, hath, in answer to the requests of his Son, seasonably assisted him in his work of securing our redemption.

3 Giving^d no offence in any thing, that the ministry be not blamed:

4 But ^ein all *things* approving² ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In^o stripes, in imprisonments, in tumults,³ in labours, in watchings, in fastings;

6 By^h pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned,

7 Byⁱ the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

8 By^j honour and dishonour, by evil report and good report: as deceivers, and *yet* true;

9 As^k unknown, and *yet* well known; as dying, and behold, we live; as chastened, and not killed;

10 As^l sorrowful, yet always rejoicing; as poor, yet making many rich; ^mas having nothing, and *yet* possessing all things.

11 O ye Corinthians, ⁿour mouth is open unto you, our heart is enlarged.

12 Ye are not straitened in us, but ye are straitened in your own bowels.

13 Now for a recompense in the same, (I speak as unto ^omy children,) be ye also enlarged.

A.M. cir. 4064.
A.D. cir. 60.

^d Ro. 14. 13. 1 Co. 8. 9.
13. 9. 12. 22. 10. 23. 32.
Ac. 24. 16. ch. 1. 12.
^e 1 Th. 2. 3-11. Mat.
18. 6. 7. 2 Ti. 2. 15. 4. 7. 5.
Col. 4. 17. 1 Pe. 5. 1-4.
Re. 3. 10. 1 Co. 4. 1. 2. 9.
13. ch. 1. 4. 12. 2. 17. 4. 2. 5.
12. 11. 6. 12. 10. 2. 1. 2. 10.
3. 10-12. Ro. 2. 20. 8. 35.
² Gr. *commendung*.
g ch. 11. 23-27. 1 Co.
4. 9-12. 2 Ti. 3. 10-11.
Ac. 13. 50. 14. 5. 10. 10.
22. 23. 17. 5. 18. 12. 19. 2. 3.
22. 22-24. 1 Co. 15. 10. 38.
Phi. 4. 12. Col. 1. 20. 1
Th. 5. 3. 5. 1 Ti. 4. 10-16.
³ Or. *in tossings to and fro*.
⁴ 1 Co. 4. 1. 2. 7. 9. 22.
Ac. 20. 26. 27. ch. 4. 2. 11. 1.
2. 28. 12. 14. 15. 1 Ti. 5.
22. 2. 13. 10. 1 Th. 2. 2-11.
⁵ 1 Co. 2. 4. ch. 10. 4. 5.
4. 21. 12. 10. Ep. 6. 11.
13. 1 Ti. 4. 7.
⁶ 1 Co. 4. 7-12. Mat.
10. 25. 27. 63. Jn. 7. 12.
⁷ ch. 4. 2. 5. 11. Ps. 119.
18. 15. 26. 19. Ro. 8. 36. 1
Co. 4. 9. 15. 31. ch. 1.
8. 4. 10. 11. 16. Ga. 5. 17.
⁸ Mat. 5. 12. Ac. 5. 41.
16. 25. He. 10. 34. Ro. 5.
3. Ja. 1. 2. 5.
⁹ Ps. 84. 11. Pr. 13. 7.
17. 1. Mat. 6. 32. 33. Lu.
18. 29. 30. 1 Co. 1. 5. 16.
17. 3. 21. 22. ch. 8. 9. 11. 8.
9. 2. 20. Phi. 4. 11. 18.
Mar. 10. 28-30. 1 Ti. 4. 8.
¹⁰ ch. 2. 3. 7. 3. 12. 14.
15.
¹¹ 1 Co. 4. 14. 15. 3. 10.
Ga. 4. 12-19. 15. 8. 15.

* In this verse Paul makes an abrupt change in subject and language. In the midst of an earnest and eloquent exhortation to union and love, he suddenly introduces a strong, and almost passionate, injunction to the Corinthians to separate themselves al-

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A.D. cir. 60.

together from certain parties, who seems were inclined to introduce idolatrous practices into the church. — ² 1 Co. 19. 19. De. 7. 2. 3. 5. 22. 9. Ps. 106. 35. 1 Co. 5. 9. 11. 7. 30.
³ 1 Pe. 5. 1-7. 1 Ki. 18. 21. Pr. 20. 27. 1 Co. 10. 14. Ep. 5. 7. 11. De. 22. 10.
⁴ See note * in first column.
⁵ 1 Sa. 5. 3. 7. De. 14. 27. 18. 1. Jos. 22. 25. 1 Ki. 18. 21. Ac. 8. 21. 1 Co. 10. 7.
⁶ 1 Co. 3. 16. 17. 6. 19. Ep. 2. 21. 22. He. 3. 6. 1. Pe. 2. 5.
⁷ Ex. 29. 45. Le. 26. 12. Eze. 36. 28. 37. 26. 27. Re. 21. 3.
⁸ Ge. 15. 7. Je. 31. 1. 33. 30. 22. 24. 7. 32. 38. Eze. 11. 20. 36. 28. 37. Zec. 8. 8. 13. 9.
⁹ 15. 50. 11. Je. 51. 6. Zec. 2. 6. Ac. 2. 40. Re. 18. 4. 1 Co. 10. 20. ch. 7. 1. with Le. 11. 24. 29. 21.
¹⁰ Je. 31. 9. 33. Re. 21. 2. 2 Sa. 7. 14.

CHAP. VII.
^a ch. 6. 16-18. Ro. 5. 20. 21. 6. 1-23. 2 Pe. 1. 4. 9. 3. 11-14. Lu. 1. 74. 75. 10. 3. 3-3. 1 Pe. 2. 11. 1 Co. 6. 20. 20. 1 Ti. 2. 11-14. Phi. 2. 12. 13. 3. 8-14. Mat. 5. 8. 1 Ti. 4. 8. Ps. 51. 10. Eze. 36. 25. 26. 10. 17. 19.
¹¹ This verse is intimately connected with the concluding paragraph of ch. vi. and ought not to have been separated from it. He here concludes his severe warning, contained in ver. 14-18, by an affectionate entreaty, and exhortation to purity of heart, thought, and act.—

14 Be ye not ^aunequally yoked together with unbelievers: ^bfor what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?⁴

15 And ^cwhat concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for ^dye are the temple of the living God; as God hath said, ^e"I will dwell in them, and walk in *them*; and ^f"I will be their God, and they shall be my people.

17 Wherefore^g come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you,

18 And^h will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

CHAPTER VII.

1 *He proceedeth in exhorting them to purity of life, 2 and to bear him like affection as he doth to them.* 3 *Whereof lest he might seem to doubt, he declareth what comfort he took in his afflictions, by the report which Titus gave of their godly sorrow, which his former epistle had wrought in them, 13 and of their loving-kindness and obedience towards Titus, answerable to his former boastsings of them.*

HAVING^a therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.¹

pursue the great designs of salvation, by our abundant meekness and patience towards men, and calm resignation and submission to the will of God, in the manifold tribulations which we suffer for Christ's sake, and in our extreme want even of necessary provisions, and the great straits and perplexities to which we have been often reduced—in our enduring ignominious and painful scourgings; in hard imprisonments under the custody of cruel officers; in outrageous insurrections of insulting and furious mobs; and in the want of ordinary sleep and food. 6. Which patience hath been promoted by and carried on in great integrity, in preaching the gospel with a single eye to the glory of God and the good of precious souls; and in a modest and chaste behaviour, and purity of doctrine and manners; in a believing acquaintance with gospel truth, and a spiritual wisdom and understanding answerable to it; in such lenity and forbearance as to put up with affronts, and bear calmly every provocation; in such kindness of temper as makes us to delight in doing good to all, and rendering good for evil; and by the special assistance of the Holy Ghost, in his gifts and graces, which furnish us for, direct and animate us in, the work of the Lord: 7. By the light and comfort of the gospel which God, who cannot lie, hath published; and which we believe without doubting, and preach without any mixture of error; and by the almighty power of God, which assists and supports us under all our trials and labours; and, in fine, by the whole armour of God, by which we are completely furnished, to war valiantly, acceptably, and successfully against all our spiritual enemies, of every kind, and on every side. 8. And being thus fortified against all our trials, we, with steadiness of temper, go through every change and form of our much diversified lot; through the good esteem of some, without being puffed up; through the contempt and

highly honoured of God. We are in perpetual jeopardy, as persons in the jaws of death, and yet God wonderfully preserves us in life and comfort. We are severely chastened by the hands of both God and men, and yet both our lives and hopes are maintained. 10. In outward appearance we are in a very melancholy and miserable condition; and yet we are inwardly full of the joys of faith and of a good conscience, and rejoice in hope of the glory of God. We are indeed poor with respect to this world, having none of its affluence or accommodations; and yet we are instruments in Christ's hand of making many rich towards God in faith and good works, and heirs of his kingdom, along with ourselves. We scarcely possess any earthly enjoyments, and look down upon them with holy indifference; and yet we have all things spiritual, temporal, and eternal in Christ our Head, who hath received them for our use. 11. My dear Corinthians, we thus freely open our mind to you that ye may be encouraged by thus hearing of our behaviour, supports, and consolations under all our sufferings for Christ, and be able to vindicate our character against those who reproach us; and our hearts are so full of affection to you, and concern for your spiritual edification and eternal salvation, that we think nothing too much for promoting them. 12. There is no want of love in our heart or of zeal in our work to promote to the utmost your establishment and growth in light, faith, love, comfort, and holiness; nor is there any deficiency in the gracious doctrines, promises, and privileges which we preach; but there are some of you whose hearts, through the working of unbelief, carnality, and coolness of affection, are shut against us, and against the consolations which are in Christ for you. 13. But now, in return for our great love to you, and our earnest desires and labours to

a savingly enlightened Christian and one who knows nothing of God, of Christ, or the gospel, but is plainly a subject of Satan, the prince of darkness? 15. What harmony can there be between the true members of Christ and the manifest children of Satan, that lawless arch-rebel against God? Or what comfortable joint portion can one who believeth in Christ have with one who in profession and practice rejects him? 16. And what proper agreement can there be between you who are the divinely consecrated temples of God, and, according to his promise, honoured with his special presence, as your God, Master, and Lord, and them who are the temples of idols and devoted to their service? 17. Remember therefore, that as God required his ancient people the Jews to improve their distinguished privileges in abstaining from all unnecessary connection with idolaters, so he requires you and other Christians, whose privileges are much more glorious, to renounce all the unfruitful works of darkness, and have no fellowship with idolatrous or profane persons beyond what the civil duties of life require. 18. To encourage you to which, he promises to make up all your losses, by allowing you the most familiar fellowship with himself here and hereafter, and with all the kindness of a divine Parent blessing you, as heirs of himself, with all spiritual blessings in Christ.

Ver. 6. *By knowledge of the Scriptures, and the capacity of solving all difficulties.—By the Holy Ghost—manifested by his undeniable fruit.* C.

Ver. 8. *As deceivers—being so misrepresented by the Jews.* C.

Ver. 9. *Unknown—unacknowledged by some as an apostle of the Lord.—Well known to others by his faithfulness and fruitfulness.* C.

Ver. 12. *Ye are not straitened in us.* There is no want of room for you in our hearts or our doctrines.—*But ye are straitened in your own bowels—making no due return to our affection.* C.

2 Receive^b us; 'we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I^a speak not *this* to condemn you; for I have said before, that ye are in our hearts to die and live with you.

4 Great^c is my boldness of speech toward you, great *is* my glorying of you: 'I am filled with comfort, I am exceeding joyful in all our tribulation.

5 For,^d when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears.

6 Nevertheless 'God, that comforteth those that are cast down, comforted us by the coming of Titus;

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us *y*our earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

8 For^e though I made you sorry with a letter, I do not repent, though I did repent:² for I perceive that the same epistle hath made you sorry, though *it were* but for a season.

9 Now^f I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner,³ that ye might receive damage by us in nothing.

A.M. cir. 4064.
A.D. cir. 60.
6 Mat. 10.14.40.2 Jn. 10.1.11.10.
c Ac. 20.33. ch. 4.2. 1 Th. 2.3. Ro. 16.18.1 Co. 6.12.18. 10.33. ch. 1.12. 2.17. 3.12. 11.7. 13.12. 13.17. 1 Sa. 12.5.4. Ga. 4.17. 2 Th. 3.8.1 Th. 6.4. 11.2 Th. 3.2.6. Th. 1.10. 2 Pe. 2.14. Jude. 11.16.
d 1 Co. 4.14. ch. 3.3. 4.10.11.12.
e 1 Co. 4.4. 4.15. 6.1. ch. 1.14. 3.12. 9.2. 6.11. 13.1 Th. 2.10.
f Col. 1.24. Ja. 1.2. ch. 6.10. 2.14. In 16.33. Phil. 2.17. Mat. 5.12. Ac. 5.41. Ro. 5.3.
h Ac. 16.10.23. 1 Co. 2.3.15.32. ch. 2.13.4.8. 12.6.4.10. 11.2.3.23.28. 12.20. De. 32.25.
i ch. 1.3.4.1 Th. 3.6.3. Th. 2.16.17. De. 33.25. 32.36. ch. 2.13. Ge. 22.14.
j Pr. 28.23.9.8.27.5 Ps. 141.5. Mat. 18.15.
k 1 Co. 4.18.21. ver. 6. 11. ch. 2.4.
2 Though I did repent. Rather, 'if ever I did feel sorrow (ch. 2.4): 'for I perceive that the same epistle hath, though for a short time, made you sorry.—C.
l Je. 31.18.20. Lu. 15.6.7.9.10.24.32. 1 Pe. 2.10.
m Or, according to God, ver. 10.11. Ac. 20.21.15.55.7.
* The translation here obscures the meaning of the original. The Greek words rendered *repentance*, and *not to be repent*, *ed of*, are radically different, and ought not to be confounded. The former signifies *repentance* springing from a regenerate heart, and manifested by a hatred of sin and a turning from it—the latter merely indicates *regret* or *remorse*, which may spring from a fear of punishment, and may speedily pass away. The clause I would translate as follows:

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A.D. cir. 60.
— For sorrow toward God (expressed to God, and springing from love of him) worketh repentance to salvation not to be regretted. 'I salvation which none will regret, because it will secure lasting peace.—P.
n 2 Sa. 12.13. Mat. 26.75. Lu. 18.13. Je. 31.9.10. 20. Eze. 7.10.
o See note * in first column.
p Mat. 27.4.5. He. 12.17. Pr. 17.22.15.13.15.
q 1 Co. 5.2. Ac. 11.18. Is. 57.15. 66.2. Je. 3.12. 13.22.23.24.31.18.19. 20.4.5. Ez. 9.2.10.15.16. 63.36.11. Zec. 12.10.14. 1 Co. 5.13.
r Tit. 3.8.
s *Corroiness* to correct what was wrong.—C.
t Ep. 5.11.
u Clearing of yourselves from any approval of the guilty.—C.
v Ep. 4.26.
w Indignation. Anxious solicitude to prevent the recurrence of such evils.—C.
x He. 4.4.1. u Ps. 42.1.130.6.
y Vexation against for the apostle's return and fatherly admonitions.—C.
z Re. 3.19. x Mat. 5.20.30.
a Revenge against themselves for having been so sadly misled.—C.
b Ro. 14.18.
c Clear from overlooking the offence, or countenancing the offender till penitent.—C.
d 1 Co. 5.1. with ch. 2.4.9.
e ver. 15; ch. 8.16. Ro. 15.32.
f ch. 1.12.19.17.4.9. 6.7.
g Gr. *bowels*, ver. 13. Phil. 2.20.
h ch. 2.9. 9.13. Phil. 2.12.
i Phil. 2.12. 2 Th. 3.4. Phae. 8.21. ch. 2.9. 10.1-8.

10 For^a godly sorrow worketh repentance to salvation not to be repented of:⁴ but^c the sorrow of the world worketh death.

11 For behold this self-same thing, that ye sorrowed after a godly sort, what *'carefulness*⁵ it wrought in you, yea, *what* 'clearing of yourselves,⁶ yea, *what* 'indignation,⁷ yea, *what* 'fear, yea, *what* vehement 'desire,⁸ yea, *what* 'zeal, yea, *what* 'revenge!⁹ In all *things* ye have 'approved yourselves to be clear¹ in this matter.

12 Wherefore though I wrote unto you, 'I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, 'because his spirit was refreshed by you all.

14 For *'if* I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth.

15 And his inward affection² is more abundant toward you, whilst he remembereth the 'obedience of you all, how with fear and trembling ye received him.

16 I^a rejoice therefore that I have confidence in you in all *things*.

Great care is necessary in Christians to keep at a proper distance from wicked persons and things. And if God graciously become ours, and make us his, and dwell in and with us, no idol ought to be harboured in our heart.

CHAPTER VII. Ver. 1. Having therefore an interest in, and in some measure the possession of, all these exceeding great and precious promises, let us, my dear brethren, in a dependence on God's promised grace, and in hopes of his promised glory, by believing applications of Jesus' word, blood, and Spirit, and by careful watchfulness over our hearts and lives, and impartial mortification of our indwelling corruptions, labour to purify ourselves from all uncleanness, drunkenness, intemperance, and other fleshly lusts which render us like to brute beasts; and from all falsehood, pride, malice, and other vices which immediately pollute our souls and render us like devils; and let us press after universal perfection in holiness, under the influence of a holy and filial reverence of God in his greatness, majesty, and mercy.—2. And to return to the point in hand, see that ye receive us faithful ministers into your most cordial affection, embrace the doctrine which we preach in Christ's name, and submit to the authority which we have received from him; for God and your consciences know that we never wronged your persons, characters, or estates, nor ever corrupted your minds by errors, flatteries, or bribes, nor ever overreached you for our own secular advantage. 3. I do not mention these things as if I thought the better part of you had ever reproached us with them; for

than I feared. 5. For when I came in great anxiety from Troas to Macedonia to find Titus, and be by him informed concerning your spiritual estate, the anxiety I felt from not finding him, the fears I had concerning you, and the contests I endured with surrounding adversaries, rendered me for a time restless in both body and mind. 6. But at length our gracious God, the Father of mercies, who always takes a peculiar pleasure in comforting those who are dejected and distressed, greatly comforted me by the seasonable and happy arrival of Titus. 7. Not so much indeed by his safe return as by the delightful accounts of his satisfactory reception among you, and how earnest ye were to comply with the injunctions I sent you, and of your deep lamentations over the offences which had happened among you, and of your affectionate zeal for and regard to my person, character, and authority as an apostle of Christ. 8. For though it was with no small concern that I wrote my former reproofs, and not without great fear lest some might abuse them to their own hurt and the dishonour of Christ, yet, now that they have produced such happy effects, I do not repent the freedom which I used; for though it pained you at first, it nevertheless quickly influenced you to rectify your disorders. 9. I therefore now heartily rejoice, not in your vexation and grief, but that it issued in an ingenuous and sincere repentance for the evils amongst you; for, like true penitents, ye mourned with a self-abasing and heart-broken sense of your sin as against God, and with hatred and humble confession of it, and a full purpose to turn from it to him, by the assistance

and troubles—on account of apprehended wrath and undoing for their sins, promote spiritual death, prepare for eternal death, and even hasten natural death, by methods more or less violent. 11. But think what blessed fruits demonstrate the gracious and acceptable nature of your repentance; what care and diligence to rectify what was amiss! what concern to manifest your aversion at the least fellowship in sin! what hatred of and warm resentment against everything sinful, and what loathing of yourselves on account of it! what holy awe of God and his righteous judgments! what earnest desire to have your hearts, lives, and church purged from everything sinful, and to perform whatever tends to the glory of God, or your own or others' edification! what holy zeal for the honour of God, and the purity, peace, and order of his church! what holy resentment against yourselves, or the scandalous offenders! Thus ye have manifested that your hearts are purged by the blood of Christ, and that as a church ye are no more chargeable with your former disorders. 12. This cannot but exceedingly delight me; for though I wrote unto you with some sharpness, particularly about the incestuous person, I did it from no angry resentment at him, or partial regard to his father, who had been so horribly injured; nor was it barely to reclaim the one and do justice to the other, but principally from a deep concern that God and Christ might be honoured, and your church preserved from that infection and reproach which his continuance among you might have occasioned. 13. We were therefore

CHAPTER VIII.

1 *He stirreth them up to a liberal contribution for the poor saints at Jerusalem, by the example of the Macedonians, 7 by commendation of their former forwardness, 9 by the example of Christ, 14 and by the spiritual profit that shall redound to themselves thereby: 16 commending to them the integrity and willingness of Titus, and those other brethren, who upon his request, exhortation, and commendation, were purposely come to them for this business.*

MOREOVER, brethren, ¹we do you to wit² of the grace of God bestowed on the churches of Macedonia;

2 How that, ³in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality.³

3 For⁴ to their power, I bear record, yea, and beyond their power, they were willing of themselves;

4 Praying us with much entreaty ⁵that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints.

5 And⁶ *this they did*, not as we hoped,⁴ but⁷ first gave their own selves to the Lord, and unto us by the will of God.

6 Insomuch⁸ that we desired Titus, that as he had begun, so he would also finish in you the same 'grace' also.

7 Therefore, as ye *abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace*⁶ also.

8 I⁹ speak not by commandment,⁷ but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10 And¹⁰ herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward⁸ a year ago.⁹

A.M. cir. 4064.
A.D. cir. 60.

CHAP. VIII.

1 Gr. we must in-

form you.

2 Ife do you to wit-

We make known to

you. —C.

3 Ro 15:25. Ga. 2:10

ver. 10. 19:20, ch. 7.

2:4. 5:9. 1:14.

1 Th 1:6. 2:14. Mar

1:44. Ro 15:12. 8:12

ch. 5:9. 11:14. 1:5.

3 Gr. simplicity.

4 Ac. 11:20. 1 Pe. 4:11.

1 Co. 10:2. ch. 9:6, 7.

dAc 11:29. Ro 15:25.

26. 1 Co. 16:1. ch. 9:1.

He 6:10.

e ver. 3. with Ac. 11.

29. 1 Co. 10:2.

4 Not as we hoped.

but beyond it. —C.

5 Is. 44:4. Je. 50:5.

1:16. Mat. 25:40.

Phi. 4:18. He. 13:15.

h ch. 12:18. 1 Co. 16.

1:2.

f ver. 1. 4:7. 14:19, 20;

ch. 9:5, 9. 12-14. Phi. 4.

15:18.

5 Or, gift.

7 1 Co. 15:xxiv. ch.

7:11. Phi. 1:9-11.

8 This grace—of

giving to others—as

God has given to you.

—C.

h 1 Co. 7:6. 12. 25. 40.

Phi. 4:11. 14-18. ver. 24.

7 Not by command-

ment. Not as of a

thing that must, but

as of a thing that

should be done, from

love to Christ and his

church, and not from

mere apostolic autho-

rity or any worldly

motive. —C.

1 Jn. 1:1. 10:30. Ps. 24.

150:12. He. 1:2. Lu. 9.

58. Phi. 2:6-8. Mat. 20.

28:30. Ga. 4:4-6. 13:13.

14. ch. 5:21. 1 Pe. 3:18.

Re. 3:18; 5:9. Ep. 5:2.

Ga. 2:20. 1 Jn. 4:9, 10; 3.

5:8.

11 See ver. 8. Pr. 19.

17. Mat. 10:42. He. 13.

16. ch. 9:27. 11:11. 1 Co.

16:2. 1 Ti. 6:18. 19. Ja. 2.

15:16.

8 Or, willing.

9 The meaning is as

follows.—Paul had

given directions in his

former epistle that

the collection for

the poor Christians

in Judea should be

taken up as soon as

possible. On meet-

ing Titus he learned

that it had not yet

been completed,

though the churches

of Macedonia, which

were much poorer

than that of Corinth,

had long since given

their contribution. He

now presses the sub-

ject on the Corinth-

ians, not giving any

authoritative com-

mand, but simply an

A.M. cir. 4064.
A.D. cir. 60.

CHAP. VIII.

earnest recommend-

ation. He says:—I

give my advice (as

distinguishing from a

command) in regard

to this matter for this

is expedient for you

for such a thing

were it was better to

give an advice than

a command, seeing

that you began to

make the collection

before them (the Ma-

cedonians), not only

to do, but also the

will to do, from a year

ago, i.e. you antici-

pated the Macedo-

nians not only in your

first action, but in

your purpose to act.

—P.

e ch. 9:7. Ex. 35:6. Pr.

19:22; 3:8. Mar. 12:43.

Lu. 21:3. 1 Pe. 4:10. He.

11:17; 13:16.

f Ac. 4:34. Mat. 7:12.

1 The apostle seems

to refer to a well-

known fact in the

statistics of com-

merce—the alternate

depressions and re-

suscitations of trade

in different cities and

countries—the pros-

perity of one place

being often contem-

poraneous with the

calamity of another.

And upon this he

grounds his appeal

to the Corinthians,

whose trade seems

then to have been

prosperous, while

that of Macedonia

was depressed; and

he reminds them that

the time may come

when the revival of

trade in Macedonia

may enable them to

supply the deficien-

cies from depression

in Corinth. —C.

g Ex. 16:18. Lu. xii.

f Phi. 4:6. Col. 3:17.

Ep. 5:20.

h ch. 12:18; ver. 6, 16. 1

Ch. 29:2, 3, 6.

i ch. 12:18; ver. 22, 23.

Ac. 15:25-25.

2 Who this was is

uncertain. Most think

it was Luke. But it

was not—his

name is unknown to

men, but his record

is with God. —C.

3 1 Co. 16:3, 4.

8 Or, gift. See ver.

1, 4, 6. ch. 4:15; 7:14, 20;

9 1:5, 9. 12:13. Phi. 4:15-18.

10 1 Co. 16:3, 4. Mat.

10:16. Ep. 5:15.

11 Pr. 9. Ac. 24:16.

Ro. 12:17. Phi. 4:8. 1 Pe.

2:12.

12 Another unknown

person, by some

thought to be Apol-

los, who had previ-

ously been indispos-

ed to go, 1 Co. 16:12.

—C.

11 Now therefore perform the doing of it, that as there was a readiness to will, so there may be a performance also out of that which ye have.

12 For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

13 For¹ I mean not that other men be eased and ye burdened:

14 But by an equality, that now at this time your abundance may be a supply for their want that their abundance¹ also may be a supply for your want: that there may be equality:

15 As it is written, ²He that had gathered much had nothing over; and he that had gathered little had no lack.

16 But³ thanks be to God, which put the same earnest care into the heart of Titus for you.

17 For⁴ indeed he accepted the exhortation but being more forward, of his own accord he went unto you.

18 And we have sent with him ⁵the ⁶brother whose praise is in the gospel throughout all the churches;

19 And not that only, but who was also ⁷chosen of the churches to travel with us with this grace,³ which is administered by us to the glory of the same Lord, and *declaration of your ready mind*:

20 Avoiding⁸ this, that no man should blame us in this abundance which is administered by us:

21 Providing⁹ for honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our ¹⁰brother, whom we have oftentimes proved diligent in

It is therefore an inexpressible pleasure to me that, instead of being disappointed in my expectations concerning you, I have now further evidence that ye will pay a dutiful respect to my character, and religious regard to my apostolic injunctions, when I shall be permitted to visit you.

Ver. 10. *Godly sorrow* is so called because it is commanded by God, Joel 2:17: it is wrought by his Spirit, and it has authority, mercy, and glory for its object. —*Sorrow of the world*. Such as arises from a sense of the injury that worldly men have done to themselves—to their peace of mind, their reputation, their health, or their property: and not from any regard to the law they have violated, or the God they have denied, Ps. 14:1; Tit. 1:16. C.

REFLECTIONS.—Gospel promises afford abundant assistance and encouragement for daily progress in true holiness of heart and life. With boldness and freedom may ministers deliver their messages and bear their troubles when their hearers cannot but attest their integrity and disinterested concern for their spiritual welfare. But it is painful to be obliged

have, with uncommon generosity and gladness, bestowed their part, not only answerable to but even beyond their ability. 4. Yea, so far were they from needing any excitement from me or my fellow-ministers, that they importunately urged us to accept their free-will offering, and take the trouble of conveying and distributing it to their poor brethren. 5. And this they did with the greatest cheerfulness and generosity that could be expected; and not merely so, but, acting herein upon truly religious principles, before they put their contributions into our hands, they made a jo'rt and solemn surrender of themselves and all that they had to the honour, service, influence, government, and disposal of the Lord Jesus Christ, as their Head, Saviour, and King; and then, according to the will and directing influence of God, to us as his servants, to conduct them in their spiritual concerns according to the rules of his Word. 6. This their excellent

poor brethren of Macedonia, ye may give further proof of your love to me and to the saints, and especially to Christ, in imitation of and thankful return for his unparalleled and endearing love towards you. 9. For by infallible information and your own experience ye know the astonishing favour, love, and bounty of our Lord and Saviour Jesus Christ, who, though he was the eternal Son of God, possessed of all the riches, glory, and blessedness of the Godhead, and rightful proprietor of all the riches of the universe, yet, to effect your salvation, assumed our nature in a most debased and impoverished condition, veiled his divine glory, and submitted to poverty, meanness, and suffering, that by this means ye might be enriched with all the abundant blessings of grace and glory, and even with those temporal benefits which ye enjoy in a spiritual state. 10, 11. Affected with his engaging example, I expect that ye will pay

many things, but now much more diligent, upon the great confidence which I have⁵ in you.

23 Whether *any do inquire* of Titus, *he is* my partner and fellow-helper concerning you: or our brethren *be inquired of*, they are the messengers of the churches, and the glory of Christ.⁶

24 Wherefore show ye to them, and before the churches, *the proof of your love, and of our boasting on your behalf.*

CHAPTER IX.

¹ He yieldeth the reason why, though he knew their forwardness, yet he sent Titus and his brethren beforehand: 6 and he proceedeth in stirring them up to a bountiful alms, as being but a kind of sowing of seed, 10 which shall return a great increase to them, 13 and occasion a great sacrifice of thanksgivings unto God.

FOR as touching *the ministering to the* saints, it is superfluous for me to write to you:

2 For I know *the forwardness of your mind*, for which I boast of you to them of Macedonia, that Achaia was ready¹ a year ago; and your zeal hath provoked very many.

3 Yet^c have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

4 Lest^d haply if they of Macedonia come with me, and find you unprepared, we (that we say not ye) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort

A.M. cir. 4064.
A.D. cir. 60.

5 Or, he hath.
y.ch. 7. 612. 18. Phil. 2. 25. Jn. 13. 8.

6 In the second clause of this verse Paul speaks of the messengers of the churches: in the Greek it is 'the apostles of the churches,' i.e. those who were commissioned by the churches to do a certain work. It will be observed that they are called 'the apostles of the churches,' not 'the apostles of the Lord.' The concluding phrase, 'the glory of Christ,' is intended to be descriptive of these apostles: they were men whose labours tended to promote the kingdom of Christ.—P.

a ver. 8; ch. 7. 14; 9. 2.

CHAP. IX.

a 1 Co. 16. 1, 2. Ro. 15. 25, 26. Ac. 11. 29. ch. 8. 24. 19.

b ch. 8. 10, 19, 24. 1 Th. 1. 7, 8. He. 10. 24.

1 Among the various qualities of the human mind, to be 'ready' is generally one of the most important. It implies thoughtfulness of what should be done—forecast of how it may best be done—no wavering, no indecision, no procrastination—that the work be done now, that the worker may be found 'ready.'—C.

c 1 Co. 16. 1. ch. 7. 14: 8. 17, 24.

d ch. 11. 17; 8. 24: ver. 2, 3.

* Your righteousness. Yours by derivation from Christ. See note on Ro. 1. 17. —Note. All fruits of holiness spring from the roots of that free grace whereby God pardons and accepts

A.M. cir. 4064.
A.D. cir. 60.

—justifies the sinner through faith in Christ Jesus, He. 8. 10. —12.—C.
e ch. 2. 6. 1 Co. 16. 2.
2 Gr. blessing, Ge. 33. 11. Le. 25. 21. 2 Ki. 5. 15. Job. 42. 10. 3 Jn. 19.

3 Or, *which hath been so much spoken of before*, ver. 12.
4 That is, as Alford well interprets, that your contributions may appear to be the fruit of blessing, poured out from beneficent minds, not of a sparing, parsimonious, covetous spirit, which gives no more than it need.—P.

g 1 Co. 1. 12; 7. 29; 15. 50. Ga. 3. 17; 16. 16. Ep. 4. 17. Col. 2. 4.

h Ec. 11. 1. Mat. 7. 2. Ps. 18. 25; 41. 1-3. Pr. 11. 24. 25; 19. 17; 22. 9. Ga. 6. 6-9. Lu. 19. 16, 19.

i 1 Sa. 25. 16. De. 15. 7. 8. Lu. 12. 20. Ex. 25. 2; 35. 5. 1 Le. 1. 3. Ro. 12. 8. Pr. 11. 25; 29. 8. 12.

j Pr. 10. 22; 11. 24. 25; 15. 10; 19. 17; 28. 27. Ps. 37. 16; 84. 11. ch. 6. 10; 8. 16, 19. Phil. 4. 11, 18, 19. 1 Ti. 6. 6. Mat. 25. 34. Lu. 16. 9.

k Ps. 112. 9. ver. 10.

l This passage is quoted from Ps. 112. 4, 9, which is a prophetic description of Christ the righteous (see note on Ps. 112. 3), of whom alone it could be said, 'his righteousness remaineth for ever.'—C.

m Ps. 104. 13. Is. 55. 10. Ho. 10. 12.

n ver. 9. Mat. 6. 1.

o See note * in first column.

p ch. 8. 2, 3, 16, 19; 11. 1; 4. 15. 1 Ti. 6. 18. Lu. 16. 9.

q Gr. *simplicity or liberality.*

r ch. 8. 14, 15. Phil. 2. 25; 18.

s Mat. 5. 16. Ro. 15. 26. ch. 2. 9. 8. 4. He. 13. 16. Phil. 4. 10, 17-19.

the brethren, that they 'would go before unto you, and make up beforehand your ²bounty, whereof ye had notice before,³ that the same might be ready, as a *matter of bounty*, and not as of covetousness.⁴

6 But^a this I say, *He* which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

7 Everyⁱ man according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity: for God loveth a cheerful giver.

8 And *God is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work:

9 (As it is written, *He* hath dispersed abroad; he hath given to the poor: his righteousness⁵ remaineth for ever.

10 Now^l he that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your *'righteousness'*;⁶

11 Being^o enriched in every thing to all bountifulness,⁷ which causeth through us thanksgiving to God.

12 For the administration of this service not only ⁸supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13 Whiles by the experiment of this ministration they ⁹glorify God for your professed

this time ye, out of your abundance, should supply their extreme necessities, that if ever, by the providence of God, ye should be reduced to like straits, they or others may be able and inclined to supply your need: 15. Of which brotherly communication we have an agreeable example in the Israelites' distribution of the manna, giving whatever they gathered more than enough for themselves to such as, through age and infirmity, could not gather what was sufficient for their daily support. 16, 17. And blessed be God that he hath inspired our beloved brother Titus with the same fervent zeal as myself to engage you in this excellent service, for your own profit as well as the relief of the poor Jews; and indeed such was his abundant affection for you and zeal for this work, that he scarcely needed to be urged to promote it. 18, 19. And I and my brethren who are concerned in it have sent along with him on the same errand another eminent minister of great repute in the churches for his insight into the gospel, and his zeal, faithfulness, and diligence in promoting the interests of it; and who hath been chosen by the churches here to attend and assist us in distributing their collection to the poor Christians in Judea, to the honour of Christ and of all the cheerful contributors: 20, 21. We being desirous to have some other respectable ministers of Christ joined with us in bearing and distributing these large collections, that none might have occasion to suspect we had embezzled or misapplied any part of them; for we wish to execute this important trust in such a manner as may approve itself not only to God, who knows our hearts and ways, but also to the consciences of all mankind, whether friends

24. Receive them therefore in such a respectful manner as will manifest to them and to the churches your love to Christ, to them and to me, and to the poor Jewish saints; and show that my boasting of you as a generous, faithful, and kind people hath been perfectly just and well-grounded.

REFLECTIONS.—What an excellent virtue is Christian benevolence! Wrought in us by the power of divine grace, it proves the sincerity of our love to Christ, and to his members for his sake. It is a delightful imitation of him in his redeeming kindness, and never fails to turn out to men's own advantage. But it is shameful to be outdone in it by persons poorer than ourselves.—It is highly honourable for professors first solemnly to give up themselves to Jesus Christ as his members and subjects, and, in consequence thereof, to the direction of his faithful ministers.—And happy is it when everything in charitable benevolence or other church matters is managed with such prudence, faithfulness, and disinterestedness as leaves not the least ground for a suspicion of fraud, partiality, or selfishness, and when ministers and saints so behave as to be generally beloved and extensively commended.

CHAPTER IX. Ver. 1. But the pious generosity and compassion of your own tempers renders it altogether superfluous to suggest any other arguments for enforcing your liberality on this occasion. 2. For I made me boast to the Christians of Macedonia that ye and your neighbours in Achaia had begun your collec-

tiful contribution may be fully ready, and appear a grateful acknowledgment of God's kindness to you, cheerfully given, without any importunate instigation on our side. 6. And though the quantity to be given must be left to your own consciences, yet remember that, in allusion to the niggardly or plentiful sowing of seeds in the earth, God will ordinarily proportion his kind blessings to the straitness or liberality of your charitable contributions. 7. In view of this, let each of you give what he thinks proper in his circumstances, and that cheerfully, not like persons who grudge to part with it, or wish to be excused; for the infinitely bountiful God takes pleasure in them who give with an open hand and heart, and cheerfully improves every opportunity of making their condition comfortable. 8, 9. And this all-sufficient God, who delighteth in mercy, is able to make a liberal disposition, as well as all other gifts and graces, to abound in you, that ye, being content with what ye have, and plentifully supplied with everything pertaining to life and godliness, may be still more and more engaged in such charitable work, and thus attain to the inspired character of the merciful man, who, by his liberal distributions to the poor, procures himself lasting honours before God and men. 10. May therefore God, whose blessing maketh rich, and who multiplies grain to the sower, and supplies the necessity of liberal persons, and inclines them to supply others, give you always whatever is needful, restore your present liberality a hundred-fold into your bosoms in both spirituals and temporals, and enable you

Paul vindicates his spiritual authority.

II. CORINTHIANS X.

He desires to avoid self-commendation.

subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men*;

14 And ¹by their prayer for you, which long after you for the ²exceeding grace of God in you.

15 Thanks ³be unto God for his ⁴unspeakable gift.

CHAPTER X.

1 Against the false apostles, who disgraced the weakness of his person and bodily presence, he setteth out the spiritual might and authority with which he is armed against all adversary powers, ⁷ assuring them that at his coming he will be found as mighty in word, as he is now in writing being absent: 12 and withal taxing them for reaching out themselves beyond their compass, and vaunting themselves into other men's labours.

NOW I Paul myself beseech you ⁴by the meekness and gentleness of Christ, who in ⁵presence ¹am base among you, but being absent am bold toward you:²

2 But I beseech *you*, that ³I may not be bold when I am present with that confidence, where-with I think to be bold against some, which think ³of us as if we walked according to the flesh.⁴

3 For ⁴though we walk in the flesh, we do not war after the flesh:

4 (For ⁶the weapons of our warfare *are* not carnal, but mighty through ⁵God to the pulling down of strong holds:)⁶

5 Casting ⁷down imaginations,⁷ and every high thing that exalteth itself against the knowledge of God, and ⁸bringing into captivity⁸ every thought to the obedience of Christ;

6 And ¹having in a readiness to revenge all disobedience, when ¹your obedience is fulfilled.

7 Do ¹ye look on things after the outward appearance? ¹If any man trust to himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* we Christ's.

A. M. cir. 4064.
A.D. cir. 60.

Pr. 11. 26. 2 Ti. 1. 18.
Phil. 1. 10. 1. 10. 9.
s ch. 8. 1. 5. 7. 1 Co. 1.
4. 5 ch. xiv.
ch. 3. 5. Ja. 1. 17. Ps.
115. 1. Ro. 11. 30. 1 Sa. 1.
17.
1. 1. 5. 6. 42. 6. 7. 49. 6.
55. 4. Jn. 3. 16. 10. Ro.
8. 2. 16. 23.

CHAP. X.

a Ro. 12. 1. Is. 42. 2. 1.
Pe. 2. 23.
1 Co. 2. 7. 4. 10. 21.
Ga. 4. 13. ch. 11. 21. 30.
12. 5. 9. 13. 4. 9. 10. ver.
10.

1 Or, in outward appearance.

2 See note ¹ below.

3 1 Co. 4. 19. 21. ch. 1.

17. 17. 17. 4. 21. 1. 3. 10. 22.

12. 20. 13. 2. 10. Phil. 2. 3.

8 Or, reckon.

4 As if prompted

by a view to worldly

influences and inter-

ests.—C.

d Ga. 2. 20. 4. 13. ch. 2.

17. 1. Ti. 1. 18. 2. 11. 2. 3. 4.

ch. 1. 12. 7. 1. Ro. 8. 13.

e Je. 1. 10. Is. 41. 14.

16. Zec. 4. 6. 7. 1 Co. 1. 18.

24. 2. 5. Ro. 1. 16. 17. Ps.

110. 2. 3. ch. 6. 7. 13. 3.

Ep. 6. 10. 20. 1 Th. 5. 8.

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5 Or, to.

6 Strong holds. Liter-

ally, ¹demolishing

reasonings.—that is,

the sophistical

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the rabbins supported

the vain traditions

of the elders, and

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their schools.—C.

g Zec. 4. 6. 7. Ps. 18.

27. 110. 2. 3. Eze. 17. 24. 1

Co. 1. 19. 3. 19. Ps. 45. 4.

5 Or, reasonings.

a Mat. 11. 29. 30. Ps.

18. 44. 22. 27. 31. 68. 30.

31. 110. 2. 3. 45. 4. 10. 11. 11.

17. Ro. 1. 5. 16. 26. 1 Pe.

1. 24. 11. Ge. 8. 21. Mat.

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8 Captivity repre-

sents the human heart

as reluctant to be-

come subject to Je-

sus Christ, as a freeman

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But ¹the love of Je-

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conquered, and led

away captive in the

bonds of the gospel.

—C.

i Nu. 16. 26. Ac. 5. 5. 8.

20. 13. 10. 11. 1 Co. 4. 21.

5. 3. 4. 1 Ti. 1. 20.

j ch. 2. 9. 7. 15. 9. 13.

k 1 Sa. 16. 7. Jn. 7. 24.

l 1 Jn. 4. 6. 1 Co. 14. 37.

Ac. 9. 6. 17. 22. 10. 14. 26.

16. 18. 1 Co. 9. 1. 2. ch. 5.

12. 12. 11. 11. 23. 13. 3.

Ga. 1. 1. 11. 10. 2. 9.

* The thoughtful

A. M. cir. 4064.
A.D. cir. 60.

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marked change in
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buke.—2

CHAP. X.

a Ro. 12. 1. Is. 42. 2. 1.
Pe. 2. 23.
1 Co. 2. 7. 4. 10. 21.
Ga. 4. 13. ch. 11. 21. 30.
12. 5. 9. 13. 4. 9. 10. ver.
10.

1 Or, in outward appearance.

2 See note ¹ below.

3 1 Co. 4. 19. 21. ch. 1.

17. 17. 17. 4. 21. 1. 3. 10. 22.

12. 20. 13. 2. 10. Phil. 2. 3.

8 Or, reckon.

4 As if prompted

by a view to worldly

influences and inter-

ests.—C.

d Ga. 2. 20. 4. 13. ch. 2.

17. 1. Ti. 1. 18. 2. 11. 2. 3. 4.

ch. 1. 12. 7. 1. Ro. 8. 13.

e Je. 1. 10. Is. 41. 14.

16. Zec. 4. 6. 7. 1 Co. 1. 18.

24. 2. 5. Ro. 1. 16. 17. Ps.

110. 2. 3. ch. 6. 7. 13. 3.

Ep. 6. 10. 20. 1 Th. 5. 8.

ch. 3. 5. 4. 7. with Jos. 6.

4. 20.

5 Or, to.

6 Strong holds. Liter-

ally, ¹demolishing

reasonings.—that is,

the sophistical

reasonings by which

the rabbins supported

the vain traditions

of the elders, and

the philosophers the

arbitrary dogmas of

their schools.—C.

g Zec. 4. 6. 7. Ps. 18.

27. 110. 2. 3. Eze. 17. 24. 1

Co. 1. 19. 3. 19. Ps. 45. 4.

5 Or, reasonings.

a Mat. 11. 29. 30. Ps.

18. 44. 22. 27. 31. 68. 30.

31. 110. 2. 3. 45. 4. 10. 11. 11.

17. Ro. 1. 5. 16. 26. 1 Pe.

1. 24. 11. Ge. 8. 21. Mat.

15. 19. He. 4. 12.

8 Captivity repre-

sents the human heart

as reluctant to be-

come subject to Je-

sus Christ, as a freeman

to become a slave.

But ¹the love of Je-

sus Christ constraineth

us, and ¹every

thought ¹is at last

conquered, and led

away captive in the

bonds of the gospel.

—C.

i Nu. 16. 26. Ac. 5. 5. 8.

20. 13. 10. 11. 1 Co. 4. 21.

5. 3. 4. 1 Ti. 1. 20.

j ch. 2. 9. 7. 15. 9. 13.

k 1 Sa. 16. 7. Jn. 7. 24.

l 1 Jn. 4. 6. 1 Co. 14. 37.

Ac. 9. 6. 17. 22. 10. 14. 26.

16. 18. 1 Co. 9. 1. 2. ch. 5.

12. 12. 11. 11. 23. 13. 3.

Ga. 1. 1. 11. 10. 2. 9.

* The thoughtful

A. M. cir. 4064.
A.D. cir. 60.

reader will observe a
marked change in
the tone and style of
the epistle from this
verse onwards. In the
preceding part there
is a gentleness of ap-
peal, an affectionate
earnestness of plead-
ing, which could not
fail to touch the
hearts of the Corin-
thians. Here he as-
sumes a tone of sever-
ity and of stern com-
mand. His mind was
evidently affected by
some new intelli-
gence. Probably Titus
had just told him of
the charges prefer-
red against him, and
of the calumnies cir-
culated regarding
him. So far as con-
cerned himself per-
sonally he was indif-
ferent to such things,
but he was jealous of
his apostolic office
and his divine com-
mission. His Master's
interest and honour
were involved, and
he therefore admin-
isters to the erring
church a severe re-
buke.—2

CHAP. X.

a Ro. 12. 1. Is. 42.

CHAPTER XI.

1 Out of his jealousy over the Corinthians, who seemed to make more account of the false apostles than of him, he entereth into a forced commendation of himself, 5 of his equality with the chief apostles, 7 of his preaching the gospel to them freely, and without any charge, 13 showing that he was not inferior to those deceitful workers in any legal prerogative, 23 and in the service of Christ, and in all kind of sufferings for his ministry, far superior.

WOULD to God¹ ye could ¹bear with me a little in *my* folly: and indeed bear² with me.

2 For I am ³jealous over you with godly jealousy: for I have ⁴espoused you to one husband, that I may present *you* as a chaste virgin to Christ.

3 But I ⁴fear, lest by any means, ⁵as the serpent beguiled Eve through his subtilty, ⁶so your minds should be corrupted from the simplicity³ that is in Christ.

4 For if he that cometh preacheth ⁷another Jesus, whom we have not preached, or ⁸if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*.

5 For I suppose I ⁹was not a whit behind the very chiefest apostles.

6 But though ¹⁰I *be* rude in speech,⁴ yet not

A.M. cir. 4064.
A.D. cir. 60.

CHAP. XI.

The word "God" is not in the original.

1. Ver. 16, 21-29; ch. 5, 13; 12, 11.

2. Or, ye do bear.

3. Ga. 4, 11, 17, 18; Phi. 3, 18, 19.

4. 1 Co. 4, 13; 5, 10, 11; 10, 12; ch. 13, 13; 15, 2; 5, 5; 4, 5; 5, 25, 30; Col. 2, 18, with Le. 21, 13; Pr. 19, 14; 31, 10.

5. Ga. 4, 11; 1, 6, 3, 1; ver. 29; Phi. 3, 18, 19; 2, 1, 1, 5.

6. 1 Co. 3, 4, 13; Jn. 8, 44; 1, 12; 14; Re. 20, 2, 12, 9.

7. Ro. 16, 18; ch. 2, 17; 4, 2; Ga. 1, 6, 12; 4, 13; 1, 15; 5, 10; Ep. 4, 14; Phi. 1, 15; 3, 2, 18; Col. 2, 8, 18; 1, 11; 2, 5; 2 Th. 3, 6, 1; 1, 1; 4, 4; 5, 5; 2, 12; 10, 13; 2, 5; Tit. 1, 10; He. 13, 9; 2 Pe. 2, 1, 14; 3, 3, 17; 1 Jn. 2, 18, 14; 1, 1; Jude 4; Mat. 24, 11, 24.

8. Simplicity, singleness, oneness of affection to Christ.

9. Ga. 1, 7, 8; 2, 2, with Ac. 4, 12; 1, 12; 5, Ep. 4, 4, 5; 1 Co. 12, 4, 11.

10. 1 Co. 15, 10; ch. 10, 10; 12, 11, 12; Gal. 2, 6, 9.

11. 1 Co. 1, 17; 2, 1, 13; ch. 10, 10; Ep. 3, 4; ch. 4, 25, 11; 12, 11, 12; 1, 12; 14, 7, 2.

12. The meaning is not that Paul was not a master of the Greek language, or that he did not speak it with dramatic accuracy and force. The Greek word translated *rude* signifies 'one not professionally trained.' Paul was not an or-

A.M. cir. 4064.
A.D. cir. 60.

ator systematically trained in the Greek schools. He disclaims mere rhetorical power in this place, just as he did in the beginning of his first epistle.

1. 1 Co. 9, 12, 15, 19; ch. 10, 11; 12, 13, 15, 18; Ac. 18, 3; 20, 34; 1 Th. 2, 9; 2 Th. 1, 8; 1 Co. 6, 18-23; 10, 12; ch. 6, 70.

2. In abusing myself—by working as a tent-maker—C.

3. Ac. 20, 33, 34; ch. 6, 5; 13, 14; 1 Th. 2, 9; 2 Th. 3, 8; Phil. 4, 10, 12.

4. Ro. 9, 1, 9, ch. 1, 23; 12, 19; ver. 31; Gal. 1, 20; Ep. 4, 17; Phi. 1, 8; 1 Th. 2, 5, 10; 1 Th. 2, 5, 21.

5. This ought not to be translated as an oath or solemn assertion. It is a simple statement of fact.

6. I speak, the apostle says, in substance, according to that truth of which Christ himself was our example, when I say that no man, &c.—P.

7. Gr. *this boasting shall not be stopped in me*. See ver. 7-9, 12, 1 Co. 9, 15-18.

8. ch. 6, 11; 7, 3; 12, 15; 1 Co. 4, 15.

9. ch. 12, 23; Jn. 21, 17; 1 Th. 2, 5, 10.

10. That I will (continue to) do—C.

11. 1 Co. 9, 12; Ga. 1, 7; Phi. 1, 15.

12. Ac. 15, 1, 24; 20, 29, 30; Ro. 16, 18; ch. 2, 17; 4, 2; Ga. 1, 7; 2, 4; 17, 12.

13. 1, 16; 2, 21; 3, 2, 18; Col. 2, 4, 8; 1 Th. 3, 4, 6; 1, 4; 1, 3; 3, 5; 2 Th. 2, 17; 3, 5; 1 Th. 10, 11; 2 Pe. 2, 1, 2, 1; Jn. 4, 1; 2, 18; Jude 4; Re. 2, 2, 9; Mat. 24, 11, 24.

in knowledge; but we have been thoroughly made manifest among you in all things.

7 Have I committed an offence¹ in abasing myself⁵ that ye might be exalted, because I have preached to you the gospel of God freely?

8 I⁶ robbed other churches, taking wages of *them*, to do you service.

9 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me, the brethren which came from Macedonia supplied: and in all *things* I have kept myself from being burdensome unto you, and *so* will I keep *myself*.

10 As⁷ the truth of Christ is in me,⁶ no man shall stop me of this boasting⁷ in the regions of Achaia.

11 Wherefore? ⁸because I love you not? ⁹God knoweth.

12 But what I do, that I will do,⁸ that⁹ I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

13 For such *are* ¹⁰false apostles, deceitful workers, transforming themselves into the apostles of Christ.

repentance, I should have no reason of being ashamed as though I had gone beyond either truth or decency. 9. But I will not say what I might lest it should be pretended that I am desirous of terrifying my opposers by my letters, while I dare to say nothing face to face. 10. For they have already reproachfully derided me as if I wrote letters in a high, solemn, authoritative, and threatening strain, while when personally present I appear most weak and contemptible, and my discourse quite despicable, without either elegance of language or a graceful utterance. 11. But let these mockers know that if God bring me again among you, they shall find me every whit as severe in the practical execution of my apostolic authority against impenitent offenders as I appeared in my letters. 12. While they think me quite unworthy to be compared with themselves, my conscience restrains me from imitating them in self-conceit, and in groundless and indecent boasting to the decrying of everybody else.—And indeed it but manifests their weakness and folly to form their opinion of themselves from their own fancied excellencies, or comparison with some of their own party. 13. For my part, I abhor assuming to myself the honour of other men's labours, or of doing that which God never appointed or directed me to in my ministrations; but merely mention what God really did by me in the exercise of my apostolic office, all along from Jerusalem to your city. 14. I did not, like your factious preachers, hasten from place to place where I might best gain honour or wealth to myself; but came all along gradually, and was the first who preached the gospel to you. 15. And as I abhor boasting of anything done by others, or done out of the line prescribed me by Providence, I hope that when your faith, which has been shaken by these false teachers, is re-established and strengthened, I shall be encouraged and assisted by you to preach the gospel in places where it has not been heard. 16. I mean to preach in the countries to the north and west of you, for the conversion of the

REFLECTIONS.—The best of men, and especially ministers, may expect malignant traducers. But with meekness and condescension they should endeavour to gain the unreasonably prejudiced, and yet with authority vindicate the honour of Christ in rebuking the obstinate. And though they have their natural infirmities and passions, they must never be governed by carnal principles or aims in their work.—Alas! how fixed is the power of sin and Satan in men's hearts! and yet the gospel, attended by the influence of God's Spirit, gloriously triumphs over all opposition, and wins men to Christ. It is necessary that ministers sometimes vindicate their conduct, and show the integrity, self-consistency, and order of it. But as ever either ministers or Christians would be approved by God, they must beware of pride, and glory only in Christ.

CHAPTER XI. Ver. 1. But as a little glorying in opposition to these pretended apostles among you is necessary for my vindication, and for enabling you to silence their proud boasts, I beg and hope that ye will bear with me a little in this, which without necessity would be extremely foolish. 2. For with a holy and religious fear I am deeply concerned lest any of you be drawn off from Christ and his gospel, or even a due regard to me his apostle, and the instrument by which ye were savingly turned and united to the Lord Jesus Christ; and that I may have the honour and pleasure of presenting you to him as a pure, uncorrupted, and faithful spouse. 3. But considering the artifices of your new teachers, I am afraid lest the devil, who, in the form of a serpent, beguiled our first mother Eve, to the general ruining of mankind, should pervert you in your principles, tempers, and practices, and turn you aside from the purity of doctrine and sincerity of manners becoming persons vitally united to Christ. 4. Indeed if any of your new preachers exhibit to you a more excellent

all the principal points of faith and obedience, ye experienced with such power of the Holy Ghost when I was among you, that I need only appeal to your consciences to attest it. 7. Is it reasonable to upbraid me that, to show I had no mercenary views upon you rich people of Corinth, but merely desired that you might be enriched with the blessings of salvation, I humbled myself to labour for my daily bread, and preached to you for nothing? 8. Nay, in pursuit of my studious concern for your spiritual advantage, I took gifts from other churches, that, for your greater edification, I might minister freely to you. 9. Accordingly I never complained to you when I was straitened for the necessities of life, nor became less diligent; for whatever I needed more than what I gained by my own labour, my friends in Macedonia supplied; and as I have preached, so I hope I shall ever preach the gospel to you without putting you to any charge. 10. And this conduct I am so far from being ashamed of, that I reckon it my honour; and I solemnly resolve that neither reproaches nor kindnesses shall stop my continuance in it among you Christians of Achaia. 11. And I can appeal to God that this refusing to take subsistence from you is not because I have taken some disgust at you. 12. But I have preached and will preach the gospel freely to you, to stop the reproachful revilings of your false teachers, and to induce them to oppress you as little as I do. 13. For whatever they pretend, they are not real apostles of Jesus Christ, sent and commissioned by him, but falsely claim that high character, and deceitfully corrupt the Word of God, and serve themselves instead of him. 14. And it is no wonder they labour to impose upon you by specious appearances, when even the devil, their master, often pretends holiness and kindness in order to perpetrate the greatest mischiefs. 15. It is therefore nothing strange or impracticable that his servants and emissaries should dissemble their true character, as if they

14 And no marvel: for *Satan himself is transformed into an angel of light.

15 Therefore *it* is no great thing if his ministers also be transformed as the ministers of righteousness; *whose end shall be according to their works.

16 I say again, *Let no man think me a fool; if otherwise, yet as a fool receive⁹ me, that I may boast myself a little.

17 That which I speak, *I speak *it* not after the Lord, but as it were *foolishly, in this confidence of boasting.

18 Seeing⁹ that many glory after the flesh, I will glory also.

19 For ye suffer fools gladly, *seeing ye yourselves are wise.

20 For ye suffer, *if a man bring you into bondage, if a man devour *you*, if a man take of *you*, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, as though we had been ¹weak. Howbeit whereinsoever any is bold, (I speak foolishly,) *I am bold also.

22 Are they Hebrews? ²so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I.¹

23 Are they ministers of Christ? (I speak

A. M. c. 404
A. L. 117 100.

3 ch. 2. 11. Ge. 3. 15.
Re. 12. 9.

7 Phil. 4. 17. Ga. 1. 8. 9.

2 Th. 2. 3. 10. Re. 9. 11.

13. 10. 20. 10. 20. 20.

u ch. 10. 6. 11; ver. 1.

21. 23.

9 Or, suffer.

21 Co. 7. 6. 12. 25.

x ch. 9. 4; ver. 18-27.

Phil. 3. 4. 6.

y ch. 10. 12. 22. 5. 6.

Phil. 3. 4. 6. ver. 22-27.

z 1 Co. 4. 10. 8. 11. 10.

15.

a Gi. 2. 4. 4. 9. 5. 1. 10.

6. 3. 12. Th. 1. 11. 2. Pe. 2.

3. 14. 1 Th. 2. 5. 1 Ti. 6. 5.

2 Ti. 3. 6. Lu. 20. 47. Ro.

16. 17. 18. Phil. 3. 19. ch. 1.

24 ver. 27.

b ch. 10. 1. 2. 10.

c ver. 22-27. Phil. 3. 3-6.

d Phil. 3. 5. Ac. 21. 30.

22. 21. 20. 4. 5. Ga. 1. 14.

1. 1. 1. 1. 1. 1. 1. 1. 1.

7. 9. 3. 26. Mal. 1. 2. 2.

Ch. 20. 7.

1 Meyer well remarks that Paul here

claims for himself a rank and position in every respect equal to that which his accusers in the Corinthian church had assumed. The name

Hebrew expresses nationality; *Israelite* theocracy; and *Seed of Abraham*, a claim to a part or interest in the promised Messiah.—P.

* Aretas was King of Arabia, and during the anarchy which, in the province of Syria, followed the death of the emperor

Tiberius, he seized Damascus in A. D. 37, and held it for a period of two years. It was during this time Paul visited Damascus. On his conversion he went

A. M. c. 404
A. L. 117 100.

into Arabia, and lived and success there in preaching the gospel had most probably excited the enmity of the rulers, so that when he returned to Damascus, the governor under Aretas, being

inviguated by the Jews, attempted to seize him. The traditional scene of his escape is still shown on the old wall of the city.—P.

e ver. 5. ch. 12. 11. 12.

1 Co. 15. 10. Ac. 6. 16. 23.

14. 10. 16. 22. 20. 23. 20.

14. 10. 16. 22. 20. 23. 20.

21. 11. 31. 23. 30. 26. 21.

22. 28. 20. 1 Co. 4. 9-12.

15. 30. 32. ch. 1. 5. 8. 10. 4.

8-11. 6. 4. 9. 7. 5. 12. 10.

1. Ep. 6. 20. Ga. 6. 14.

17. Phil. 1. 7. 13. 17. Col.

1. 24. 26. 9. 11. Th. 3. 3. 2.

Th. 1. 8. 9. 10. 3. 11. 4. 6.

f De. 25. 3.

g Ac. 14. 5. 19. 16. 22.

23. xvii.

h Ro. 15. 16. 23-28.

Ac. 13. xvii. 24. 2.

i Ac. 15. 25. 26. 2. 11.

31. 1 Co. 4. 11. ch. 6. 5.

Phil. 4. 12.

k Ac. 15. 36-40. 18.

35. Col. 2. 1. Ps. 122. 6-9.

51. 18. 17. 5. 6. Je. 51. 59.

l 1 Co. 8. 13. 9. 22. Ro.

12. 15. Ga. 6. 2. He. 13. 3.

Ps. 35. 13. 14.

m Who that is afflicted ever fails to receive my sympathy?—C.

n ch. 12. 5. 9. 10. 16.

Ga. 6. 14. Col. 1. 24. Ro.

5. 3.

o ch. 1. 3. Ga. 1. 3. Ep.

1. 3. 1. Pe. 3. 1. 10. 30.

p Ro. 1. 25. 9. 5. 1. Ti. 1.

1. 17. 6. 15. 16. Ne. 9. 5.

Is. 57. 15.

q See ver. 10. Ro. 1.

9. 9. 1. ch. 1. 23. Ga. 1. 20.

Th. 2. 1. Th. 2. 5.

r Ac. 9. 24. 25.

s See note * in first column.

as a fool,) *I *am* more: in labours more abundant in stripes above measure, in prisons more frequent, in deaths oft.

24 Of the Jews five times received I ⁴forty stripes save one.

25 Thrice was I ¹beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

26 In¹ journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

27 In¹ weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Beside¹ those things that are without, that which cometh upon me daily, the care of all the churches.

29 Who¹ is weak, and I am not weak?² who is offended, and I burn not?

30 If I must needs glory, *I will glory of the things which concern mine infirmities.

31 The⁹ God and Father of our Lord Jesus Christ, which ²is blessed for evermore, ³knoweth that I lie not.

32 In¹ Damascus the governor under ³Aretas

of them. 19. And I hope that ye, who are so wise in your own conceits, and can bear so much with their false and foolish boasting, will bear a little with me. 20. For if they attempt tyrannically to enslave your consciences, and subtly to make a prey of your substance, and exalting themselves insolently contemn and abuse you, ye can patiently put up with it all. 21. Let them then invidiously paint me out as a despicable wretch, incapable of apostolic powers and privileges, as they will, I dare boldly compare myself with them in everything worth mentioning. 22. In external Jewish honours, I am a Jew who speak the Hebrew language—a descendant of Jacob, the prevalent wrestler with God, by his beloved Benjamin—a descendant of Abraham, the friend of God, to whom and to his seed he promised to be a God in all generations. 23. In the honours of the gospel church I am a minister of Christ, a distinguished apostle, who have laboured, and suffered more scourging, imprisonment, and imminent dangers of death, in his cause, than any or all of them. 24. 25. Five times the enraged Jews have scourged me to the utmost degree of severity allowed by their law. At three different times I have been whipped according to the Roman law. At Lystra I was, at the Jews' instigation, stoned by the mob till I was accounted dead. Thrice I have been cast away at sea, and once tossed about a whole day and a night by the waves, lying on a part of the wreck. 26. Great and many have been my labours in preaching the gospel, and great my dangers from floods or rivers in the way.—Often have I been in danger of falling among robbers who infest the road; of being murdered by Jews or heathens; and of being killed by outrageous mobs in cities.—In travelling through desolate places I have been often in danger of being attacked by ruffians, or devoured by wild beasts, or of falling into

all the Christian churches, and my grief on account of their corruptions or calamities, have not a little distressed my mind. 29. For there is not a member of the church, to my knowledge, afflicted in body or mind, or weak in gifts, graces, or attainments, whom I do not sympathize with and endeavour to relieve. There is none in danger of falling from the faith, hope, or holiness of the gospel, but my heart burns with grief, godly jealousy, and holy zeal to encourage, confirm, and recover him. 30. But since my enemies make a kind of boasting necessary for me in the present circumstances, I rather choose to glory in the hardships, persecutions, and reproaches which I have met with to humble me, and afford Jesus Christ an opportunity to manifest his strength in my weakness, than in my high privileges, and the great things which he has done by me. 31. And however ignorant ye be of many of my fore-mentioned trials, or even ready to suspect them as incredible, I dare appeal to the ever-blessed God and Father of our Lord Jesus Christ, whose I am, and whom I serve, and who has graciously supported me under and carried me through them, that I have said nothing but the truth. 32, 33. Nay, I had not long begun to preach the gospel when the governor whom Aretas king of Arabia had placed in Damascus resolved to gratify the Jews in murdering me, and shut up and strictly guarded the city to prevent my escape.—But, by the directing providence of God, my Christian friends let me down from one of their houses, which was on the wall, and thus I got out of their hands, to preach the gospel in other places.

Ver. 1. *In my folly*. Not in absolute folly, but in what was charged as folly—that self-commendation which necessarily accompanied self-vindication. C.

Ver. 4. That is, if any one coming in the name of an apostle reveal another Saviour, minister another spirit, and preach another gospel, there is then good reason to suspect him of being a false apostle.

Ver. 17. *I speak it not after the Lord*—in whom there is neither Greek nor Jew, Col. 3. 11; but I speak it as a Jew, boasting in the flesh, see ver. 18, 22, that by asserting my equality or superiority in all that the Jews value I may show them the vanity of boasting in things that I count but loss for the excellency of the knowledge of Christ Jesus my Lord. C.

Ver. 19. This is neither 'irony nor ridicule,' as some considerably represent it, but a plain declaration of fact—as if he had said, 'your superior wisdom enables you to bear with much that, in ceremonial observance or austerity of discipline, has in the sight of men the appearance of religion, yet in the sight of God is nevertheless foolishness.' C.

Ver. 24. *Forty stripes save one*. This was the utmost severity the Jewish law permitted, De. 25. 3; and a salutary lesson of humanity for Christian legislators and rulers when corporal punishment is deemed advisable or necessary. C.

Ver. 25. *Beaten with rods*. This seems to refer to punishment by the Roman fustes—a bundle of rods borne by the lictors before the consuls.—*Thrice I suffered shipwreck*. These all seem to have been different from that recorded Ac. xxvii., for that was posterior to the date of this epistle. C.

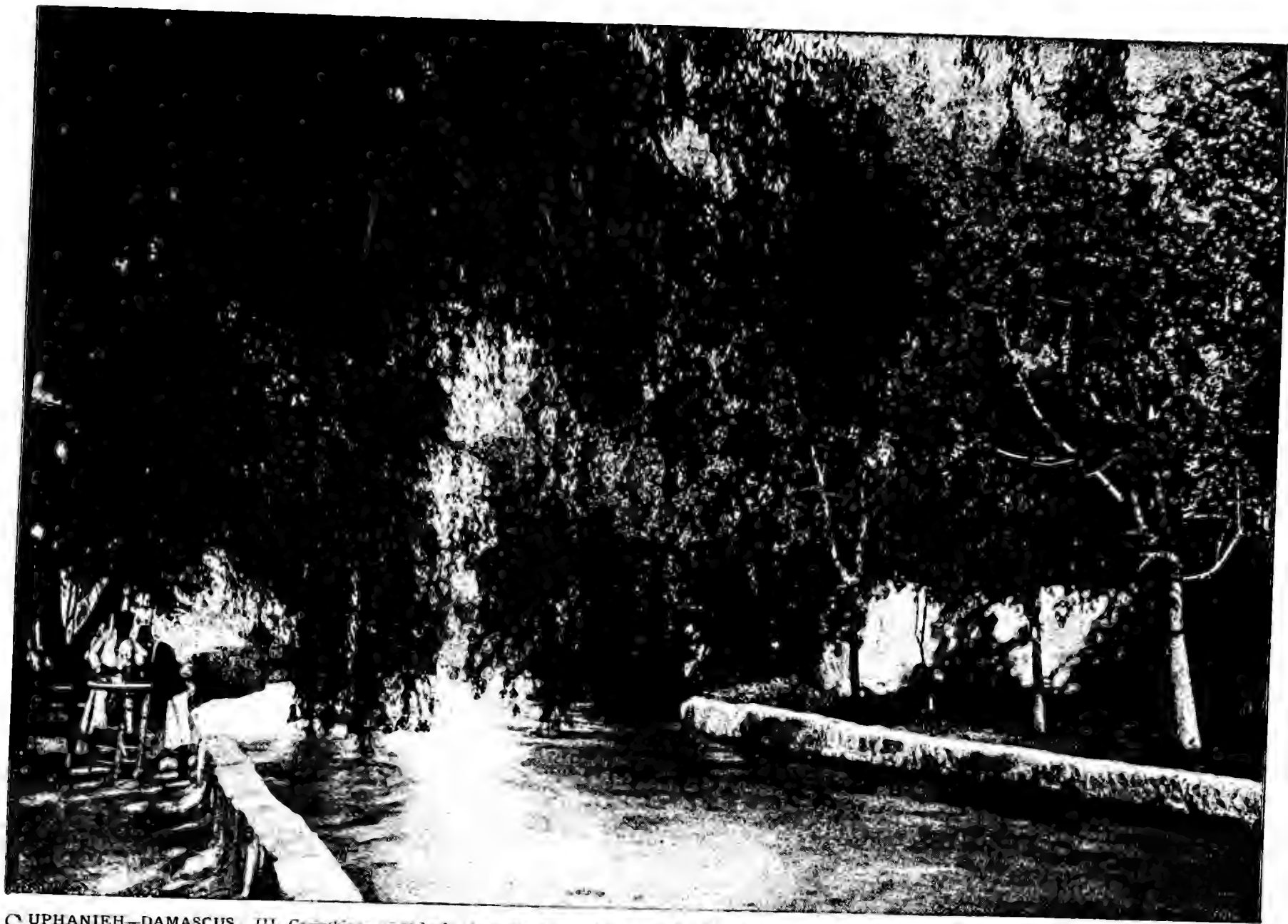
Ver. 26. *Waters*. Rather, 'rivers,' as distinguished from 'the sea.' C.

Ver. 28. *Besides those things that are without*—that is, besides those troubles already mentioned, which are external to my apostolic office. C.

Ver. 31. This, from its solemnity, evidently appears to refer to the catalogue of sufferings that precedes, not to the single danger that follows. C.

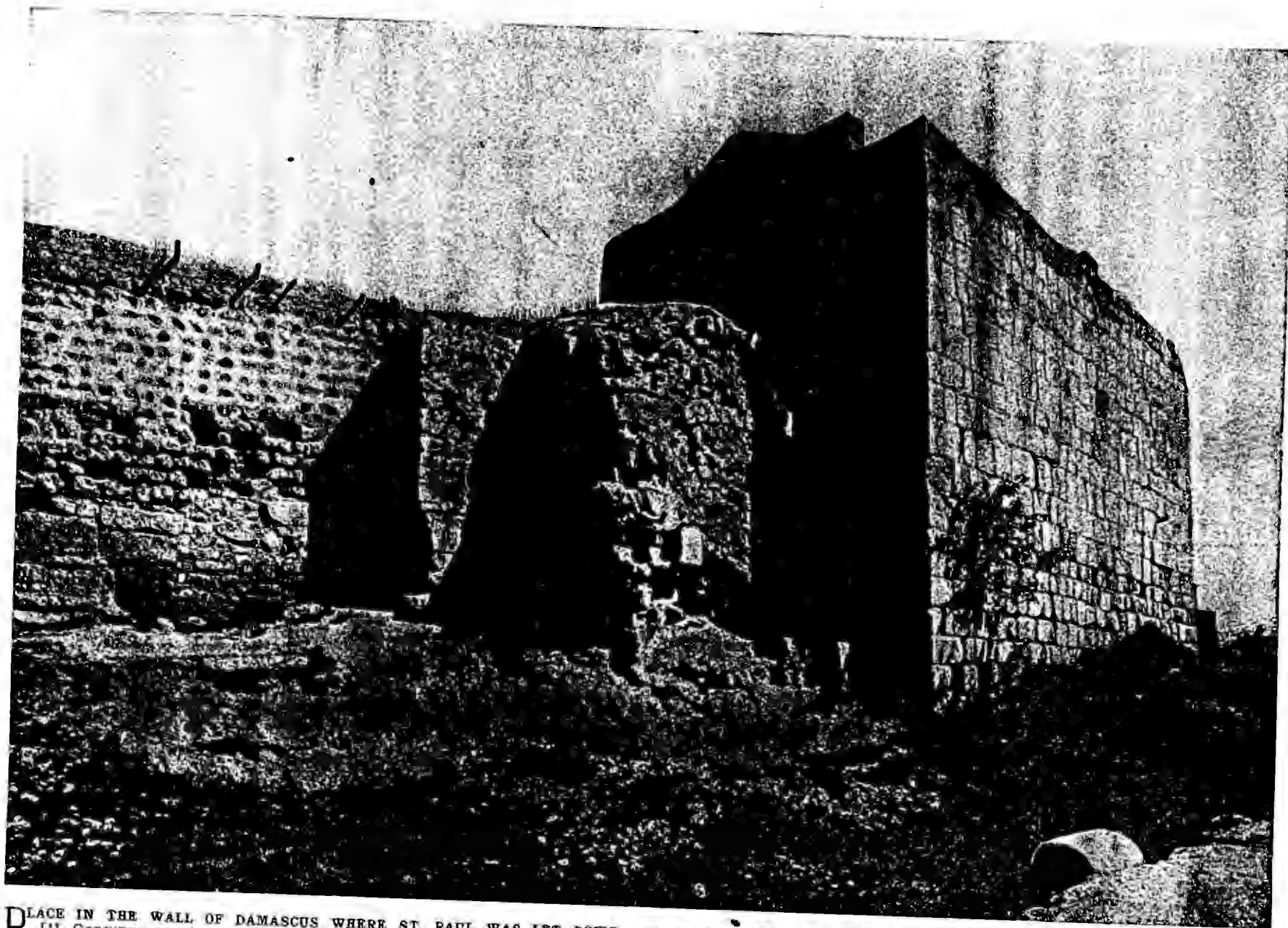
Ver. 33. There is no discrepancy between this account and that of Ac. 9. 20-25; the one account is merely more full than the other—ver. 32, 33 being a supplementary note to the foregoing enumeration. C.

REFLECTIONS.—With great care should ministers endeavour to prevent their hearers being seduced by Satan or his instruments, and to promote their spiritual espousals to Christ. To gain those ends, what temporal claims ought they not to forego! And what labours, dangers, and sufferings ought they not cheerfully to undergo! The devil and his preachers will turn themselves into diversified shapes in order to deceive men. And it is common for seducers to boast



SUPHANIEH—DAMASCUS. [II. Corinthians, xi:22.]—In the 22nd verse of the 11th chapter of Second Corinthians, St. Paul claims to be a Hebrew of the Hebrews, and an Israelite of the Israelites, and of the seed of Abraham, in as complete a sense as any descendant of the father of the faithful. When Abraham came up from Ur, of the Chaldees, Damascus was one of the cities which he passed.

While this city has undergone great changes in the human elements of its history, it has changed very little in its natural features. Plane trees, poplars and black walnuts grew here when Abraham passed this way. On the banks of the Abana, which flowed through the city then as it flows now, plane trees, poplars and black walnuts continue to grow. Damascus is the dream of the Syrian Desert.



PLACE IN THE WALL OF DAMASCUS WHERE ST. PAUL WAS LET DOWN.
 [II. CORINTHIANS, xi: 32, 33.]—"In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me: And through a window in a basket was I let down by the wall, and escaped his hands." In the above view we have a picture of the place in the wall of Damascus where St. Paul

was let down. This is in the southeastern portion of the wall. We can contemplate the effect upon human civilization had St. Paul's enemies succeeded in assassinating him. More than all other men, to him is due the credit of laying the foundation of Christian theology and the Christian church. The visit of Paul to Damascus does more to call travelers to this city than all other things in its history.

19 Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but we do all things, dearly beloved, for your edifying.

20 For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21 And lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed.

CHAPTER XIII.

1 He threateneth severity, and the power of his apostleship against obstinate sinners: 5 and advising them to a trial of their faith, 7 and to a reformation of their sins before his coming, 11 he concludeth his epistle with a general exhortation and a prayer.

THIS is "the third time I am coming¹ to you. In^b the mouth of two or three witnesses² shall every word be established.³

2 I^c told you before, and foretell you, as if I

A.M. cir. 4064.
A.D. cir. 60.

2 ch. 5. 12, 13.
2 See ch. 11. 10, 31.
Ro. 1. 9, 11.
1 Co. 9. 12, 23; 10. 33;
14-26. ch. 5. 12, 13; 10. 33;
13, 10.
6 ch. 1. 23, 24; 2. 1; 10.
2; 13, 2, 10. 1 Co. 4. 16, 18,
21.
c ch. 2. 1. Phi. 1. 18, 19.
1 Co. 5. 1, 11. 1 Co. 13. 13.
Re. 2. 21.

CHAP. XIII.

1 See ch. 12. 14.
1 I am coming. I am purposing to come, if the Lord will. He had actually visited them once; a second time had purposed, but was hindered by other duties: and now, for the third time, his purpose was renewed.—C.

2 Nu. 35. 30. De. 19. 15; 17. 6. Mat. 18. 16. He. 10. 28, 29. 1 Jo. 8. 17.

2 By two or three witnesses he seems (see ver. 2) to mean his epistles, by reference to which he hopes to convince them of their errors and sins, and confirm them in truth and holiness.—C.

3 I rather think Paul here refers to a regular judicial trial, so as to test the truth or falsehood of the charges preferred against him in his absence. This he would, if necessary, demand upon his arrival.—P.

c 1 Co. 4. 19, 21. ch. 10. 2, 8, 11, 6; 1. 23; 12. 20, 21; ver. 10.

A.M. cir. 4064.
A.D. cir. 60.

d Mat. 10. 20; 18. 18. 1 Co. 14. 11. 3 Jo. 2. 1. 10. 10; ver. 2, 4.

4 Might in you—as is manifest by the spiritual gifts that you have received by my word, or through the laying on of my hands.—C.

e Phi. 2. 7, 8. 1 Pe. 3. 18. Ro. 6. 4, 9. 10. Jo. 10. 18, 16, 11.

f Or, with him.

g ch. 10. 3, 4. Ro. 6. 4-6, 8, 11. Phi. 3. 10, 11. Jo. 14. 10.

h The power of God toward you—either to punish the disobedient or revive the penitent. Comp. 1 Co. 5. 1, 4, 5, 13, with 2 Co. 2. 1-8.—C.

i 2 Co. 11. 28. 1 Jo. 3. 21. 2. 2. 1. La. 3. 40. Hag. 1. 5, 7.

j Ro. 8. 10. Ep. 3. 17. Col. 1. 27. 2 Ti. 3. 8. Jo. 17. 23. Gal. 2. 20, 24. 19.

k Reprobrates—not approved, rejected; as spurious silver or gold, when tested by a touchstone or chemical reagent—outward professors, never regenerate in heart.—C.

l 1 Co. 4. 15; 5. 9, 27. 4 Phi. 4. 6. Ep. 6. 18. 1 Jo. 1. 10. 11. 1 Jo. 1. 10, 11.

m By the exercise of apostolical power in the infliction of punishment on the disobedient.—C.

n 1 Co. 4. 9-13. ch. 6. 9, 10, 10.

o 1 Ti. 1. 19. De. 5. 32; 12. 32. 1s. 8. 20. Pr. 21. 30; 23. 23. Jude 3. Re. 3. 10. Jo. 8. 31, 32.

were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:

3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.⁴

4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him,⁵ but we shall live with him by the power of God toward you.⁶

5 Examine^a yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?⁷

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray to God that ye do no evil; not that we should appear approved,⁸ but that ye should do that which is honest, though we be as reprobates.

8 For we can do nothing against the truth, but for the truth.

though I were to be slighted, reproached, and abused by you in proportion to my kindness to you. 16. Your new preachers indeed pretend that though I took nothing from you myself, I hereby craftily decoyed you to give more liberally to my partners. 17. But I dare appeal to yourselves if there is the least evidence that I ever made the least advantage of you for myself by means of any of my brethren, whom I sent to promote your comfort, rectify your disorders, and excite your charity to the poor saints in Judea. 18. I appeal to you if Titus, or the respectable brother who attended him, took anything either for their own labours or my subsistence, and if we did not all act upon the same disinterested plan to promote your spiritual welfare. 19. Nay, as a believer in and apostle of Christ, I can appeal to the all-seeing God that I did not send them to make any apology for me or my faithful brethren, or to excuse the delay of my visiting you; but that all my conduct towards you has been intended to support my apostolic authority, in order that my ministrations might the more effectually promote your edification. 20, 21. For, as I formerly hinted, I am much afraid that when I shall pay you my intended visit I shall not find you so orderly and obedient to the authority of Christ in me as I wish, and that I shall be obliged to exercise my power in a manner more severe than ye will relish. I fear lest through hearkening to seducers there should be among you fierce and uncharitable disputes, envious tempers and talkers, warm and angry passions, carnal contentions, and revilings of others behind their backs, proud, haughty boastings, and disdainful insults, and a tumultuous carriage towards one another; and lest my gracious God and Master should call me not to glory of you, or rejoice in beholding your faith and order, but to shame and grief, on account of Christ being so much dishonoured, and my labours so much lost among you,—and sharply to censure such as I find continuing impenitent in their scandalous sins.

REFLECTIONS.—Great are the changes which take place in the comforts and troubles of saints. God often lifts them up and casts them down again. The most ravishing manifestations are succeeded by sharp and

penitent continuance in scandalous enormities! And with deep impressions of the dishonour done to God and hurt to souls ought the unruly to be warned, and offenders to be censured.

CHAPTER XIII. Ver. 1, 2. As I am now for the third time preparing to visit you, ye may be assured that if I find any obstinately scandalous notwithstanding my former admonitions, I will immediately proceed against them with high and solemn censures: 3. And that in vindication of my sacred office, and for the honour of Christ, of whose commission to me, and speaking and acting in me, some of you insolently demand a proof; yet whose working by me to you-ward has not been weak, but with mighty power and energy, in your actual conversion, and in the gifts and graces bestowed on you, and miracles wrought among you, and in inflicting sickness and death on some of your disorderly walkers. 4. For though, through the weakness of his manhood and voluntary subjection to death, he was crucified, as if merely a weak and mortal creature, yet by virtue of his own and his Father's divine power he rose from the dead, and now lives in his exalted state, to exercise all authority in heaven and on earth: even so we, his faithful servants, are, in the opinion of our adversaries, weak and contemptible, and are exposed to manifold sufferings for his sake; but, connected with him, we show, by the same power, in remarkable effects, that the life of our risen Redeemer animates us in our vigorous actings towards you, and that in due time we shall live and reign with him in glory. 5. Instead therefore of censuring and reproaching me and my faithful brethren, Timotheus, Sosthenes, or others, seriously and thoroughly examine your own hearts and practices, by the standard and touchstone of God's Word, whether, from a principle of faith awakened in your hearts by the Holy Ghost, ye really believe in Christ, and live on him through the word of the gospel. What! amidst all your pretences to knowledge, and all your contentions and disputes, are ye strangers to what has passed between God and your own souls, and to your state, condition, and behaviour

approved of God and destitute of such power. 8. I have neither inclination nor authority to do anything but what is right and fit, nor to do anything against them that walk orderly according to the gospel, any more than against the gospel itself; but am only authorized and inclined to reclaim backsliders, and to encourage and promote your soundness in the faith, and integrity in heart and life. 9. Gladly would I, by your repentance and reformation, be entirely restrained from severe censures; happy should I be were ye so strong in faith and holiness as to need no reproof, and that all things in the state of your church, the temper of your soul, and course of your life, were brought to the highest perfection. 10. It is with these kind views that I have wrote you these warnings, cautions, advices, and encouragements, that when I come I may not be obliged to make use of any awful methods in exercising that authority which Christ has given me for establishing and increasing the faith, comfort, holiness, and order of his church, and not for the hurt, discouragement, or final destruction of any member of it. 11, 12. But to conclude—may all prosperity and happiness attend you, whom I esteem as my brethren in Christ! Rectify everything amiss or disjointed in your church, heart, or practice. Encourage yourselves and one another in the Lord your God; and labour to do whatever is truly excellent, that ye may be filled with the joys of faith and of a good conscience. Unite heartily in your views of gospel truths, in your zeal to promote their influence, and in a Christian temper one towards another. Study what makes for peace and brotherly love, that there may be no more party strifes and angry contentions and schisms among you; and in an attention to these things ye may expect that God, the fountain, author, giver, commander, and supreme approver of all love and peace, will take up his gracious and complacential abode with you, manifest his special favour to you, and bestow his best blessings upon you—in token of which, let even your common salutations be truly chaste, holy, and affectionate. 13. To set you an example of mutual kindness and respect, all the holy brethren

II. CORINTHIANS XIII.

exhortation and prayer.

9 For^a we are glad when we are weak, and ye are strong: and this also we wish, *even* your perfection.⁹

10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

11 Finally, brethren, farewell. 'Be perfect, be of good comfort, be of one mind, live in

A.M. cir. 4064.
A.D. cir. 60.
8 ch. 11, 30; 12, 5, 9, 10.
1 Co. 4, 10.
9 1 Th. 3, 10. He. 6, 1.
Mat. 5, 48, ver. 11.
9 The word 'perfection' is derived from a root that signifies to restore a dislocated bone or to make whole what had been broken. Mat. 4, 21. Ga. 6, 1.—C.
9 ch. 2, 3, 7, 10, 2, 8, 12.
20, 21. 1 Co. 4, 21, 5, 3.
Tit. 1, 13.
9 ver. 9. Ro. 12, 16, 18.
15, 5, 6. Ep. 4, 3, 1 Co. 1.
10. Phil. 2, 23, 15, 16, 4, 8.
Col. 3, 12, 17. He. 12, 14.
1 Pe. 3, 8, 4, 8, 2 Pe. 1, 4, 5.
3, 18.

A.M. cir. 4064.
A.D. cir. 60.
1 1 Jn. 4, 8, 16. Ro. 15.
5, 13, 31, 16, 20. Phil. 4, 9, 1.
1 Th. 5, 23. He. 13, 20, 21.
Col. 2, 19.
4 Ro. 15, 3, 16, 1 Co.
16, 20, 1 Th. 5, 26, 1 Pe.
5, 14.
1 See 1 Co. 16, 20.—C.
4 Nu. 6, 27—27. Re. 1.
4, 5. Ro. 1, 7, 16, 24, 1 Co.
1, 3. Gal. 1, 3. Ep. 1, 2, 3.
Phil. 1, 2, 2, 1. Col. 1, 2, 1.
Th. 1, 1, 2 Th. 1, 2, 1 Th.
1, 2, 2 Th. 1, 2, 1 Th. 1, 1.
Pe. 1, 2, 1 Th. 1, 3. Jn. 1.
16, 17. Col. 1, 19. Ep. 1.
22, 23, 2 Th. 3, 16. Jn. 14.
16, 23, 26, 15, 26, 16, 13.
15.

peace; and the 'God of love and peace shall be with you.

12 Greet^t one another with an holy kiss.¹

13 All the saints salute you.

14 The^a grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

The second *epistle* to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas.

Son, and into a participation of their love and grace in all their happy effects—be continually with and abound towards you as a church, and every individual member of it!

REFLECTIONS.—Professed Christians are often more given to censure and reproach their neighbours, and especially their ministers, than to try and know themselves. But very important is the certain knowledge whether we be really united to and hold fellowship with Jesus Christ by faith; and it is shameful for us to

live ignorant of it. It is very desirable that offending church-members should be reclaimed by gentle methods. But if they continue obstinate they must be sharply dealt with to bring them to repentance. What an honour is it for ministers to employ all their power, care, and labour to promote the edification and comfort of souls! It is only for this purpose they received their authority and commission from Christ; and if he approve them they need care the less what men think of them. If in conformity to him, and for his sake,

they be exposed to suffering and death, it is enough if he support and crown them with a share in his glory. Happy is the church whose members, under the gracious influence of a reconciled God, live together in unity of sentiment and affection, and who hold distinct and intimate communion with Father, Son, and Holy Ghost. And transcendently wonderful is it, and ravishingly sweet, that these divine Persons should so harmoniously concur in unceasing mercy and grace to mean and sinful men.

CONCLUDING REMARKS ON THE SECOND EPISTLE TO THE CORINTHIANS.

'The most remarkable circumstance in this epistle is the confidence of the apostle in the goodness of his cause, and in the power of God to bear him out in it.' He was evidently opposed by a powerful faction who rejected his apostolic authority. Yet with the utmost intrepidity he appeals to the miraculous works he had done in presence of his opponents, and to the gifts he had instrumentally conferred on the people, whom his opponents (whom he boldly denominates false apostles and agents of Satan) were endeavouring to turn against him.

It cannot be denied that divisions in the churches of Christ are deeply to be deplored; for they are the evidence at once both of Satan's working and success. Still out of every evil the Lord can extract good: and here there is furnished an incontestable evidence both of the apostle's integrity and divine inspiration. Had

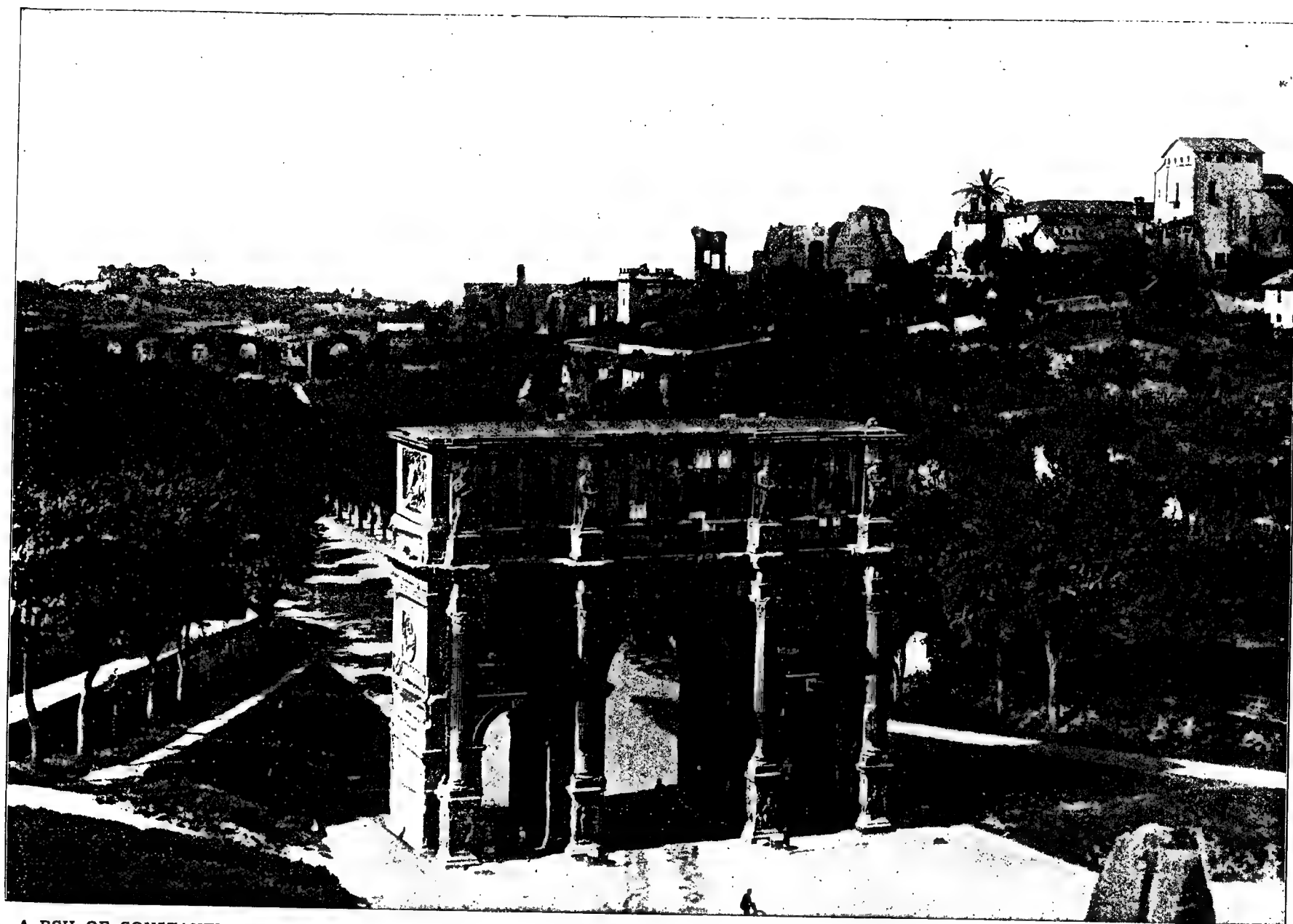
there been anything hollow or rotten in the principles of the apostle—had there been any imposture to be detected or exposed—this conflict of parties, this terrible assault of the apostle, must have provoked his adversaries to the disclosure. Nothing, however, of the kind appears. His miraculous powers could not be denied; and, upon that head at least, opposition was hushed into silence. He visited Corinth again as he had originally purposed, Ac. 20, 2, 3; was received as an apostle; remained for several months; and had the contributions for the saints at Jerusalem brought to him from the surrounding districts, Ro. 15, 26. Of the false teachers no more is heard—their memory and their name are blotted out; and this epistle abides a monument of apostolic integrity and courage, and an additional and irresistible evidence that Christianity is no 'cunningly devised fable.' C.

THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS.

Galatia was a province in the north-east of Lesser Asia. Here, as in many other places, the apostles had scarcely planted the gospel of Christ, when some Judaizing teachers contended that the Gentile converts should be circumcised, as a token of their obligation to fulfil the whole law of Moses, in order to their justification before God; and as Paul's instructions greatly thwarted their schemes, they insinuated that he had no apostolic authority. To confute these pretensions is the scope of this epistle. Here Paul (1) Represents his apostolic authority as in nothing inferior to that of Peter, or any other apostle, ch. i.; 2, 1–15. (2) Reprehends the Galatians for their sudden apostasy from the faith of the gospel, and establishes the doctrine of justification by faith in the sacrifice of Jesus Christ, ch. 1, 6–9; 2, 16–21; iii. iv. (3) Directs to the right improvement of the doctrines and privileges of gospel grace, ch. v. vi.

[The Galatians or Gallo-Grecians were the descendants of a colony of Gauls or Celts, who migrated from their own country under Brennius, and after a series of disasters, obtained possession of a considerable district of Western Asia, to which they gave the name of Galatia. They are represented by historians as a tall, athletic, and warlike people, who went nearly naked, and used for arms merely a buckler and sword; and who, by the impetuosity of their attack, were nearly irresistible. Before their conversion to Christianity, their religion was so corrupt and superstitious, that they are said to have offered human sacrifices of the prisoners taken in war. They spoke the Greek language in common with all the inhabitants of Western Asia; but, according to Jerome, retained their original Celtic also down to the fifth century.]

Among this semi-barbarous people it appears that Paul planted, not one, but several churches. Ac. 16, 6; 18, 23; and he had some false apostles had, after his departure, and who



ARCH OF CONSTANTINE. The epistle of the Galatians was written from Rome, and we give as an illustration here the Arch of Constantine, the best preserved of all the arches in Rome. It was erected in 312 A. D., to commemorate the conversion of Constantine to Christianity. The greater part of the ornamentation and the sculpture were brought from a building of Trajan, which stood at the

entrance to Trajan's Forum. There are various inscriptions and representations on the arch. One represents Trajan's entry into Rome, another represents Trajan causing poor children to be educated, another represents Trajan addressing the army, and in another Trajan is depicted as condemning a barbarian. So we have here the purpose of the Emperor Constantine embodied and ornamented by heathen sculpture.

testimony of Christ, the statements of the Old Testament,—are all employed to elucidate and enforce the doctrine of justification by faith. This epistle is a model of controversial theology. Truth is defended and error exposed with equal clearness and decision. There is no tampering with incipient heresy. There is no attempt to throw the cloak of Christian charity over a false principle. There is no effort to cultivate fraternal union at the expense of fundamental truth. Purity of faith is its pervading maxim. Until this is established and recognized, there can be no real unity or peace in a church.

There is much in the character and history of the *Galli*, or Celts, to illustrate incidental statements and allusions in this epistle. A few points may be noticed as a guide to the thoughtful reader. (1) A leading characteristic of the Celts was *impressibility*, combined with quickness of apprehension, and promptitude, approaching to rashness, in act. An illustration is given in ch. 4. 14. (2) Fickleness and constant tendency to change was another marked feature, which explains ch. 1. 16; 3. 1, &c. (3) The Celts were quarrelsome, and vindictive when passion was roused. See ch. 5. 15. (4) They were likewise proud and vainglorious. See ch. 6. 5. Various incidental notices and sketches a tolerably distinct portrait of the people to whom he addressed this epistle. The thoughtful reader will see that he is here dealing with a type of character as unlike as possible to the polished but dissolute Greek, or the calm philosophic Roman, or the dreamy speculative Oriental. Paul knew them thoroughly. He noted their national characteristics, their faults and passions, with an eye quickened by divine intuition; and he took full advantage of this knowledge in reclaiming and re-establishing in the faith an erring church. P.]

CHAPTER I.

6 He wondereth that they have so soon left him and the gospel, 8 and declareth accursed those that preach any other gospel than he did. 11 He learned the gospel not of men, but of God: 13 and sheweth what he was before his calling, 17 and what he did presently after it.

PAUL,* an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) 2 And all the brethren which are with me,† unto the churches of Galatia:

3 Grace^a be to you, and peace, from God the Father, and from our Lord Jesus Christ,

4 Who gave himself for our sins, that he might deliver us from this present evil world, according^b to the will of God and our Father:

5 To whom be glory for ever and ever. Amen.

6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

7 Which is not another; but there be some

A.M. cir. 4062.
A.D. cir. 58.

CHAP. I.

a See Ro 1.1.5. Mat. 10.2. Ac. 9.3.6.15.12.10. 15. 26.10-18. ver. 11.12. 13. 26.17. Tit. 1.3. Ep. 3.8. 2 Co. 12.4.11.12.11.5. 6 Ep. 1.10.20. Ac. 2. 24. 35. 15. 4.10. 10.40. 13.30.35. Ro. 4.25.8. 12.6.4.9.10.9.1 Co. 6.14. 15.15. 2 Co. 4.14. Col. 2. 12.1 Th. 1.10. He. 13.20 2 Ti. 2.8. 1 See note * below. c Ac. 16.6.8.23. d See Ro. 1.7. 1 Co. 1.3. 2 Co. 1.2. 13. 14. Jude 2. e ch. 2.20. Mat. 20.28. In. 1.29.10.11.15.17.18. Ep. 5.2. Tit. 2.14. 1 Pe. 1.18.19. 2.24. 3.18. He. 9.14. 1 Jn. 2.24.9.10. f Jn. 15.19.17. 14.15. ch. 6.14.7 Jn. 2.16.5.4.5. 19. Re. 4.3. with Is. 65. 17 He. 2.5.6.5. A Ro. 4.25. 8.3. 27. 34. Ep. 1.3.11.2.4-10. 1 See Ro. 16. 27. Jude 25. Ps. 115. 1 Ep. 3.21. 7 ch. 3.1-5. 4.9. 5.4.7. 8 Ps. 106.13. Je. 2.13.34. A ch. 5.8. 1 Th. 5.24. 2 Th. 2.14. 1 Pe. 1.15. 2 Pe. 1.3. Ro. 8.28.30. 9 24.1 Co. 1.9.2 Ti. 1.9. 12 Co. 11.4. Ro. 10.3. 11 Ac. 15.15.24. ch. 5. 10.12. 6.12. Ac. 20.29. 2 Co. 2.17. 4.2. 11.4. 13. He. 13.8. * It is probable

A.M. cir. 4062.
A.D. cir. 58.

Paul was in Greece, and perhaps in Macedonia, when he wrote this epistle. Before setting out on his journey from Ephesus he wrote the first epistle to the Corinthians. The epistle to the Galatians he probably wrote on his way through Macedonia; and the epistle to the Romans he wrote on his arrival at Corinth.—P.

2 This verse is one of the strongest testimonies in Scripture to the plenary inspiration and perfect sufficiency of apostolic teaching as embodied in the writings of the New Testament. Paul claims for himself infallibility when setting forth Christ's gospel.—P.

De. 4.2. 12. 32. Pr. 30.6 Re. 22.18. 9 2 Co. 12.19 1 Th. 2. 4.1 Sa. 29.7 Mat. 28.14. Ja. 4.4. 7 ver. 1. 1 Co. 15.1-3 Ep. 3.3.8. Ac. ix. xxii. xxvi.2 Co. 12.2.11.12. 5 Ac. 8.1.3.9.1.2.22. 22. 4. 26.9. 1 Co. 15.9. Phi. 3.6.7 Ti. 1.13.

that trouble you, and would pervert the gospel of Christ.

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.²

9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

11 But I certify you, brethren, that the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

13 For ye have heard of my conversation in time past in the Jews' religion, how that be-

CHAPTER I. Ver. 1. Whatever your false teachers suggest to the contrary, I avow myself an inspired messenger of Jesus Christ, appointed to plant Christian churches in the world—who indeed have received my commission by the instrumentality of no man, but immediately from Christ himself, and by the express commandment of God, who raised him up from the dead, in testimony of his having completely met the demands of the broken law, and brought in an everlasting righteousness for the justification of all that believe in him. 2, 3. And with the hearty consent of my fellow-preachers and Christians here, I send this admonitory letter to your lately planted and yet sadly degenerated Christian assemblies in Galatia—earnestly wishing that the riches of his free, undeserved, and forfeited favour may be extended to you, and all the blessings of spiritual peace and prosperity be bestowed upon you from God the Father, the first mover in the whole method of our redemption, and from Jesus Christ, the only Mediator between God and men, and the purchaser and dispenser of all the benefits of grace and glory to us: 4. Who in his infinite condescension and love freely surrendered his soul and body, as personally united to his divine nature, to be an atoning sacrifice for our sins, who deserved nothing but eternal destruction—that by his righteousness as the means, and by his love as the real cause, he might pluck us as brands out of the burning, and rescue us from the men, the vanities, sins, and tribulations of this

glory of this wonderful salvation, and on its suitability, high importance, and absolute necessity to lost sinners, I cannot but be amazed and pained to hear that some of you who but so lately were instructed in the truths of the gospel, and seemed to receive them into your hearts, should be already carried away in your sentiments, affections, and practice, not only from me, who was instrumental in calling you to the fellowship of the gospel, but from God and Christ, who by me called you to partake of all the gracious benefits of redemption which are discovered and freely offered in the gospel; and that even to quite another system of doctrine, representing the justification of sinners as, at least in part, by the works of the law: 7. Which indeed really is no gospel, no glad tidings of acceptance and salvation at all, as it represents them obtainable only upon impracticable and impossible terms; but your judaizing teachers, who are verily a plague to you, set themselves to overturn that blessed gospel of which Jesus Christ is the author, subject, and end, and to transform it into a new covenant of works, in which our own obedience must be the necessary condition of justification and eternal life; and they even pretend that Peter and other apostles are of their mind. 8. But I am bold to aver, that if any apostle, or even an angel from heaven, could preach to you any other system of doctrine relative to the salvation of sinful men contrary to or even different from that which I

trines of men rather than the gospel of God, or to ingratiate myself with the Jewish zealots, or any others of mankind? No; I abhor the thought. Did I, as in the days of my unregeneracy, seek the favour of men, and study to serve their corrupt humours or designs, I had never enlisted in the service of Christ, nor could I be his faithful servant, as I profess and labour to be. 11. And by all the signs of apostleship I manifest that the gospel of men's salvation, through the glorious sacrifice of Christ, which I have constantly preached, is neither formed according to the natural taste or tempers of men, nor originates from their authority, contrivance, or dictates, nor tends to promote their carnal honours or interests. 12. For I neither received my knowledge of it, nor my commission to preach it, by the instrumentality of apostles, or any other mere men, but by immediate revelation from Jesus Christ. God-man, some time after his exaltation to his heavenly kingdom. 13, 14. For ye cannot but have heard that I was once a furious zealot for the Jewish manner of worship, and outrageously persecuted the Christians, and compelled them to renounce their Lord, under pain of imprisonment, banishment, or death; and that, having an uncommon knowledge of the Jewish rites and ceremonies, I observed them with the greatest strictness, and with uncommon zeal propagated them everywhere. 15, 16. It cannot therefore be supposed

yond measure I persecuted the church of God, and wasted it;

14 And^t profited in the Jews' religion above many my equals³ in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleased God,⁴ who "separated me from my mother's womb, and called me by his grace,

16 To⁵ reveal his Son in me, that I might preach him among the heathen; "immediately I conferred not with flesh and blood:

17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia,⁵ and returned again unto Damascus.

18 Then after three years I went up⁶ to Jerusalem to see Peter, and abode with him fifteen days.

19 But "other of the apostles saw I none, save James the Lord's brother.

A.M. cir. 4062.
A.D. cir. 58.

Ac. 22. 3. 26-5; 23. 1. Phil. 3. 4-6. Is. 29. 13. Mar. 7. 5-13.

8 Gr. equals in years.

4 Paul traces his conversion to the free, universal, and gracious will of God. It was, in its source, in its design, and in its operative power because of his faith in Christ.—P.

A.D. cir. 35.

15. 49. 1. Jer. 1. 5. Mat. 11. 26. Ac. 2. 15; 13. 2; 22. 14; 25. 21. Ro. 1. 1. 2 Co. 15. 8. 1 Th. 1. 13, 16.

7 Mat. 16. 17. 2 Co. 4. 6. Ep. 1. 17, 18; 3. 3, 4, 8. Ac. 26. 16-18; 9. 15; 22. 21. Ro. 11. 13; 15. ch. 2. 2, 7-9. 1 Th. 2. 2. 1 Th. 11. Col. 1. 27. 1 Co. 2. 2. 2 Co. 5. 16.

8 Mat. 16. 17. Ep. 6. 12. Ju. 15. 19. Fr. 3. 5, 6.

A.D. cir. 38.

5 See note * below.

6 Or, returned, Ac. 9. 26.

7 y. 1 Co. 9. 5. Mar. 6. 3. Mat. 10. 2-4; 13. 55. Ac. 1. 13, 14; 8. 1. Ja. 1. 1. Jude 1.

* Arabia was the kingdom of which Aretas was king, and extended from the confines of Damascus

A.M. cir. 4062.
A.D. cir. 58.

on the north to Edom on the south. Petra was its capital. The northern section of it, to which in all probability Paul went, included Bashan, and was at that period densely peopled. Christianity took deep root there at a very early age, which perhaps was largely owing to the labours of Paul.—P.

8 Ro. 1. 9, 9. 1. 2 Co. 1. 23; 11. 31. 1 Th. 2. 5. 10. 1 Th. 5. 21. 2 Th. 4. 1.

9 Ac. 9. 30; 11. 25.

10 ver. 2. 1 Th. 2. 14.

11 Ro. 16. 2, 3; 7-13; 13. 14. 1 Co. 1. 30. 2 Co. 5. 21. Ju. 15. 2. 1 Th. 1. 1; 2. 14. Ac. 18. xxii. xxvi. 9. 21.

12 1 Co. 15. 8-10. 1 Th. 1. 11-16.

13 Ac. 11. 18; 21. 19, 20. Col. 1. 3, 4. Lu. 7. 16; 15. 32. 1 Th. 1. 11-19. Ac. 9. 31.

CHAP. II.

A.D. cir. 59.

1 Ac. 15. 2. ch. 1. 18.

2 Ac. 13. 2; 19. 21; 16. 9, 10; 18. 9; 21. 17, 18; 23. 11.

3 ver. 9. Ac. 9. 15; 26. 17. Ro. 1. 16, 17; 15. 19. 1 Co. 1. 23; 2. 2. Ep. 3. 8. Ac. 15. 1, 2.

20 Now the things which I write unto you, behold, "before God, I lie not.

21 Afterwards^a I came into the regions of Syria and Cilicia;

22 And was unknown by face unto "the churches of Judea which were "in Christ:

23 But they had heard only, "That he which persecuted us in times past, now preacheth the faith which once he destroyed.

24 And they "glorified God in me.

CHAPTER II.

1 He sheweth when he went up again to Jerusalem, and for what purpose: 3 and that Titus was not circumcised: 11 and that he resisted Peter, and told him the reason, 14 why he and others, being Jews, do believe in Christ to be justified by faith, and not by works: 20 and that they live not in sin, who are so justified.

THEN, "fourteen years after, I went up again to Jerusalem with Barnabas, and took Titus with me also.

2 And I went up "by revelation, and communicated unto them that gospel which "I preach

inclinations, ease, or comfort of my outward man, nor the dictates of human policy, relative to honour, interest, reproach, or danger; nor did I advise with any mortal about my duty, which was so plainly prescribed me by God. 17. Neither did I so much as go up to Jerusalem to receive further instructions or authority from them that had been called to the apostleship before me; but, fully satisfied with the instructions and commission which I had immediately received from Christ, I began to preach the gospel at Damascus in Syria, where I had been converted and called. Thence I went into the adjacent parts of Arabia and preached it, where no apostles had ever been, and where I had no opportunity of conversing with them; and thence I returned back to Damascus. 18, 19. Three years after my conversion I took a journey to Jerusalem, not to receive any further instruction or commission, but merely to make a brotherly visit to Peter, that great apostle of the Jewish converts, that we might confer together of what the Lord had done by our ministrations. And being introduced by Barnabas, I was readily received as a faithful minister of Christ, and abode with him about fifteen days, without seeing any other of the apostles except James the Less, a kinsman of our Lord according to the flesh. Thus I received no instruction or commission from the apostolic college there. 20. And as these hints are of great importance for vindicating my doctrine and authority, which have been traduced among you, I solemnly appeal to God himself, who knows all things, and to whom I must give a final account, that all that I have said is strictly true. 21. Returning from Jerusalem, I travelled northward into the provinces of Syria and Cilicia, attended by some brethren from Jerusalem as far as Cesarea, from whence I was sent to Tarsus, in Cilicia, my native city. 22. But all this time I remained personally unknown to most of the Christian assemblies in Judea which had joined together in the faith and fellowship of the gospel before me, and so could receive neither instruction nor commission from them. 23. All that they knew concerning me was, that Saul, the furious persecutor of Christians, had become a noted preacher of that very gospel which he had before laboured to suppress, and a helper of that very faith for which he had endeavoured to destroy others; 24. Which made them heartily praise and thank God.

and describes the illumination of the apostle's understanding by him in whom "was light," and the formation of Christ in his affections, the power of life and "hope of glory," Col. 1. 27. C.

Ver. 17. I went into Arabia. This journey is not mentioned by Luke in the Acts, because he did not accompany Paul.—Note. The object of the apostle in this narrative is to show that he did not receive the gospel from men, but directly from Jesus Christ himself. C.

REFLECTIONS.—With entire satisfaction may we receive the gospel delivered by the apostles, since they received it immediately from Christ. And delightfully, jointly, and equally all church authority and spiritual blessings proceed from him and his Father. Infinitely important and beneficial is his death for us; and his resurrection clearly manifests the acceptableness and efficacy of it. And what deliverance from sin, Satan, and an evil world, and what grace and peace, may we not pray and hope for through it? It is detestable and dangerous to apostatize from or pervert the gospel of Christ. And it is no wonder that the doctrine of men's justification by their own works never reforms the world, but increases unto more ungodliness, when it has the curse of God lying on it and its preachers. Ministers have need to be faithful in declaring the truths of God without regard to any carnal consideration. And no man nor minister can at once please Christ and the world—serve God and mammon. Astonishing are the effects of God's grace on the hearts of sinners. Gloriously it enlightens the ignorant, attracts the perverse, subdues the obstinately furious, and renders Jesus' inveterate enemies his loving friends and faithful servants. And it is a great comfort distinctly to perceive and feel its operations, and for Christians to hear of its going forth conquering and to conquer.

CHAPTER II. Ver. 1. Then fourteen years after, I and Barnabas went up to Jerusalem, taking Titus along with us. 2. But I went up not to be instructed or confirmed in my office, but as a deputy from the church of Antioch to the synod which met at Jerusalem, to determine whether the circumcision of the believing Gentiles was necessary to their salvation or not. And this I did by special direction from God, to maintain the truth and purity of the gospel as he had revealed it to me; and was so far from receiving the gospel from the apostles there, that I explained it to them as I had

synod without ever being circumcised. 4. I even took this uncircumcised minister of Christ along with me to the synod that I might bear a public testimony against the doctrine of the pharisaical preachers who, coming from Judea, had insinuated themselves among the converts at Antioch, that, under colour of Christian brethren, they might have the better opportunity of narrowly inspecting our principles and conduct, and of cavilling at that holy freedom from ceremonies which Christ has given us under the gospel, and of imposing circumcision and other abolished ceremonies on the church.—5. This conduct of theirs, being not a mere weakness or honestly-conceived prejudice, but a wicked attempt to reduce believers under the covenant of works, and to rob the Gentiles of the true gospel of Christ, I and Barnabas refused to yield to them in the least. 6. And let Peter, James, and John be as great as they will, it is certain that their call, powers, and success were wholly owing to the loving pleasure and free grace of God as well as mine, and that in my conference with them I received no correction or instruction touching either my doctrine or conduct. 7. But from the account which I and Barnabas gave them, they with great joy observed that I had been called by Christ to preach the gospel to the uncircumcised Gentiles, even as Peter preached it to the circumcised Jews. 8. For it appeared that manifold miraculous and gracious operations had manifested and confirmed my apostolic mission to the Gentiles, as well as his to the Jews. 9. And when Peter, James, and John, whom I, as well as mine enemies, account principal supporters, maintainers, and defenders of the church and truths of the gospel, saw how God had graciously qualified, called, and owned me in my ministrations, they, in the most express and affectionate manner, acknowledged me and Barnabas as their fellow-apostles, and agreed that we should principally preach the gospel to the Gentiles, while they did the same to the Jews. 10. The only request they made was, that we should stir up the Gentiles to make charitable contributions for the relief of the poor Jewish Christians, which was a work so compassionate, laudable, and necessary, that, though they had not mentioned it, my natural affection to my countrymen, my impartial love to Christ's indigent members, and my looking on the Gentiles as brethren, led me to propose it.

among the Gentiles; but privately¹ to them which were of reputation, ²lest by any means I should run, or had run, in vain.

3 But³ neither Titus, who was with me, being a Greek, was compelled² to be circumcised.³

4 And ⁴that because of false brethren un-awares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

5 To⁵ whom we gave place by subjection, no, not for an hour; that the truth of the gospel⁴ might continue with you.

6 But of those 'who seemed to be somewhat, whatsoever they were, it maketh no matter to me: 'God accepteth no man's person: for they who seemed to be somewhat, in conference added nothing to me.

7 But contrariwise, when they saw that the gospel⁵ of the uncircumcision was committed unto me, as the 'gospel of the circumcision was unto Peter;

8 (For he that 'wrought effectually in Peter to the apostleship of the circumcision, the same was 'mighty in me toward the Gentiles;)

9 And when James, Cephas, and John, who seemed to be 'pillars, perceived 'the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; 'that we

A.M. cir. 406.
A.D. cir. 57

1 Or, severally, ver.
9 Ac. 1.13

2 Mat. 10.16. Ep. 5.
15. Phil. 2.16. 1 Co. 9.20.

3 1 Th. 3.5.

4 1 Co. 9.21, with Ac.
16.3; 15.10, 24, 28, 29. ch.
5.2, 4.

5 Rather, 'persuaded.
—C.

6 See note * below.

7 Ac. 15. 1, 10, 24. 2
Co. 11. 13, 15, 20, 26. ch.
3.25; 4. 3, 9; 5. 4, 13; 6. 12,
13, 3.1.

8 Ver. 14. Col. 2.7, 8. 2
Co. 7.8, 17, 28. ch. 1.1, 2.
4.16, 21, with 2 Th. 2.17.
Phil. 2.15.

9 As a law of liberty
from Mosaic cere-
monies.—C.

1 ver. 2, 0. ch. 6. 2. 1
Co. 15.10. 2 Co. 11.5, 12.
11.1 Th. 5.13. He. 13.7,
17.

12 Ro. 11. De. 10.17.
2 Ch. 17. 7. Job. 34.19.
Ac. 10.34. Ep. 6.9. Col.
3.25; 1 Pe. 1.17.

13 Ac. 9.15; 22.21, 13.
46; 28.28, 29, 17, 18. Ro.
1.5, 11, 13; 15.16, 19. Ep.
3.8, 1 Th. 2.4. 1 Th. 2.7, 2
Ti. 1.11.

14 Ac. 11. xii.; 15. 7-9.

15 Ac. 11. v. viii. Mat.
28.20. Lu. 24.49. Jn. 14.
12.

16 ch. 3.5. Ac. 9.15, 22-
29; xiii. xx. Ro. 1.16, 17;
15.16, 19. 1 Co. 3.5, 10, 9.
24. 15. 2 Co. 3.2, 11, 5;
12, 13, 12.

17 Mat. 16. 18. Ep. 2.
20. Re. 21. 14, 19; 3.12.
Pr. 9.1 ver. 2, 6.

18 Ro. 1.5; 12.3, 6; 15.
15. Ep. 3.8. 1 Pe. 4. 10.
11. 1 Co. 15.10. Ac. 9.15-
1.11, 12, ver. 7.

19 Ac. 15.23, 25, 30.

* Paul had preach-
ed the gospel freely
to the Gentiles, and
did not require of
those of them who
believed conformity
in the least particu-
lar to the Mosaic law.
It was to acquaint

A.M. cir. 406.
A.D. cir. 58.

the apostles with this
fact, and to ascer-
tain whether it had
their complete sanc-
tion, that he went up
to consult the parent
church at Jerusalem.
He gives in verses 3-5
a practical illustra-
tion of the result—
'But (so far were the
leaders of the church
at Jerusalem from
dissipating of my
course) not even was
Titus, who was with
me and was a Greek,
compelled to be cir-
cumcised.' Some
false brethren had
apparently insisted
on it; but Paul and
the leaders success-
fully resisted.—P.

5 Ac. 11. 30; 24. 17.
Ro. 15. 25-28, 31. He.
10. 44. Co. 9.10. 12.2 Co.
viii. ix. He. 13. 16, 1a. 2.
15.16. 1 Jo. 3.17. Pr. 19.
17; 37, 28.

6 Ac. 15. Jude. 1.
Ti. 5.20 ver. 5. Ac. 15.5-
10, 24, 28, 29.

7 Ac. 21.20; 10.28; 11.
3.

8 1 Co. 1.10. 2 Co. 13.
11. Ro. 15.6. Phil. 1.10;
2.2, 3. Pr. 29.25.

9 Col. 3.9. Ps. 25.21. 2
Co. 1.12. Ec. 7.20. Ja. 3.
2.

10 ver. 5, 12, 13, 15. Tit.
2.11, 12. 1 Ki. 18.21. Ho.
7.8, 11, 12.

11 1 Th. 5.20. Pr. 27.5.
2 Ti. 4.2.

12 Ac. 10. 28; 11. 3-18;
15.24, 28, 29.

13 Ro. 3. 1, 21. 9.4. 5.
with Mat. 9. 11. Ep. 2.
3, 12. 1 Co. 6.9, 10.

14 Ac. 13. 38, 39. Ro. 3.
28, 19-30; 8. 1-4. ch. 3.
11; 24. 16. 6. 6. 11. 2 Co. 5.
19, 21. Phil. 3. 9. He. 7.
18, 19.

15 Ro. 1. 17; 3. 22, 25.
26, 30; 4. 3, 24; 5. 1 ver.
10. Ac. 19. 15, 9, 11.
Phil. 3.9, 2 Co. 5.21.

16 Ro. 3. 19, 20. ch. 3.
10, 11. Job. 9. Ps. 130.3;
143.3. Ec. 7. 20. He. 7.
18, 19, Ja. 3.2.

should go unto the heathen, and they unto the circumcision.

10 Only⁸ they would that we should remember the poor; the same which I also was forward to do.

11 But⁹ when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For¹⁰ before that certain came from James, he did eat with the Gentiles: but when they were come, he 'withdrew and separated himself, fearing them which were of the circumcision.

13 And¹¹ the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they 'walked not uprightly, according to the truth of the gospel, I said unto Peter 'before them all, 'If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15 We¹² who are Jews by nature, and not sinners of the Gentiles,

16 Knowing¹³ that a man is not justified by the works of the law, but by the faith of Jesus Christ; even 'we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: 'for

obedience and sufferings were not necessary for our justification, and must be insufficient for it.

Ver. 1. Titus, an uncircumcised Gentile, was a practical proof, even at Jerusalem, that Paul did not consider circumcision necessary for heathen converts to Christianity, ver. 3. C.

Ver. 2. Lest, &c. Lest any might hereafter say that Paul had never communicated to the apostles that gospel which he asserted Jesus had revealed to him. C.

Ver. 4. The apostle would not persuade him to be circumcised, as an act of sinless compliance with the prejudices of the false brethren, lest that compliance might be construed into an act of necessity, and afterwards become a yoke of bondage to the Christian church. C.

Ver. 6. 'But from those who were of repute what did I receive? (whatsoever in rank they were, it detracts nothing from me: God accepteth no man's mere person) even they who were of repute added nothing to me.' C.

Ver. 10. The poor Christians in Judea, who, on their conversion, were forsaken by their friends, refused the privileges of trade, and thrown as outcasts upon the world, without any means of support—an occurrence still frequent with Jewish converts, even in the midst of Christian churches. C.

Ver. 14. Truth of the gospel throughout this epistle signifies that master truth which declares that, as by the death of Christ the types of the law were fulfilled, so believers are made free from the yoke of their observance. C.

Ver. 16. For by the works of the law, &c. This declaration may be derived from Ps. 143. 2: 'Enter not into judgment with thy servant: for in thy sight shall no man living be justified.' C.

Ver. 17. If we are still found 'sinners' unjustified, and in search of justification compelled to return to the Mosaic institutes, then does it not follow that Christ, instead of being the minister of righteousness and salvation, is the minister of sin and condemnation?—a dilemma from which the Judaizing teachers could not escape but by either a rejection or open assertion of justification by faith in Jesus. C.

Ver. 19. I through the law (as a schoolmaster conducting me to Christ) am dead to the law; for when Christ received me I reckoned myself dead with him under the law, and so I escaped from the law, and was received under grace, Ro. 6. 6, 8, 11, 14. C.

REFLECTIONS.—With remarkable prudence must the apostle have

judaizing zealots came thither from Jerusalem, he, for fear of offending them, withdrew from the Gentile converts, and declined all familiar converse with them; 13. Which when the Jewish Christians at Antioch, who had almost got over all their prejudices against the uncircumcised believers, observed, misled by his example, they also refrained from their wonted familiarity with them; and even Barnabas, a noted Christian, and my fellow-apostle of the Gentiles, was, contrary to his own judgment, infected with their dissimulation. 14. But when I saw their conduct quite contrary to the simplicity and godly sincerity of the Christian religion, and the true spirit and design of the gospel doctrine of justification by Christ alone, filled with holy indignation, I solemnly interrogated Peter, as their ringleader, before the whole church,—how he, who, though a Jew, made no scruple on some occasions to converse familiarly with the Gentiles, and conform himself to their innocent customs, without any regard to the ceremonial law, could, in consistency with Christian sincerity, at this time, through a slavish fear of the Jews, practically seduce the Gentile believers into religious observance of the abolished Jewish ceremonies?—15. And how contrary was this to the truth of the gospel;—for Peter, Barnabas, I, and other Christians, who were by birth Jews, devoted to God, and who were trained up under the obligations of the Mosaic law, and not Gentiles, strangers to the law, and looked upon as profligate sinners. 16. Being fully convinced that no man can be acquitted from condemnation, and accepted by God as righteous, on account of his own sufferings or obedience to the covenant of works, but only on account of a living implicit faith in Christ, who gave himself a sacrifice to be received by faith alone;—have therefore believed in Christ as our only Saviour, that through

wickedness. 18. Or if, after so earnestly renouncing the righteousness of the law for justification before God, I should again attempt to establish the method of justification by the works of the law in my doctrine or practice, I could not but grievously offend God, frustrate my own believing in Christ, and reduce myself to a state of guilt and condemnation. 19. And nothing can be more contrary to my inclination; for, by my knowledge and experience of the spirituality, extent, and strictness of the law as a covenant of works, I am deeply convinced of my own sinfulness, and have lost all hope and desire to be justified by my own righteousness; and, by the grace of God, I am fully delivered from the broken law, that I might live in a state of favour with God, through the sacrifice of his Son; and that, being divorced from the covenant of works as my first husband, and married to Christ, I might live upon better principles, to better ends, and under new obligations, in all holiness and righteousness according to the law, and to the glory of God, as my reconciled Father in Christ. 20. For having in Jesus Christ a Saviour who satisfied all the demands of this broken law of works, I am thereby dead to it, and it to me. Nevertheless, I am brought into a state of justification unto life, and thereby enabled to bring forth living fruits of righteousness; yet this life of justification and sanctification is not owing to anything in me, but only to Christ, who, by virtue of my living faith in him, lives in me, as a Head of righteousness and sanctifying influence: and the life of pardon, acceptance, and holiness which I live in the body, is not by the works of the law, nor after the dictates of carnal lusts, but only by that faith which carries me out of myself in every respect to the eternal Son of God, relying

by the works of the law shall no flesh be justified.

17 But if, ^awhile we seek to be justified by Christ, we ourselves also are found ^bsinners, ^cis therefore Christ the ^d'minister of sin?' ^eGod forbid.

18 For if ^fI build again the things which I destroyed, I make myself a transgressor.

19 For I ^g'through the law ^h'am dead to the law, ⁱ'that I might live unto God.

20 I ^j'am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: ^k'and the life which I now live in the flesh, I live by the faith of the Son of God, ^l'who loved me, and gave himself for me.⁵

21 I do not frustrate the grace of God: for if ^m'righteousness come by the law, then Christ is dead in vain.

CHAPTER III.

¹ He asketh what moved them to leave the faith, and hang upon the law? ⁶ They that believe are justified, 9 and blessed with Abraham. 10 And this he sheweth by many reasons.

O FOOLISH^a Galatians, who hath^b bewitched^c you, that ye should not obey the truth, before whose eyes ^d'Jesus Christ hath been evidently set forth^e crucified among you?

2 This only would I learn of you, Received ye ^f'the Spirit by the works of the law, or by the^g hearing of faith?

3 Are^h ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?³

4 Haveⁱ ye suffered so many^j things in vain? if it be yet in vain.

5 He therefore that ^k'ministereth to you the Spirit, and worketh miracles among you, ^l'doeth he it by the works of the law, or by the hearing of faith?

6 Even^m as Abraham believed God, and it was accountedⁿ to him for righteousness.⁶

7 Know ye therefore, that ^o'they which are of faith, the same are the children of Abraham.

A.M. cir. 4062.
A.D. cir. 58.
g ver. 10, 20. Phi. 3.9.
Ro 5.1.
h Ro. 3.10-19. Ge. 13.
13 Ro. 6.1, 11. Jo. 8.12.
i Mat. 1.21. 1 Jo. 5.5.
8. 2 Co. 5.21. He. 9.14.
25.1 Co. 1.30. 11.
j Ge. 44.7. Jos. 22.
29 Ro. 3.4, 5. 15. 2. 15.
k ch. 5. 12; ver. 12. 2.
Pe. 2.20-22.
l Ro. 3.19, 20; 7.8-13;
10.4, 5. ch. 3.24.
m Ro. 6.11, 14; 7.4, 6.
9, 8. 21. 4. 7. Col. 3.3.
n 2 Co. 5.15. 1 Th. 5.
10. 1 Pe. 4.2, 6. ver. 20. 1.
Co. 10.31. He. 9.14. Lu.
1.74. 75.
o ch. 5.24. 6.14. Ro. 6.
6.8. 3.4. 7.4. Ep. 5.8. Col.
2.10. 13.3. 3.4.
p Pe. 1.8. 2 Co. 1.24;
5.7. Jn. 15. 4. 5. 14. 19.
Phi. 4.13. Zec. 10.12.
q ch. 1.4. Mat. 20.28.
Jn. 10.11. Ep. 5.2. Tit.
2.14. 1 Pe. 2.24. 18.
r The full meaning
of this remarkable
passage may be stated
as follows: 'I have
been crucified with
Christ (i.e. my natu-
ral man—that which
was born of the flesh
and which inherited
the corruption and
guilt of the flesh, was
crucified); yet I live
(i.e. the same person-
ality—the same indi-
vidual consciousness,
though animated by
a different life-prin-
ciple) yet not I (not
the personality of the
old natural man; but
Christ liveth in me).'
s He. 7.11. Ro. 11.6;
10.1. 9.30-32. ch. 5.2. 4.
Mat. 9.13.
CHAP. III.
a Mat. 7.26.
b ch. 1.6; 2.14; 4.9.
16.15. 7.8. 6.12. 13.
c Bewitched—de-
luded, deceived, fas-
cinated—C.
d Ro. 15. 19. 1 Co. 1.
23. 24. 2. 4. Ep. 3.8.
e Set forth, in the
exposition of prop-
hecy fulfilled before
your eyes; and in
the ordinance of the
supper, in commem-
oration of our Lord's
death.—C.
f Ac. 2.38. 8.15; 15.8.
He. 6.4. Ep. 1.13. 14.
30. ver. 5. 1 Co. 12.7-13.
g Ro. 1.17. 10.16. 17.
h ch. 4.9. 21; 5.7. 8.6.
12.13. He. 7.16. 18. 19; 9.
9.10.
i Circumcision and
other material ordin-
ances.—C.
j 2 Jn. 8. Eze. 18.24.
He. 6.4-6. 2 Pe. 2.20-22.
k Or, so great.
l ver. 2. 2 Co. 3.8.
m Ge. 15.6. Ro. 4.3. Ja.
2.23.
n Or, imputed.
o Ro. 4.11-16. 24. 9.6.
8. ver. 29; ch. 2.28. 31.
Mat. 8.11. Jn. 8.30.
p For righteous-
ness. Rather, 'unto

righteousness'—even
'the righteousness of
God,' by faith in the
promised seed. See
notes on Ro. 1.17; 4.3.
—C.
q Ro. 9.17. ver. 22; ch.
4.30.
r For the scripture
foreseeing—that is,
'the Scripture' per-
sonified as one fore-
seeing things to
come, and preaching
the gospel before
Christ came in the
flesh.—C.
s Ge. 12.3; 18.18; 22.
18.26. 42.8. 14. Ps. 72.17.
Ac. 3.25.
t ver. 7. 8. 14. 29; ch. 4.
28. Ro. 4.11-12. 24. Ge.
18.19.
u Ps. 143.2. Ro. 3.19.
20. 28. 9.30-32. 4.14. 10.
3.1. u. 18.11-14.
v As many as de-
pend on the works of
the law for salvation.
—C.
w De. 27.26. Je. 11.3.
Eze. 18.4. Ro. 3.19, 23;
6.23.
x ch. 2.16. Ro. 3.20. 28.
1 Ki. 8.46. Ec. 7.20. Job
34.4. Ps. 143.2. Ja. 2.
10.3. 2.
y Hab. 2.4. Ro. 1.17.
He. 10.38. ch. 2.19. 20.
z Ro. 4.4. 5.10. 5.6. 11.
6.19. 30. 32.
aa The law is not of
(prescribes not) faith
as the way of justi-
fication.—C.
bb Le. 18.5. Ne. 9.29.
Eze. 20.11. Ro. 10.5, 6.
Mat. 19.17.
cc Is. 53. 4-6. 10-12.
Je. 23. 6. Da. 9.24. 26.
Jn. 1.29. 10.15. Mat. 20.
28. Ro. 2.4. 24. 4.25. 5.2.
15-21; 8.3. 4. 2 Co. 5.2.
8.9. ch. 4.4. 5. 1 Pe. 2.24;
3.18; 1.18. 19. Ep. 5.2.
Tit. 2.14. Re. 5.9.
dd Redeemed. Bought
back by paying the
price.—C.
ee 2 Th. 1.8.—the law
of Moses or of na-
ture.—C.
ff Being made a
curse. A person con-
demned as guilty in
the sight of the law,
because 'the Lord
hath laid on him the
iniquity of us all'.—
C.
gg De. 21.23.
h ver. 8.9. Ac. 2.39; 3.
25. 26. Ro. 4.4. 16.
i Is. 32.15. 44.3-5. Je.
31.33. 32.40. Eze. 11.19;
36.27. Joel 2.28. 29. Zec.
12.10. Lu. 24.49. Ac. 1.
42. 33. 10.44. 19.6.
j Ro. 6.16. 19. 1 Co.
15.12. He. 9.17.
k Or, testament.
l ver. 8.9. 14. 29. Ge.
12.3. 7.15. 5.17. 7. 21. 22;
22.18.
m Ge. 12.2; 15.18. He.
2.4.
n Ex. xx-xxxi. Le.
1-xxvii. Ge. 15.13. Ac.
7.6. Ex. 12.40. 41.
o Ro. 4.13. 14. He. 6.
13-18. Nu. 23.19. Tit. 1.
2.
p ch. 2.21. ver. 19. 12.
Ro. 8.17. 14. 13. 14. He. 6.
15. Mi. 7.20. 2. 11. 1.9.

8 And ^a'the scripture, foreseeing^b that God would justify the heathen through faith, preached before the gospel unto Abraham, ^csaying, ^d'In thee shall all nations be blessed.

9 So^e then they which be of faith are blessed with faithful Abraham.

10 For^f as many as are of the works of the law^g are under the curse: for it is written, ^h'Cursed ⁱis every one that continueth not in all things which are written in the book of the law to do them.

11 But ^j'that no man is justified by the law in the sight of God, ^kit is evident: for, ^l'The just shall live by faith.

12 And ^m'the law is not of faith:⁹ but, ⁿ'The man that doeth them shall live in them.

13 Christ^o hath redeemed^p us from the curse of the law,² being made a curse³ for us: for it is written, ^q'Cursed ^ris every one that hangeth on a tree:

14 That^s the blessing of Abraham might come on the Gentiles through Jesus Christ: that we ^t'might receive the promise of the Spirit through faith.

15 Brethren, ^u'I speak after the manner of men; though ^vit be but a man's covenant,⁴ yet if it be confirmed, no man disannulleth, or addeth thereto.

16 Now ^w'to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

17 And this I say, ^xthat the covenant, that ^y'was confirmed before of God in Christ, ^z'the law, which was four hundred and thirty years after, cannot disannul, that ^{aa}'it should make the promise of none effect.

18 For ^{ab}'if the inheritance ^{bc}be of the law, ^{cd}it is no more of promise: but God gave ^{de}it to Abraham by promise.

deserved public rebuke. With care, earnestness, and accuracy ought ministers to contend for the pure doctrine of justification through Christ's blessed righteousness, without the works of the law. And happy are they who understand it in their own experience! What a heaven upon earth it is to view ourselves delivered from the law as a covenant, and to find Christ's crucifixion for us and dwelling in us issuing in a life of holiness and fellowship with God through faith! But infinitely dangerous and criminal is it to apostatize from the truth, or to attempt to render the redeeming grace of God and death of Christ unprofitable and useless.

CHAPTER III. Ver. 1. Ye thoughtless and inconsiderate Galatians, let me, with the most tender com-
passion to

alone for justification and complete salvation? 3. Since then ye certainly received him before many of you so much as heard of the law of Moses, and had set out in your Christian course under his light and direction, and in the exercise of faith in him for your justifying righteousness, how absurd is it to attempt finishing your religion in seeking justification by sinful performances, carnal observances, or anything correspondent to your carnal wisdom or pride! 4. After ye have suffered so much persecution and reproach from your Jewish neighbours for professing the doctrine of justification through his righteousness alone, without any obedience of yours to the law, ceremonial or moral, will ye, by your apostasy, prove all your professions and sufferings perfectly absurd and groundless? 5. Did Christ, by my ministrations, communicate to you your gifts, and

fore that all true believers in Christ, according to the promise, are, in a spiritual sense, the children of Abraham, whom God owns and accepts as such, that they may be blessed together with him. 8. And to manifest that there is but one method of justification of sinners to eternal life, the Holy Ghost, who knew the whole purpose of God relative to the Gentiles, intimated to Abraham, long before either circumcision or any Mosaic ceremonies were instituted, that, through the obedience and sufferings of his seed, the Messiah, all nations, Jews or Gentiles, should be justified and blessed with all spiritual blessings. 9. From whence it is evident that all men, of whatever nation or rank they be, who are partakers of a true and lively faith in Christ, and seek justification on his account, are blessed with the

19 Wherefore then *serveth* the law? ¹It was added because of transgressions,⁵ till the seed should come to whom the promise was made; *and it was ordained*⁶ by¹ angels in the hand of a² mediator.

20 Now¹ a mediator is not *a mediator* of one; but God is one.

21 *Is* the law then ¹against the promises of God? God forbid: ²for if there had been a law given which could have given life, verily righteousness should have been by the law.

22 But the scripture hath ¹concluded ²all under sin, ³that the promise by faith of Jesus Christ might be given to them that believe.

23 But¹ before faith⁸ came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

24 Wherefore the law was ¹our schoolmaster⁹ to bring us unto Christ, that we might be justified by faith.

25 But after that faith is come, ¹we are no longer under a schoolmaster.

26 For¹ ye are all the children of God by faith¹ in Christ Jesus.

A.M. cir. 4062.
A.D. cir. 58.

¹ A ver. 10. In 15. 22.
Ro. 11. 15. 20. 7. 8. 1. Ti. 1. 9.

² Transgressions. It was introduced in the midst of transgressions, to demonstrate the heinous nature of sin. Ro. 3. 19, 20.—C.

³ Ordained. Promulgated.—C.

⁴ A.C. 7. 53. He. 2. 2. De. 33. 2.

⁵ Ex. 20. 19-22. De. 5. 5, 22-31. Jn. 1. 17. Ac. 7. 38.

⁶ Job. 9. 32. 1 Ti. 2. 5. with Mat. 5. 17. De. 6. 4. 7 Mat. 5. 17.

⁷ Ch. 2. 21. 7 Concluded.—shut up together as in a prison.—C.

⁸ Ro. 3. 9, 19, 23; 5. 20; 11. 32. Ps. 14. 3.

⁹ Ro. 5. 21. 4. 11-16; 24. ver. 14, 17, 18, 20; ch. 3. 14-17. 4. 6.

¹⁰ Ch. 4. 1-3. ver. 24.

¹¹ See note * in second column.

¹² He. 7. 19. 9. 11. Ro. 1. Col. 2. 17. Ro. 7. 9; 10. 4; 13-19; 31; 5. 20, 21. ver. 23-25. Mat. 3. 17, 18. Ac. 13. 38, 39. Ti. 3. 7.

¹³ Literally, "The law was our child-leader to conduct us to Christ.—C.

¹⁴ 5 ver. 23; ch. 4. 1-6. Ro. 6. 14; 7. 4; 8. 2. He. vii. xi.

¹⁵ 1 Is. 55. 5. Jn. 1. 12. Ro. 8. 15. ch. 4. 5. 1 Pe. 2. 9. 1 Jn. 3. 1, 2.

¹⁶ 1 Ye are all (both Jews and Gentiles who believe) the children of God by faith.

¹⁷ Note. He that believes God is a child of God. The fact of

A.M. cir. 4062.
A.D. cir. 58.

his believing makes possible his new birth and sonship.—C.

¹⁸ Ro. 6. 3-5; 13. 14.

¹⁹ Have put on Christ, as a garment of righteousness.—C.

²⁰ Ro. 9. 24; 3. 29, 30; 10. 12. 1 Cor. 13. 7, 19.

²¹ Ep. 4. 4, 15; 6. 8; 2. 14.

²² Cor. 3. 11. ch. 6. 15; 5. 6. Jn. 17. 21.

²³ A ver. 7. Ge. 12. 2. Ro. 9. 7; 4. 16, 24. He. 11. 18.

²⁴ Ep. 3. 6. Ro. 8. 17. Re. 1. 7. 1 Cor. 3. 22.

CHAP. IV.

¹ Ch. 3. 29; 5. 1; ver. 2. Col. 2. 8, 20. He. 7. 16, 18, 19, 20, 10.

² Or, rudiments.

³ Ep. 1. 10. Mar. 1. 15. Du. 9. 24-26. Eze. 21. 27. Mal. 3. 1.

⁴ Ge. 3. 15. Is. 7. 14; 9. 6, 4. Je. 23. 5; 31. 22; 33. 15; 30. 21. Eze. 34. 29.

⁵ Mt. 5. 2. Hag. 2. 7. Zac. 3. 8; 6. 12; 9. 9. Jn. 1. 14; 3. 16. Phil. 2. 7, 8. Mat. 3. 15.

⁶ Mat. 20. 28. Mar. 10. 45. Ac. 20. 28. Ep. 5. 2. Tit. 2. 14. 1 Pe. 1. 18.

⁷ 20; 3. 18. Re. 5. 9. ch. 3. 13, 20, 29. He. 9. 12, 10. Jn. 1. 12; 3. 1, 2.

⁸ Before faith (rather, "before the faith," the dispensation that requires faith) came, we were kept as in a prison, and shut up, as in a dungeon.—Unto the faith—until the promulgation of the faith (in doctrine and object) afterwards to be revealed.—C.

27 For ¹as many of you as have been baptized into Christ have put on Christ.²

28 There¹ is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29 And¹ if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

CHAPTER IV.

1 We were under the law till Christ came, as the heir is under his guardian till he be of age. 5 But Christ freed us from the law: 7 therefore we are servants no longer to it. 14 He remembereth their good-will to him, and his to them, 22 and sheweth that we are the sons of Abraham by the free woman.

NOW I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors until the time appointed of the father.

3 Even so we, ¹when we were children, were in bondage under the elements¹ of the world:

4 But when ¹the fulness of the time was come, ²God sent forth his Son, made of a woman, made under the law,

5 To¹ redeem them that were under the law, that we might receive the adoption of sons.

appointment of another method of justification, in his declaring that the man who becomes righteous by faith enters and may continue in a state of life and salvation, and by means of faith exercised in Christ, lives in favour, and fellowship with, and conformity to God here and hereafter. 12. Now it is certain that the method of justification prescribed by the law is not of faith, but by personal, perfect, and perpetual obedience to the whole of its demands. 13. Therefore, according to these terms, none can procure himself justification, or even freedom from the condemnatory sentence of the law; but Christ, in his infinite love, has redeemed us out of the hands of offended justice, and from all the condemnation and misery incurred by our sins, by taking them upon himself, and bearing them in our stead, particularly while he hung on the cross as a most loving sufferer, forsaken almost, and devoted to death. 14. And this he did that, instead of the curse being executed upon us according to our deserts, we Gentiles might in him be blessed with the free justification and other spiritual blessings conferred upon and promised to Abraham and his spiritual seed; and, as well as the Jews, receive, through faith in him, a plentiful communication of the Holy Ghost, as the pledge, token, and earnest of our eternal inheritance. 15. To illustrate this point by a common and familiar similitude, we know, from the very nature of a covenant of promise like that made with Abraham, that, if it be but an engagement made by short-sighted and changeable men, yet, if it be duly ratified, signed, and sealed, none can either disannul, alter, or add to it. 16. Now to Abraham and to his spiritual seed were the promises made by the all-knowing and unchangeable God, who cannot lie; and to show that these were directed to one particular sort of seed, God did not use therein the term SEEDS, as if all his posterity, natural and spiritual, had been meant; but SEED, by which he signified his spiritual seed, and primarily Christ their saving Head. 17. Now this covenant being made with and relating to Christ, to be fulfilled and confirmed in his incarnation, obedience, and death, and being confirmed

other; but it is manifest that God gave it to Abraham and his seed, not through the law, but by an absolutely gracious and free promise, through the righteousness of faith, that it might be free to all men. 19. And the law of Moses was annexed to this gracious promise, not to bring in a new method of justification, but to be a mean of restraining sin and convincing men of their pollution and danger, and of their absolute need of full justification in Christ, in whom Jews and Gentiles should be united, and to cause them to look for him, the promised one, as the end of the law, for righteousness to every one that believeth. Nor was even this law, like the promise to Abraham and his seed, given immediately by God himself, but was conveyed by the ministry of angels into the hand of Moses, as the typical mediator of the Israelites, to represent their absolute need of the promised Messiah, effectually to mediate between God and them. 20. Now, a mediator is one that interposes between two parties, and does not merely transact for any one, to the exclusion of the other; but God, who delivered the law to the Israelites, and who is immutably faithful to his promise, was one party; and Gentiles as well as Jews were concerned in that antecedent, free, and absolute promise made to Abraham. 21. It is therefore absolutely impossible that the law of Moses could, in the intention of God, be opposite to the design of the gospel promise made to Abraham and his spiritual seed, or that ever God should intend to justify men by the one as well as by the other; for if any law had or could have been given by obedience to which men in their fallen condition could have been entitled to eternal life, it is certain God would have spared his Son, that singularly eminent seed of Abraham, and righteousness for justification to eternal life should have consisted in men's own conformity to that law. 22. But, on the contrary, the writings of the Old Testament have, in their general tenor, pronounced all men, Jews and Gentiles, sinners shut up under a sentence of condemnation, and absolutely incapable of making atone-

ment for their sins. 23. The law, therefore, was given to captives and prisoners, under its commanding, condemning, and convincing power, and shut up on every side, that we might be ready to receive Christ as revealed in the gospel with more abundant manifestation of light and grace. 24. We ought therefore to consider the moral law as a covenant, and the ceremonial law as a schoolmaster, intended to direct, lead, and scourge us to Jesus Christ, that, renouncing all dependence on our own good works for justification, we might seek it alone through faith in his meritorious obedience and sacrifice. 25. But now under the gospel, when Christ, the object of faith, and the doctrine of justification by faith in him, are fully manifested, and we are brought to believe in him, we are no longer, like children, in a state of ignorance, weakness, and servile fear, under either the moral law as a covenant or the ceremonial dispensation. 26. But all of you, Gentiles as well as Jews, who have believed in Christ alone for justification, according to the tenor of the gospel, are rendered adult children of God, and are admitted to higher privileges in the anointed Saviour, who has come in the flesh, and obtained eternal redemption for you. 27. For as many of you as have been baptized in the name, and into the faith, profession, and obedience of Jesus Christ, and, answerable to the signification of baptism, have been made partakers of spiritual union and communion with him, have not only in profession, but by faith, put on Jesus Christ as the Lord your righteousness and sanctification; and hence have no need of circumcision to recommend you to God's favour, or manifest you his children. 28. There is now, under the gospel, no distinction of nations, ranks, or sexes, with respect to spiritual privileges or blessings; but by the enlargement of God's grace all true believers are equally members of Christ's mystical body, and he is equally their Head for all spiritual and saving purposes. Circumcision therefore, which was peculiar to males, and distinguished Jews from Gentiles, is of no further use in the church. 29. And if we be really united to Christ

6 And because ye are sons, *God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore ⁹thou art no more a servant, but a son; and if a son, then an heir of God through Christ.²

8 Howbeit then, ¹⁰when ye knew not God, ye did service unto them which by nature are no gods.

9 But now, 'after that ye have known God,

A.M. cit. 4062
A.D. cit. 50
A.M. cit. 4062
A.D. cit. 58
Mat. 7:11 Is. 44:3-5
Jn. 14:26 Ro 8:9,15
1 Cor. 12:13
Col. 1:22
Eph. 1:13,14
30
14 ver. 5,6 ch. 3:13
14, 20, 27 Ro 8:16, 17
Tit. 3:7 Jc 3:16 Re 21
7:1 Co 3:22
A. Ac. 17:31, 14:15, 16
Ro. 8:21, 7:5 Ep. 2:11
12, 1 Co. 12:13:1 Th. 1:9
1 Pe. 4:4
1 Jn. 10:3, 4, 14 1 Co
8:2 13:12 2 Th. 2:19
Phi. 3:7-11
2 The best MSS.
have this last clause
as follows:—*And if
a son, an heir also
through God, omit-
ting 'Christ.'* On this
passage Windisch-
mann, as quoted by
Aford, remarks:—
"The words *through
God* connote, on the
part of our race, the
whole agency of the
redeemed Trinity: the
Father has sent the
Son and the Spirit,
the Son has freed us
from the law, the
Spirit has completed
our sonship; and thus
the redeemed are
heirs through the
trine God himself,
not through the law,
nor through fleshly
descent."
8 Or, *back*.
4 Or, *rudiments*.
He. 7:18; 9:10, 10:1.

or rather are known of God, how turn ye ³again to the weak and beggarly elements,⁴ whereunto ye desire again to be in bondage?

10 Ye^j observe days, and months, and times, and years.

11 I^k am afraid of you, lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, 'be as I am; for I am as ye are: ¹³ye have not injured me at all.

J Ro. 14:5 Col. 2:16. Le. xxiii. xxv. Nu. xxviii. xxix. 2 Co. 11:2, 3. Ac. 16. ch. 2:25, 24
1 Th. 3:5 1 Ge. 34:15. Phi. 3:7, 8 ch. 6:14. n 2 Co. 5: ver. 10.

change, abrogate, or disannul that covenant of promise to believers which he had confirmed in Christ, the Mediator between God as the one party, and Abraham and the Gentiles (believing Christ) as the other, 1 Ti. 2:5; Jn. 10:29; 17:2, 6, 24. C.

REFLECTIONS.—Great is the folly of turning away from Jesus Christ and the doctrine of his blessed righteousness to rest on our own works for justification before God; and especially after clear manifestation of him and his truth, and suffering for his sake. It renders him and all his fullness, yea, all our profession of him, or sufferings on his account, altogether unprofitable; and is contrary to the oracles of God, and the observation and experience of every believer. But infinite is the mercy that when God's law condemned us to eternal misery for the very least transgression, Jesus obeyed the law in our stead, that we might receive the promise and inheritance of eternal life; and that, while the law excludes us from life on account of our sin, the gospel brings relief, and offers to us an almighty and all-sufficient Saviour. The law now cannot hinder, but is subservient to our redemption through him. Yea, Moses and all the ancient types now appear figures of our incarnate Redeemer; and we Gentiles, as well as Jews, have an equal access to him and to his church, and to all the blessings of the new kingdom. Be not slack, my soul, to possess what the Lord thy God giveth thee.

CHAPTER IV. Ver. 1, 2. Now, to illustrate the preference of the gospel dispensation to the legal by a familiar similitude, ye know that the heir of a rich estate, during his minority, has no more liberty of enjoying the inheritance to which he has a full right than if he were a mere servant, but is under the direction and discipline of masters to educate him, and the government of guardians and tutors, and of trustees, to manage his estate for him, that he may be fitted to enter upon the possession of it at the time appointed by his father. 3. In like manner we who are Jewish believers, during the infant state of the legal dispensation, were, like minors, subjected to its servile and obscure discipline, enslaved by its terrors, and tied down to its typical observances, which consisted of dim and obscure resemblances taken from worldly things, and which were in their nature carnal and earthly, little calculated to carry our thoughts, hopes, or affections beyond the things of this world to our spiritual and eternal inheritance. 4. But when the time appointed in his purpose, and marked in his promises and predictions, was arrived—the time when men's degeneracy and wickedness, which were come to the greatest height, and their extensive expectations, rendered the superaboundings of mercy and a reformation peculiarly necessary—God, in the riches of his infinite wisdom and grace, sent forth his own eternal pre-existent Son by special manifestation into our world, that he might, in a marvellous manner, assume our nature into a personal union with his own divine nature, being conceived and born of the Virgin Mary; and that he, as God-man, might be placed under the precept of the law as a covenant of works, which we had broken, and under its curse and penalty, which we had incurred: 5. That by his obedience, he might, as our

temper of his children, and bear witness with your spirits that ye are such; and to give you a humble liberty and familiar boldness in your dealings with himself, and enable you to claim and call upon him, and stand affected towards him, with faith, love, desire, delight, reverence, filial obedience, and holy confidence in his care and kindness, and with zeal for his honour as your heavenly Father. 7. Whoever of you therefore truly believe in Christ are no longer, as servants, kept at a distance, and subjected to severe discipline; but, as children of riper age, are entered on a large possession of your inheritance, as an earnest of your quickly enjoying the full riches and glory thereof; yea, are heirs of the all-sufficient God himself as your portion, in the right, and for the sake of, and together with Jesus Christ, who, as his eternal Son, is heir of all things.—Why then should ye abandon these high and sure privileges to seek happiness by your works of obedience to the law as a covenant? 8-11. Since God, in his infinite mercy, pitied you while ye were plunged in the grossest ignorance and most shocking idolatries, slavishly worshipping stocks and stones, or other creatures real or imaginary, even the most base or abominable, instead of the true God, and by the light and power of his gospel found you out, brought you to the knowledge of himself through Jesus Christ, owned you as his, and rendered you accepted in the Beloved, what must be your infatuation and ingratitude if ye turn from this light and grace of the gospel, and all its holy and delightful liberties and honours, to a state of servile subjection to the dark hints and severe injunctions of the Mosaic law, which are utterly insufficient to make your peace with God, purge your conscience from guilt, secure you from wrath, procure your acceptance to life, or to enrich you with any spiritual knowledge, grace, or comfort? Has God delivered you from heathen bondage, that ye who had originally no attachment to the Jewish ceremonies should, in contempt of Christ's fulfilment of them, and of the gospel deliverance from them, be fond of such servitude, and be zealous to observe their sacred seasons and other rites, in order to render you accepted with God? Truly, when I think on this your conduct, I am greatly afraid that all the pains I took to acquaint you with and persuade you to embrace the gospel, have been lost upon most of you, and will only serve as an occasion to enhance your guilt and increase your eternal misery. 12. Let me therefore earnestly beseech you, my beloved brethren, by everything serious, solemn, or endearing, to abide in the same sentiments relative to the justification of a sinner before God which I, who was once as proud and obstinate a legalist as any of you, now heartily embrace, and exercise the same affection towards me as I do towards you; for I am ready to bear with you in everything consistent with the truth of the gospel and the welfare of your souls; and indeed I have no reason to disregard you, as ye never injured me; or, if ye did, I have heartily forgiven it. 13, 14. Such, ye know, was my affection to you, that, with the utmost concern for your salvation, under great difficulties, sufferings, reproaches, and much bodily weakness and despicable appearances, I laboured in

undergone the most painful severities and inconveniences for my sake. Why then are ye now giving up those very doctrines which ye then so much esteemed? Why are ye become so cool in your affection to me, who still affectionately regard you? I appeal to your consciences if ye ought to hold me as your enemy because I have plainly and faithfully maintained the truth and importance of gospel doctrines, and warned you of your infinite danger in mixing the works of the law with faith in Christ for your justification. 17. As for these your new teachers who pretend so great concern for your welfare, they act with no Christian candour or honour, but seek to decoy you from all regard to me or my apostolic authority, in order that ye may blindly submit to them, and bestow all your esteem, honour, and applause upon them. 18. Remember therefore that it is a very beautiful and laudable temper to be always zealously and uniformly attached to that which is truly worthy and important, and not merely when I am among you. 19. My dear but weak children in the faith, whom I thought I had instrumentally begotten to Christ through the gospel, my soul is still as earnestly concerned that the pure doctrines of the gospel, and Jesus Christ therein, as made of God to you wisdom, righteousness, sanctification, and redemption, may be really fixed in your minds and hearts, as ever I was to have you converted from your heathenish ignorance and idolatry. 20. Earnestly I wish that I were but present with you to confirm the truth, to answer your objections and scruples by word of mouth, and to vary my discourse into encouragement or rebuke as the occasions should require; and gladly should I find ground to encourage you; for truly I now greatly suspect that many of you have never been really converted to Christ, and may at length utterly apostatize from his truth and ways. 21. But I earnestly beg that ye who seem so fond of being under the law for justification by your own obedience, would seriously tell me, as before the judgment-seat of Christ, if ever ye have truly considered what the law demands, or what it denounces against the least transgression; or what a wide difference even these writings of Moses mark out between those that seek justification by their own works and those who seek it only by faith in Christ. 22, 23. For there it is recorded that Abraham, the friend of God, had two sons who were typical of different dispensations and different sorts of persons—the one Ishmael, who was born by Hagar his bond-slave, according to the common law of generation, and the other Isaac, by Sarah, his proper wife, in an extraordinary and miraculous manner, at an unexpected time of life, and as an accomplishment of God's free promise.—24, 25. Now these things were intended by God as figurative representations of the miserable condition of those who are under the law as a covenant of works, and of the happiness of those who are under the covenant of grace. Hagar represented the covenant made between God and the Israelites at Sinai, which, by its terrible manner of delivery, strictness of precepts, and severity of curses, tended to beget a servile temper of spirit, and subjected its votaries to ever-

13 Ye know how ^{through} infirmity of the flesh I preached the gospel unto you at the first:

14 And ^{my} temptation which was in my flesh ye despised not, nor rejected; ^{but} received me as an angel of God, *even* as Christ Jesus.

15 Where is ^{then} the blessedness ye spake of? for I bear you record, ^{that, if it had been possible, ye would have plucked out your own eyes, and have given them to me.}

16 Amⁱ I therefore become your enemy, because I tell you the truth?

17 They^t zealously affect you, *but* not well; yea, they would exclude you,⁷ that ye might affect them.

18 But^a *it is* good to be zealously affected always in a good thing, and not only when I am present with you.

19 My^a little children, of whom I ^{travail} in birth again until Christ be formed in you,

20 I ^{desire} to be present with you now, and to change my voice; for I stand in doubt of you.⁸

21 Tell me, ye ^{that desire to be under the law, do ye not hear the law?}

22 For it is written, ^{that Abraham had two sons; the one by a bond-maid, the other by a free-woman.}

23 But^b he *who was* of the bond-woman was born after the flesh; but he of the free-woman *was* by promise.

24 Which things are ^{an} allegory: for these are the two covenants;¹ the one from the mount Sinai,² which ^{gendereth} to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia,

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1 Co. 2. 2-5. Co. 12. 7.

1 Th. 2. 10. 1 Th. 2. 10.

6 A careful exami-

nation of the inci-

dent in Paul's history

at the time of his first

visit to Galatia leads

me to the conclusion

that he had no inten-

tion to remain in the

province, deeming it

probably a very un-

promising missionary

field; but he was de-

tained by sudden in-

ness, and while weak

and suffering, preach-

ed the gospel to them.

The very fact of his

proclaiming the truth

of God while his body

was racked with

pain, may have

largely contributed

to the extraordinary

effect produced upon

the impressible Celts,

who received him as

an angel of God.—P.

Ac. 20. 19. Ja. 2. 2.

Ro. 12. 15. He. 13. 3. See

ver. 13.

9 Ge. 18. 2. 3. 19. 1. 2.

2 Sa. 19. 27. Mal. 2. 7.

Zec. 12. 8. Mat. 10. 40.

Ja. 13. 20. 1 Th. 2. 13. 2

Co. 5. 20.

6 Or, *What was.*

7 ver. 14. 1 Th. 5. 13.

He. 13. 17. 1 Ti. 5. 17.

8 1 Ki. 21. 20. 28 Pr.

27. 5. Ps. 141. 5. ch. 3. 1-4.

24. ver. 9. 11. ch. 5. 1-9.

1 Ro. 10. 2. 2 Co. 11. 2.

ch. 6. 12. Phil. 2. 21.

7 Or, *us.*

8 1 Co. 15. 58.

9 ch. 1. 6. 3. 1. 1 Co. 4.

15. 5. 10. Phil. 10. Ja.

1. 18. 2 Pe. 1. 3. 3. Col. 1.

27.

1 Co. 2. 2-5. 2 Co.

11. 28. 29. Col. 2. 1; 1. 9.

12. 28. 29.

10 Ro. 1. 10. 11. 1 Co. 4.

19. 23. 2 Th. 2. 17. 18.

Ro. 1. 10. 11. 1 Co. 4.

19. 23. 2 Th. 2. 17. 18.

Ro. 1. 10. 11. 1 Co. 4.

19. 23. 2 Th. 2. 17. 18.

Ro. 1. 10. 11. 1 Co. 4.

19. 23. 2 Th. 2. 17. 18.

Ro. 1. 10. 11. 1 Co. 4.

19. 23. 2 Th. 2. 17. 18.

Ro. 1. 10. 11. 1 Co. 4.

19. 23. 2 Th. 2. 17. 18.

Ro. 1. 10. 11. 1 Co. 4.

19. 23. 2 Th. 2. 17. 18.

Ro. 1. 10. 11. 1 Co. 4.

19. 23. 2 Th. 2. 17. 18.

Ro. 1. 10. 11. 1 Co. 4.

19. 23. 2 Th. 2. 17. 18.

Ro. 1. 10. 11. 1 Co. 4.

19. 23. 2 Th. 2. 17. 18.

Ro. 1. 10. 11. 1 Co. 4.

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and ordinances with

Christianity. They

were a superstitious

people; they wished

to have something

tangible or sensuous

in their religion. Paul

in this section of his

epistle shows the real

distinction between

the law of Moses and

the gospel of Christ.

He shows it by means

of a figure or type,

taken from the Old

Testament.—P.

2 Or, *is in the same*

rank with.

7 Lu. 19. 47-48. 21. 24.

Ro. 9. 30-33; 10. 2-3; 11.

7-11.

8 15. 2. 2. He. 12. 22.

Re. 3. 12. 21. 2. 10. Phil. 3.

20. Jn. 8. 36. Ro. 8. 1. 2. 5.

14. 18. 7. 4. Ep. 2. 15. 2. 11.

1. 7. 1. 5. 1. Ps. 8. 4. 5.

7. 15. 4. 1. 5. Mat. 8. 11.

12. Re. 7. 4. 5. Ge. 40. 10.

7. Ro. 9. 8. 4. 13. 16. 17.

ch. 3. 7. 9. 26. 29. Ac. 3. 25.

7. Ge. 21. 9. 19. 19. 28.

Mat. 23. 34. 37. Jn. 15. 19.

Ac. iv. -viii. xii. -xiv.

xvii. xviii. xxi. -xxv.

1 Th. 2. 14. 15. He. 10. 33.

34. ch. 5. 11. 12. 14.

7. Ge. 21. 10. 12. Jn. 8.

35. Mat. 8. 11. 12. Ro. 11.

7. ch. 3. 8. 22. Eze. 36. 17.

8. Ro. 8. 1. 2. 15. 2. 11.

1. 7. He. 2. 14. 15. Jn. 8.

6. ch. 3. 29. 35. 1. 13. 1. Jn.

1. 12. Jn. 1. 12. 13. 1. Pe.

4. 2. 4. 23.

CHAPTER V.

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5 For 'we through the Spirit wait for the hope of righteousness by faith.

6 For¹ in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

7 Ye¹ did run well; who did hinder you, that ye should not obey the truth?

8 This² persuasion⁵ cometh not of him that calleth⁶ you.

9 A^o little leaven leaveneth the whole lump.

10 I^p have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

12 I^s would they were even cut off⁷ which trouble you.

13 For, brethren, ye have been called unto

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1 Ro. 8.13, 25, 26. Ge. 49.18.

2 Col. 1.5. Ro. 8.24.

3 Th. 2.13. 2 Th. 4.8. Ro. 5.1-5, 19, 21.

4 1 Co. 7.19, 8.8, ch. 6.

5 Ro. 2.25-29, 3.28-31.

6 ch. 3.26-28. Col. 3.11.

7 Ja. 2.18-22.1 Th. 1.3.

8 Mat. 13.21. 1 Co. 9.

24, ch. 3.1. He. 12.1.

9 Or, drive you back.

10 ch. 1.6, 3.14-17.

11 This persuasion.

12 This credulity, whereby ye are led to the law for righteousness.

13 C.

14 That calleth.

15 Rather, 'that called.'

16 C.

17 1 Co. 5.6, 15, 33. 2 Ti. 2.17, with Mat. 13.33.

18 2 Co. 2.3, 8.22, with ch. 1.6, 4.11.

19 2 ch. 1.7. 3.1; 4.17; 6.

12, 13. Ac. 15.1, 10, 24. 1 Co. 5.4, 5.13, 2 Co. 10.6.

20 ch. 6.12, 17; 4.29. 1 Co. 1.23. Ac. 16.3. ch. 2.3.

21 Jos. 7.25. 1 Co. 5.4.

22 5.13. 2 Co. 10.6. ch. 1.8.

23 9. Fit. 3.10. 1 Th. 1.20.

24 7 Cut off by expulsion from the communion of the church.

25 Comp. ver. 9 with 1 Co. 5.7, 13. C.

26 1 ver. 1; ch. 4.5-7, 26.

27 28, 31. 1 Co. 8.9; 9.19. 1 Pe. 2.16. Ro. 14.13, 14.1.

28 1 Jn. 3.18. ch. 6.1, 2, with 2 Pe. 2.19, 20. Jude 3, 4.

29 A.M. cir. 4062.
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30 1 Le. 19.18. Mat. 7.

31 12; 22. 38-40. Ro. 13.8-10.

32 Ja. 2.8. 1 Th. 1.5. 1 Co. 13.4-7. 2 Pe. 1.5-8. He. 13.1.

33 2 Co. 12.20. Ja. 3.14.

34 16; 4.1. 15.9, 20, 21. ver. 26.

35 1 Pe. 2.11. 2 Co. 7.1. ver. 22-25.

36 8 If ye walk in obedience to the spiritual part—the spiritual principle in man—a conscience sprinkled from dead works—a heart renewed by the Holy Ghost. See note on ver. 22.

37 Or, fulfil not.

38 1 Ro. 7.14-24; 8.5-8.

39 13. Ep. 6.12. 1 Pe. 2.11.

40 Col. 3.5. Ep. 5.3, 4, 11.

41 2 Eze. 36.27. Ps. 143.

42 10. Jn. 16.13. 1 Jn. 2.20.

43 27. Ro. 6.14. 8.1, 2, 4, 13.

44 15. 2 Co. 3.17. 2 Th. 1.7.

45 ch. 4.5, 6.

46 1 The Spirit. Not directly the Holy Spirit, for the reason given at ver. 5, but 'the mind that was in Jesus,' communicated by the renewing of the Holy Spirit.

47 Ro. 12.2. Phi. 3.5. C.

48 2 Job 14.4, 15.16. Le. xviii. xx. Mat. 15. 19.

49 Mar. 2.27-29. Ro. 1.28-31; 10-18. 1 Co. 6.9, 10.

50 Ep. 5.3-6. Col. 3.5-9.

51 Ja. 3.14-16. Re. 21.8, 22.

52 15. 18. 18-24; 3.11. Ro. 3.19, 20; 8.9, 13.

liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

14 For all the law is fulfilled in one word, even in this, "Thou shalt love thy neighbour as thyself.

15 But⁸ if ye bite and devour one another, take heed that ye be not consumed one of another.

16 This I say then, "Walk in the Spirit,⁹ and ye shall not fulfil¹⁰ the lust of the flesh.

17 For¹¹ the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

18 But¹² if ye be led by the Spirit,¹ ye are not under the law.

19 Now¹³ the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

as well as concern for the welfare and safety of your own souls, make you to avoid all further encumbrance and oppression from the servile yoke of the law or its ceremonies. 2. For, as an inspired apostle of Christ, I, who it seems am said to preach up circumcision, solemnly assure you that, if ye receive circumcision as a thing necessary to your acceptance with God, nothing that Christ has done or suffered, or which the gospel reveals, will be of any saving advantage to you. 3. I now repeat what I have always maintained in my ministrations, with the greatest earnestness, as a most convincing truth, to every man, Jew or Gentile, who is circumcised with this view, that he is thereby obliged, under pain of eternal damnation, perfectly, without the least failure, to satisfy the whole demands of the divine law as a broken covenant of works. 4. The person, righteousness, gospel, and Spirit of Christ, will avail you nothing, who, renouncing him, seek justification before God, in whole or in part, by your own works, and thus practically renounce the gospel, and the free justification and salvation therein bequeathed. 5. For through the light and influence of the gospel, we believers, Jews or Gentiles, earnestly desire and expect, and patiently look and wait for, everlasting life, that great object of our hope, as a thing we are entitled to, and shall partake of, not for any righteousness of our own, but because of the blessed righteousness of Christ, received by faith. 6. For with respect to our union with Christ, and justification through him, neither circumcision nor other ceremonial observances, nor the want of them, do in the least promote or confirm our happiness; but we must have a true faith, receiving and resting upon Christ alone for salvation as offered in the gospel, and working in a sincere and ardent love to his person, offices, relations, Father, Spirit, Word, ordinances, ways, and people.—7. Ye, my brethren, for a time appeared cordially to believe, and earnestly to profess, this doctrine of justification through Jesus' righteousness alone. Think seriously then what has turned you aside from your faith in, and your obedient regard to, the authority of Christ, in this leading truth of the gospel, on which all the rest depend. 8. Certain it is that your present judaizing sentiments, so directly contrary to the very foundation of the gospel, are in no respect derived from God, who called you to the knowledge of Christ, and the way of salvation through him alone; nor from me, who, as his instrument, preached to you.

myself, the furious persecution which I everywhere patiently suffer from the bigoted Jews, manifests that I never preach up circumcision as necessary to salvation, or induce any Gentile believers to receive it: for could I agree to superadd the works of the law to the merits of Christ, the chief ground of their offence at the doctrine of salvation by a crucified Saviour, and of their persecution of me for preaching it, would naturally cease. 12. I heartily wish that these new teachers, who have so grievously perplexed and disturbed you, and subverted the faith of some of you, were solemnly excommunicated from all fellowship with the church and delivered over to Satan; or that God, in his own way, would restrain them from bringing any further reproach upon his name, church, and gospel.—13. And as ye, my Christian brethren, have been by the gospel called to a glorious freedom from ceremonial observances, and from the law as a broken covenant of works, and to a noble liberty of spirit in fellowship with God as our gracious Father in Christ, abide by it as a thing more valuable than your lives, and remember to improve it, not as an encouragement to pride, passion, sensuality, or other sinful corruptions, but as an additional obligation to the most perfect obedience to the whole law of God as a rule of life, and in all kind and brotherly affection, and friendly offices one to another. 14. For all the commands of the second table, relative to the mutual duties of life, to chastity, honesty, truth, contentment, and charity, are fulfilled in loving your neighbours, as rational creatures and Christians, with such sincere and active affection as ye owe to yourselves. 15. But if, in defiance of this great commandment, ye, like ravenous beasts, rather than men or Christians, fight and quarrel, reproach and abuse one another, ye have reason to fear that the God of peace and love will abandon you to your own lusts, that, by mutual heats and feuds, ye may ruin one another in your church state, privileges, and best interests.—16. To prevent these and other dreadful irruptions of your indwelling corruption, I charge you, in the name of Christ, to labour always, and by all means to live and act towards God and men under the influence of his good Spirit, and of that supernatural habit or principle of grace and holiness which he has produced in your heart; which seeks to prevent your yielding up yourselves to the inclinations and practices of sinful lusts. 17. For, in regenerate persons, the same

and influence of the Spirit of God, according to the rule of his Word and the inclination of a blessed principle of grace, ye, in the habitual frame of your hearts and course of your lives, be led from the ways of sin into the paths of righteousness, it is manifest that ye cannot be under the law as a covenant of works, the Spirit being received only by means of the gospel; 19.—21. Nor are these principles of inward sinfulness and grace more contrary than the tempers and practices which proceed from them. Those which proceed from the carnal tendency of nature are manifestly odious and wicked; such as whoredom in thought, word, or deed, whether between married or single persons, with all lewd, immodest, and wanton inclinations and behaviour; all idolatrous worshipping of false gods, or by images; all enchantments, divinations, magic, and pretended or real intimacy with evil spirits; all ill-will towards God or men; litigious contentions, bitter zeal and rancour; a swelling and revengeful temper; scoldings, wranglings, and provocations to evil; a riotous and turbulent behaviour; fundamental errors obstinately persisted in; uneasy envyings at the gifts, graces, honours, or prosperity of others; malicious and wilful attempts to take away men's lives without just cause; excessive drinking of liquors; gluttonous feasting, ranting, and raving; with many others of the like nature, which, as I formerly assured you, will, if persisted in, effectually exclude you from all fellowship with God here or hereafter. 22, 23. But in opposition to these detestable and damning works of the flesh, the effects produced by the blessed principle of divine life under the supernatural influence of the Holy Ghost, pleasing to God, and profitable to ourselves, are—universal love to God, to Christ, his words, ordinances, and people, and to our fellow-creatures; rejoicing in God through Christ, and in the happiness of our neighbours; peace of conscience, flowing from peace with God through Jesus' blood, and issuing in a peaceful temper towards our fellow Christians and creatures; a patient bearing of affronts, injuries, and offences; an affable and courteous disposition and carriage towards all with whom we have to do; a benevolent temper and beneficent practice; fidelity to every trust committed to or engagement made by us, flowing from faith in Christ, and in God through him; a meek, calm, and quiet frame of spirit; a regular moderation of our passions

21 Envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

22 But ^bthe fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,²

23 Meekness, temperance:³ against^c such there is no law.

24 And^d they that are Christ's have crucified the flesh with the affections^d and lusts.

25 If^e we live in the Spirit, let us also walk in the Spirit.

26 Let^f us not be desirous of vain-glory, provoking one another, envying one another.

CHAPTER VI.

¹ He moveth them to deal mildly with a brother that hath slipped, and to bear one another's burden: ⁶ to be liberal to their teachers, and not weary of well-doing. ¹² He sheweth what they intend that preach circumcision. ¹⁴ He glorieth in nothing, save in the cross of Christ.

BRETHREN, if^a a man be ^aovertaken in a fault, ye which are spiritual restore² such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

² Bear^b ye one another's burdens,³ and so fulfil^c the law of Christ.⁴

³ For^d if a man think himself to be something, when he is nothing, he deceiveth himself.

under his direction and influence, to act up to our Christian character, obligations, and advantages, by departing from all iniquity and walking in all holy conversation and godliness. 26. And as we are indebted to him for all the good that is in us, let none of us overrate our own endowments or performances, or aim at making a vainglorious show of them. Let us never, by our pride, passion, or self-seeking, provoke one another to angry resentments, nor stir up envious passions in or against each other.

Ver. 5. *Through the Spirit.* Middleton and Bloomfield render *πνευματι*, 'spiritually,' though the earlier expositors understood it of the Holy Spirit. The want of the article prefixed is the ground for the proposed rendering; and reference is made to ch. 3: 3; 5: 16, 18, 25. A careful examination and comparison of all the passages where *πνευμα* occurs without the article or an epithet, seem to confirm this interpretation.—*The hope of righteousness by faith.* Not 'the hope' of hereafter obtaining 'righteousness by faith'—for that the believer already possesses, Ro. 3: 22—but the 'hope of glory,' which those who are 'justified by faith' in full assurance wait for. Ro. 5: 1, 2; He. 6: 11, C.

Ver. 19. The grouping of those vices is fourfold: (1) Sins of lust (ver. 19, four). (2) Sins of impiety and superstition ver. 20, two—to wit, idolatry and witchcraft. (3) Sins of temper, ver. 20, 21, wine. (4) Sins of appetite and indulgence ver. 21, two;—'drunkenness and revellings' being placed last, as if in them the apostle would practically lay bare the root of all the preceding evils. Paley relates an apologue in which Satan is represented as proposing his gifts to one if he would commit murder, incest, or get drunk. He preferred getting drunk; and then committed the horrible crimes from which in sobriety he had recoiled. C.

REFLECTIONS.—Blessed are the liberties which saints, especially under the gospel, have in and through Christ! and in the most delightful manner they, by faith, live in love, and hope for glory. But it is dangerous to condemn, reject, or forsake these liberties; and infinitely dangerous to turn aside from the true doctrine of justification by free grace through the blessed righteousness of Christ, received by faith, after we have professed and seemingly believed it. It is to lose the life.

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6. Jn. 15: 5. Ep. 5: 9.
Eze. 36: 26, 27. 2 Pe. 1: 5.
8. Col. 3: 10-15. Ro. xxi.
xiv. 15: 14. 1 Thv. 5.
2 Faith. Rather,
'faithfulness,' as necessary
in man as a steward
distributing the bounties of 'good
ness.'—C.

3 Temperance in the
use of every earthly
possession and enjoy-
ment.—C.

c 1 Ti. 1: 9. Ro. 13: 3.
ch. 3: 9.

d ver. 16, 18. Ro. 6: 6.
8. 13. ch. 2: 20. Ep. 4: 22.
Col. 3: 5, 9. Ro. 13: 14. 1
Pe. 2: 11. ch. 6: 14.

4 Or, passions.

e Ro. 8: 5, 6, 14. ver.
16, 18, 22, 25. Ep. 5: 9. 2
Co. 1: 12. Tit. 2: 11-14.
Phi. 3: 3.

f Phi. 2: 3. Lu. 14: 10.
Ro. 12: 10. 2 Co. 12: 20
Ep. 5: 21. Ja. 3: 14-15. 1
Pe. 5: 5. ver. 15.

CHAP. VI.

1 Or, although

a 2 Sa. 11: 2-15. Ro.

14: 15, 16. 12: 10; 15: 12

10 Co. 1: 13; 14: 21; 29: 22

10: 12. 2 Th. 3: 15. 1 Th.

5: 14. He. 12: 15. Ja. 5: 19.

20. 1 Jn. 15: 2. 1 Ti. 2: 25.

26. Mat. 7: 17-15. Ja. 3: 1, 2.

2 Restore. An allu-

sion to the reduction

of a dislocated joint.

—C.

b Ex. 23: 5. Ro. 15: 1.

ch. 5: 13; 14: 1 Th. 5: 14; 4

9.

c Mat. 11: 29. Jn. 13:

14, 34; 15: 12. 1 Jn. 4: 21. 1

Co. 9: 21. Ja. 2: 8.

d The law of Christ,

which is the law of

love, Jn. 13: 34, 35.—C.

d Pr. 25: 14; 26: 12, 16.

Lu. 18: 11. 1 Co. 8: 2. ch.

2: 6. 1 Co. 3: 18.

e La. 3: 4. Zep. 2: 1. 1

Co. 11: 28. 2 Co. 13: 5.

f Pr. 14: 14. Ac. 23: 1.

24: 16. 2 Co. 1: 12. Phi. 3:

3. 1 Co. 4: 34.

g Eze. 18: 4. Ps. 66: 13.

15: 10. 11. Je. 17: 10; 32:

10. Mat. 20: 27. Ro. 2: 6;

14: 12. 1 Co. 3: 8. 2 Co. 5:

10. Re. 2: 23; 20: 12, 13.

2: 11.

h The Greek word

translated 'burden'

here is not the same

which is translated

'burden' in ver. 2.

The latter signifies

weakness or suffer-

ing, to which the

Christian is liable in

this world, and which

may be greatly alle-

viated by the sym-

pathy and help of breth-

ren. The former sig-

nifies 'the load of

sin and guilt' which

a man entails upon

himself by his wicked

ways, and the result

of which he must

himself bear.—P.

i Mat. 10: 10. Ro. 15:

27. 1 Co. 9: 7-14. 1 Ti. 3:

25; 17: 18.

j Job. 13: 9. Mat. 24: 4.

24. 1 Lu. 21: 8. 1 Co. 6: 9;

15: 33; 18. Ep. 5: 6, 2

Th. 3: 1. 1 Jo. 3: 7. Je. 37:

9. Ja. 1: 16.

k Lu. 16: 25. Ro. 2: 6.

10. 2 Co. 9: 5. Is. 3: 10, 11.

ver. 8.

l Job. 4: 8. Pr. 11: 8; 22:

8. Ho. 8: 7; 10: 10. Am. 6:

4. 6. Ro. 8: 13; 6: 23; 2: 6.

10. Ja. 1: 18.

m 1 Co. 15: 58; 3: 8.

Mat. 24: 13. Ro. 12: 13. 2

Co. 4: 16. 2 Th. 3: 13. He.

3: 6; 14: 10; 35: 39. Re.

2: 2, 10, 11; 17: 25; 3: 5, 12;

22; 16: 15; 22: 14.

n Ec. 9: 10. Mat. 5: 43.

Jn. 9: 41; 25. Ro. 12: 11.

1 Ti. 5: 8; 16: 18. Tit. 3: 8.

14. He. 13: 16. Phi. 4: 8.

Ep. 2: 10.

o 1 Jn. 3: 14. Ep. 2: 19.

He. 10: 3; 1: 6, 14.

p 2 Co. 11: 13. ch. 5: 11;

2: 14. Phi. 1: 15-18; 2: 4.

q Mat. 23: 3, 15, 23.

Ro. 17: 17-24. 3: 9-18,

with Ac. 20: 30. 2 Pe. 2:

19.

4 But ^alet every man prove his own work, and then shall he ^ahave rejoicing in himself alone, and not in another.

5 For ^bevery man shall bear his own ^bburden.

6 Let^c him that is taught in the word communicate unto him that teacheth in all good things.

7 Be^d not deceived; God is not mocked: ^dfor whatsoever a man soweth, that shall he also reap.

8 For ^ehe that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.

9 And ^flet us not be weary in well-doing: for in due season we shall reap, if we faint not.

10 As^g we have therefore opportunity, let us do good unto all *men*, ^gespecially unto them who are of the household of faith.

11 Ye see how large a letter I have written unto you with mine own hand.

12 As many as desire to make a ^h'fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

13 For ⁱ'neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

every church-member who receives these spiritual instructions, cheerfully and liberally contribute of his worldly substance for the comfortable maintenance of his instructor, who spends his time and strength in preaching the gospel to him, and thus brings him blessings far better than anything temporal. 7. Never let a covetous temper or plausible suggestion seduce you from the faithful performance of this duty. God, who searches your hearts, and has a right to your obedience, will not suffer himself to be imposed on, or any of his commandments contemned. But (to allude to the crops of husbandmen and gardeners) your reward at his hand shall be according to the nature, quality, and extent of your work. 8. He who uses his temporal enjoyments, or spends his time and strength with selfish and corrupt views, shall have for his reward perishing things here and eternal destruction hereafter; but he who, through the power of God's grace on and in his heart, employs his substance and talents for promoting spiritual purposes, in subserviency to the work and design of the Holy Ghost, shall reap glorious fruits of holiness in this world, and eternal life as the free gift of God through Christ in the next. 9. Animated by these comfortable views, let us never grow remiss and negligent, far less cease from doing good to others by every mean in our power; for if not in this life, we shall in the next be rewarded with plentiful blessings, if we do not, through unbelief and discouragement, covetousness, impatience, or the like, desist from our duty as an irksome task. 10. While therefore God gives us abilities and proper opportunities, let us exercise ourselves in works of beneficence towards the necessitous, and all our fellow-creatures, especially to such as, in the judgment of charity, have cordially embraced the gospel of Christ

and by avoiding and practically testifying against outward abominations. But in order to maintain the implanted principles of grace, or bring forth the fruits thereof in a holy life, we must live under the almighty and gracious influence of the Holy Ghost.

CHAPTER VI. Ver. 1. According to the rule of Christian love already mentioned, if any one among you, through ignorance, unwatchfulness, human frailty, plausible temptations, or enticing examples, fall into an erroneous notion or immoral act, I beseech those of you who are more advanced and confirmed in knowledge and grace, to do your utmost in a meek, patient, and tender manner, for convincing and reclaiming him by repentance, and reducing him to his proper place in the mystical body of Christ:—and to induce you hereto, ponder seriously your own weakness and sinfulness, and the danger of meeting with and falling before temptations yourselves; and be not therefore too severe upon others. 2. Instead of imposing heavy yokes on the one hand, or refusing any offices of kindness on the other, sympathize with, pray for, and assist one another; and, by lightening and relieving one another under your burdens, grievances, trials, and exercises, practise Christ's great commandment of loving your neighbours as yourselves. 3. For if any of you have high thoughts of your own abilities to resist temptations and to do great things in religion, and so despise and insult others, ye dreadfully deceive your own souls. 4. But to prevent your being forward to judge and censure others and deceive yourselves, let every one of you narrowly search and try his own principles, motives, ends, temper, and behaviour; and if they be thus found correspondent to the truth of the gospel, and your profession of it, ye will have great matter of humble joy in what God has

Paul glories in nothing

14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom⁶ the world is crucified unto me, and I unto the world.

15 For^a in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And ^aas many as walk according to this

under an obligation thereby established to keep the whole law, they are not really careful to keep that law at all, but they would have you circumcised that they might boast of you as their proselytes, and thereby recommend themselves to the favour of the unbelieving Jews. 14. But God forbid that I should ever be ambitious of human applause, or boast of, or rely on, anything as the ground of my acceptance with God, except it be the atoning sacrifice of our crucified Lord and Saviour Jesus Christ, by faith in, and virtue derived from, which and whom, I am in conformity to him, dead to all the allurements, interests, and honours of this world, and to all its terrors, persecutions, and reproaches, so as to be little moved by the one or the other; and on account of my preaching of which, as the alone ground of justification and eternal life, the men of this world condemn me, and would gladly crucify me. 15. For, with regard to union with Christ, and justification to life through faith in him, circumcision, and all such external distinctions, are now under the gospel entirely useless. The only thing that can effectually prove our interest in him is the universal and almighty renovation of our heart and life, after the image of God, in knowledge, righteousness, and true holiness.—16. And to all those professed Christians, Jews or Gentiles, who, according to the directions I have given, rely on the righteousness of Christ alone for justification, and improve it in a steadfast maintenance of gospel liberties, and study of gospel holiness—and to all those spiritual Israelites who have accepted Christ by faith—I earnestly wish and declare peace with God, their consciences, and one another, and all other mercies and blessings of the new kingdom. 17. Let no one give me any further trouble with

GALATIANS VI.

A.M. C17. 4062.
A.D. C17. 58.
1 Is. 45:24, 25. Phil. 1:20, 3:7-11. 1 Cor. 1:23; 2:2. Ro. 1:15, or Col. 1:24. 2 Co. 12:9, 10; 11:23-27.
6 Or, which.
1 Ro. 5:4, 6:7, 4. ch. 1:4; 2:20. 1 Jn. 5:5. Ro. 8:37.
7 1 Co. 7:19. ch. 5:6, 3:26, 38. Col. 3:1, 2 Co. 3:16, 17. Mat. 12:50. Jn. 13:14. Ep. 2:10. Jn. 3:3, 5:9.
8 Phil. 2:16, 3. Ps 125:5. Ro. 1:28, 9:4. 1:9, 6:

A.M. C17. 4062.
A.D. C17. 58.
8, 24; 10:12; 3:26, 30. 1 Pe. 2:5, 9. He. 3:1. Is. 45:25. ch. 3:7.
9 ch. 5:11. with 2 Co. 1:5, 8; 4:10, 11; 11:23-27. Col. 1:24. 2 Ti. 3:11, 12. 1 Co. 4:9-13.
10 See Ro. 16:20, 24. 2 Co. 13:14. 2 Ti. 4:22. Phil. 25.
11 These words do not belong to the epistle, and are of no authority.

but the cross of Christ.

rule, peace be on them, and mercy, and upon the Israel of God.

17 From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

¶ Unto the Galatians, written from Rome.⁷

or because of the absence of his amanuensis, cannot now be ascertained. P.

Ver. 17. The marks of the Lord Jesus. The scourings, wounds, and stoning he had endured, after the example and for the love of Jesus, Ac. 20:23; 2 Co. 4:10; 11:23, 24. C.

REFLECTIONS.—With meekness, humility, and compassionate sympathy, ought Christians of superior attainments to recover their offending brethren. A sense of their own sinfulness, weakness, and readiness to slip, should induce them to it. And a regard to their deliverance from the law as a covenant, and the law of ceremonies, and their being still under Christ's law of liberty and love, should constantly animate them to it.—It is dreadful to deceive our souls through self-conceit and hypocritical mocking of that God who neither will nor can be imposed upon. But it is delightful to have our consciences attesting us as approved of God in Christ; and to be enabled to improve our worldly substance in acts of piety and charity. It is highly necessary to be active and exact in our conduct, when our eternal happiness or misery is so closely connected with it; and very unprofitable to make fair shows of religion while we remain ignorant of its power; or while, to shun persecution, we are afraid or ashamed to own a crucified Christ, and the doctrine of salvation through faith only. It is Christ crucified in whom we must boast, and from whom we must derive all grace to wean us from worldly things. And no profession, denomination, or external privilege will avail to our salvation unless our hearts be renewed and planted with a living principle of grace. Nor must we expect spiritual or eternal happiness unless we walk according to the gospel in our dealings with God and men, and are ready to suffer for the doctrines of Christ which we profess.

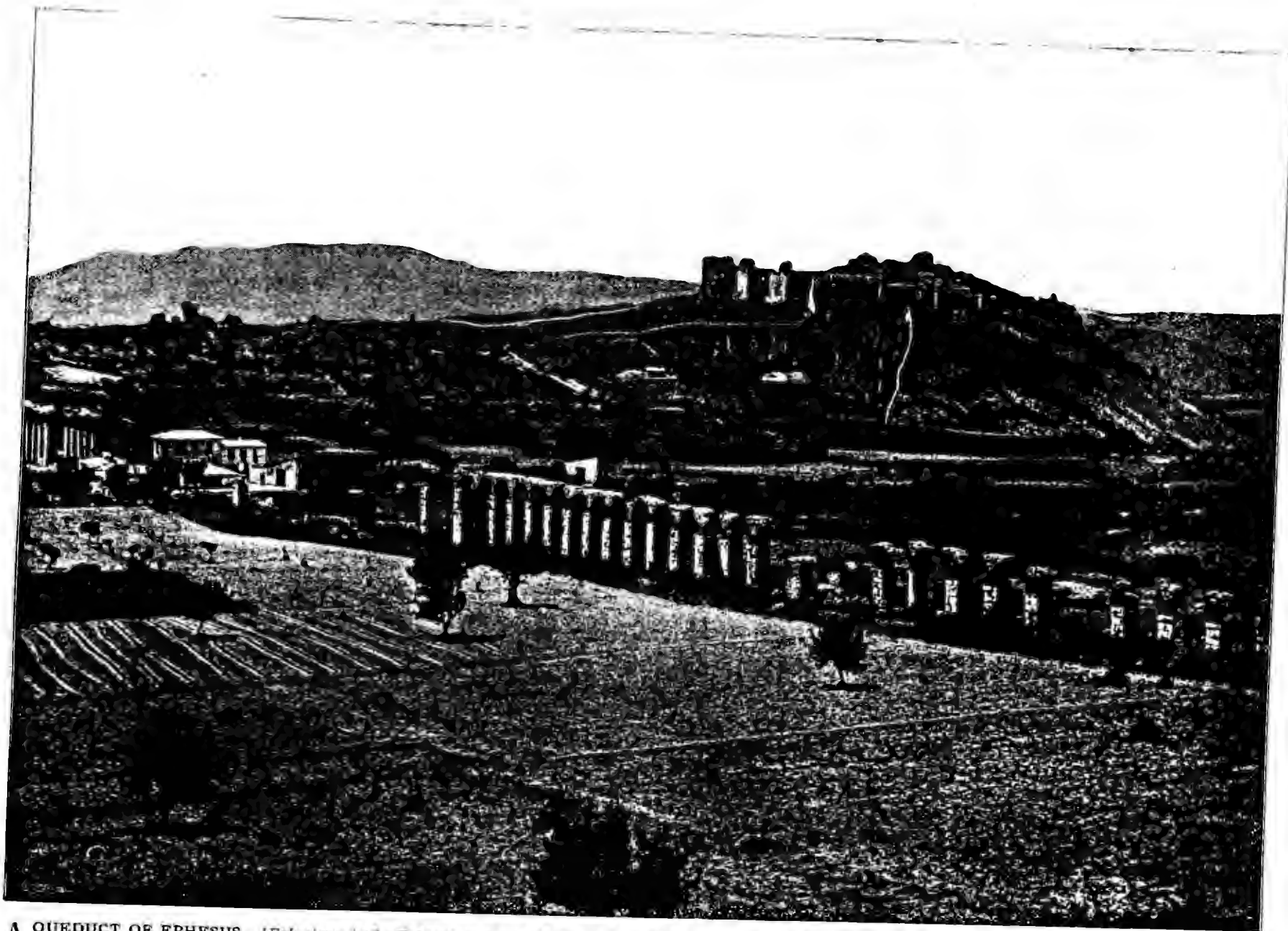
CONCLUDING REMARKS ON THE EPISTLE TO THE GALATIANS.

No one can attentively read and consider the Epistle to the Galatians without discovering the early germs of Popery budding, nay springing, into vigorous and almost irrepressible growth, even under the eye of apostolic inspection, and, as it were, in defiance of the apostolic pruning-knife. Popery does not consist in the rejection of the great fundamental doctrines of Christianity. On the contrary, it retains most of them, but at the same time so overlays them, as to render them nearly or altogether invisible; so loads them with ceremonial ornament, as to disfigure or destroy their beauty; and so combines them with extraneous and traditional inventions, as literally to render them of 'none effect.'—The two great errors which the apostle labours to correct among the Galatians were the adoption of Jewish rites as essential to salvation, and the combining of human merit with the grace of the Lord Jesus Christ. In both these propensities they have been followed by Popery. One high-priest—one pope—one family succession—one traditional succession—holy vestments—altars—lamps—candles—washings—sprinklings—at-

titudes. These bear such resemblance to each other, that it is sometimes difficult to distinguish between them. But injurious to spiritual feeling and vital godliness as these 'beggary elements' undoubtedly are, their evil is far outrun by the doctrine of justification by works alone, or by human merit conjoined with the works of Christ, and of other mediators, which invariably accompanies them. Both indeed profess alike to have 'begun in the Spirit,' but both alike labour, and expect to be 'made perfect by the flesh,' ch. 3:3. Truly has Solomon declared that 'there is no new thing under the sun.' Even ritualism, with all its fertile ingenuity, has been unable to become an inventor; and, when casting off 'the simplicity of the gospel,' has been compelled to deck herself in the ancient but condemned garments of the judaizing, 'the foolish Galatians.' Wherefore 'let him that thinketh he standeth take heed lest he fall.' Justification by faith, and by faith alone, is the article by which the church must stand in truth; but the 'faith that is not alone,' but 'worketh by love,' is the principle by which she must stand in holiness. C.

THE EPISTLE OF PAUL THE APOSTLE TO THE

E P H E S I A N S.



AQUEDUCT OF EPHEBUS. [Ephesians, 1:1.]—Ephesus was once the greatest city in all Asia Minor, and the principal emporium of trade in the East. It was known as one of the eyes of Asia, Smyrna being the other. The inhabitants of Ephesus were mainly Greeks. Hence the city occupied no mean place in literature and art. Apelles was a native of Ephesus. Three great buildings of interest were the temple of Diana; the theater, which was the scene of the riot

of Demetrius, and the stadium, or circus, the arena of the sea fights. In the above view we have a representation of the aqueduct and the acropolis that stood above the city. None of the ancient cities have more completely been obliterated. The theater referred to in Acts, 19:29, was capable of holding twenty-five or thirty thousand people, and was the largest ever built by the Greeks.

In the time of Paul Ephesus still retained much of its ancient architectural and commercial grandeur; but the inhabitants were, like those of Athens, wholly given to idolatry. History describes them as licentious in morals and addicted to sorcery; whence 'Ephesian letters' came to be a name for all those superstitious charms and spells by which those ignorant and foolish people who know not God have, in all ages, been affrighted and deceived. In such a city the preaching of the gospel seemed all but hopeless; for idolatry and self-interest combined to instigate the heathen zealots to every riotous opposition, Ac. 19. 24; yet, through the labours of Paul, Apollos, and others, the gospel triumphed; and the Lord established a church which continued until his early-threatened and long-suspended judgment at last overtook the city, and has left it a splendid ruin without church or inhabitant. It was situated about twenty-three miles north of Miletus, to which place Paul called the elders to deliver them his parting charge, about A.D. 58.

This epistle was written about A.D. 62, and, as appears from various allusions, when Paul was a prisoner at Rome. It has been pronounced the richest and noblest of the epistles. And certainly in variety and depth of doctrine, sublimity and fervour of expression, and the intense earnestness of apostolic exhortation, it stands eminently conspicuous. The reason for its peculiar character seems to be that assigned by Scott, namely, 'that the apostle's heart was much enlarged in writing to those whom he had no occasion to rebuke, and with whom he was not under the necessity of joining in controversy; so that entire confidence took place of the caution, reserve, or sharpness which were requisite in the three preceding epistles.' It appears to have been written to confirm the Ephesian and other Asiatic churches in the true doctrine and practice of the gospel. And as every epistle seems to have had some peculiar object, and is consequently distinguished by some peculiar feature, so this epistle is distinguished by its special illustration and enforcement of the blessed doctrine of the headship of Christ over all things to the church, and the union of believers with him in one mystical body.

As to the particular church to which this epistle was originally addressed, expositors are not agreed. Some think it was addressed to the Laodiceans, Col. 4. 16 while others suppose it to have been a circular letter generally addressed to all the churches of Asia. For this opinion, however, there is not a shadow of external proof—the whole current of evidence uniting in inscribing it specially to the Ephesians—though, no doubt, it was intended for the use of the other surrounding churches. And if the apostle directed the Ephesians to send a copy to the Laodiceans, which should afterwards be transmitted to the Laodiceans—and no supposition can be more natural—all idea of the loss of any apostolical epistle is at once removed. C.]

CHAPTER I.

1 After the salutation, 3 and thanksgiving for the Ephesians, 4 he treateth of our election, 6 and adoption by grace, 11 which is the true and proper fountain of man's salvation. 13 And because the height of this mystery cannot easily be attained unto, 16 he prayeth that they may come 18 to the full knowledge and 20 possession thereof in Christ.

PAUL,* an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus,* and to the faithful in Christ Jesus:

2 Grace^a be to you, and peace, from God our Father, and from the Lord Jesus Christ.

CHAPTER I. Ver. 1, 2. Being, according to the blessed will and kind favour of God, immediately authorized and qualified by Jesus Christ to publish his glorious gospel, I earnestly wish and announce to you—members of the church at Ephesus, who are by profession, and I hope many of you really, sanctified by the Holy Ghost, and to all the believers everywhere who, through union to and fellowship with Christ, have obtained mercy, to be faithful to their light and obligations in adhering to the truth as it is in him—all the riches of divine grace, in all its happy fruits, manifestations, and effects, from the living God and Father in Christ, as the fountain and moving cause, and from Jesus Christ as the actual storehouse, and dispenser of them. 3. May all possible glory, thanksgiving, and praise be cheerfully ascribed to that ever-blessed God whose ancient endearing character was the God of Abraham, Isaac, and Jacob; but who now manifests himself as the God and Father of our Lord Jesus Christ, his only begotten Son and mediatorial Servant,—that in and through him, as our spiritual Head and anointed Saviour, in the immense riches of his love and grace, he has freely and bountifully bestowed upon us all manner of spiritual and eternal blessings; 4. According to and in the execution of his gracious and unchangeable love, in which we were from all eternity freely and truly accepted in him as our Head and Representative, not because of our natural goodness, but that, through the application of his blood to our conscience, and the Holy Ghost renewing our heart, we might by faith in him be enabled, as in his sight, and acceptably to him, to walk in love to God and to one another, in obedience to his law, and as the fruit of his having first loved us:

triously and endearingly displayed in the whole of our salvation, particularly in rendering us acceptable to himself, in and through the person and mediation of his dearly-beloved and only-begotten Son Jesus Christ—in whom we who accept Christ as Redeemer have a complete and glorious deliverance from all evil, and recovery to all possible happiness, in time and eternity, through the inestimable power of his atonement so fully meeting divine justice, and his righteousness so magnifying to the holy law; having all our sins, however many and aggravated, freely, fully, and lovingly forgiven us, not on account of any worthiness in us or our works, but through a living faith in the excellency, liberality, and unbounded overflowings of JEHOVAH'S full mercy and favour. 8. In the breaking forth and plentiful effusions of which grace he has abundantly manifested to us the highest wisdom and love, both in contriving and executing his eternal work of redemption, to the united and highest honour of all his compassion, and in giving us the spirit of wisdom and knowledge, making us wise unto salvation, and to know and practise our duty with understanding, prudence, and discretion: 9. All which wisdom and prudence God hath discovered or conveyed to us by means of the gospel, in which, when attended by the almighty illumination of his Spirit, he opens before us his gracious work of redemption, which is so much hid from creatures, and so marvellous and incomprehensible in itself; and which, influenced by nothing but his own loving grace, he formed and fixed in his own breast, and by his affection,—10. That in the last and most glorious period of his gracious transactions on earth, fixed in his eternal love, and marked in his ancient pro-

3 Blessed^a be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places¹ in Christ:

4 According as he hath chosen us in him before the foundation of the world,² that we should be holy and without blame before him in love:

5 Having^a predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

6 To^j the praise of the glory of his grace,

A.M. cir. 4068. A.D. cir. 64.	A.M. cir. 4068. A.D. cir. 64.
CHAP. I.	1 Or, things, He. 9.
a Ac. 13. 9, with 9. 3.	23.
15. Ro. 1. 1, 5. 1 Co. 1. 1;	24. Ro. 8. 29, 30. 1 Pe. 1.
15. 8-10. Ga. 1. 15. 16.	25. 2. 2 Ti. 1. 9, 10, 12, 19, 22.
1. Col. 1. 1. 1 Th. 1. 2. 1 Th. 1.	26. Th. 2. 13. Ja. 2. 5. Ch. 3.
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1. 1. 1. 1. 1. 1. 1. 1. 1. 1.	99. 11. 4. ver. 6. 12-14. Ro. 9.
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received a title to and some anticipation of that inheritance of eternal life to which we were, as his children, willed in the free and unchangeable love of God, who, by the power of the Holy Spirit, seeks to bring all men under the direction of his infinite wisdom and the plan of his everlasting love,—12. That we, the natural seed of Abraham, to whom the gospel was first preached, and who were first led to believe, and depend on, and hope in Christ for all salvation, might, as distinguished monuments of his grace, for ever serve him for his mercy in making, and for his truth, power, wisdom, and love in fulfilling his promises: 13. In whom also ye Gentiles, after ye had heard the infallibly certain and infinitely important truths of the gospel, by which that eternal salvation is offered graciously to sinful men, believed; and, in consequence thereof, were, by virtue of your union with him, further sanctified and conformed to his image, and comfortably certified of your personal interest in him as your eternal inheritance by the Holy Ghost, whom he so emphatically promised, and who, with infinite light and power, offers all the promises to our souls: 14. Which Holy Spirit, as given to us, and who awakens our faith, is a security, pledge, and earnest of our heavenly glory, and a joyful foretaste of it, till we, and all who accept Christ, and for whom he secured it, arrive at the full enjoyment of it,—that, as monuments of his amazing grace, we may for ever praise him in the highest manner for the manifestation of it upon us.—15, 16. In reflection upon this grace of God in choosing, redeeming, calling, and sanctifying you Gentiles as well as us Jews, and having received an account of your remarkable trust and hope in the Lord Jesus Christ, and his

wherein he hath ⁴made us accepted in ⁵the beloved:

7 In^a whom we have redemption through his blood, the ⁶forgiveness of sins, according to the riches⁷ of his grace;

8 Wherein^a he hath abounded toward us in all wisdom and prudence;

9 Having^a made known unto us the mystery of his will, ⁸according to his good pleasure which he hath purposed in himself:

10 That ⁹in the dispensation of the fulness of times, he might ⁹gather together in one all things in Christ, both which are in heaven,³ and which are on earth; *even* in him:

11 In^a whom also we have obtained an inheritance, being predestinated according to the purpose of him who ¹⁰worketh all things after the counsel of his own will;

12 That^a we should be to the praise of his glory, who ¹¹first trusted in Christ.

13 In^a whom ye also *trusted*, after that ye heard the word of truth, ¹²the gospel of your salvation: in whom also, after that ye believed, ye¹³ were sealed with that Holy Spirit of promise,

14 Which is the ¹⁴earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

15 Wherefore ¹⁵I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 Cease not to give thanks for you, making mention of you in my prayers;

offices, righteousness, and love, and lead you into a still more clear and experimental acquaintance with the exercise of faith, love, and other graces; 18. That through his enlightening influence, by the Word of God and daily experience, your minds may perceive, with the utmost certainty and light, what a sincere and genuine hope that is to which God has prepared for you by the gospel, what excellent objects it hath in view, and what solid and never-failing grounds ye have for it; and that by the realizing views of faith, by spiritual meditation, and by gracious foretastes, ye may know, in an animating and extensive manner, what is the true nature and transcendent excellency of the invaluable treasures of blessedness which God, because of love, bestows on and places in those who accept Christ for his inheritance and blessed kingdom: 19, 20. And that ye may further understand and experience what is the superabundant and all-conquering greatness of his power which he exercises towards us who believe, Jews or Gentiles, in quickening our dead souls, working love in us, subduing our inward corruptions, supporting and preserving us through all dangers, comforting us against all griefs, and raising us up to complete and eternal blessedness, and that in a manner like to the almighty exertion of it in the resurrection and high exaltation of Jesus Christ,—21-23. In which the Father hath advanced him, as God-man Mediator, to the highest dignities,

care and protection; and which is his mystical body, receiving all life, activity, growth, and strength from him; and in his relative *fulness*, comprehending all the members exercise faith in him for the perfecting of his family and glory—who, by means of his Word, offices, and ordinances, attended with his presence, are filled by him with all gifts, graces, and fruits of righteousness.

Ver. 1. The words 'at Ephesus' are omitted in the Sinaitic and Vatican manuscripts, two of the oldest and best of our ancient authorities for the text of the New Testament. The genuineness of the words may therefore be questioned. They were perhaps added at an early period from authentic tradition. P.

Ver. 3. *In heavenly places*. Rather, 'in the heavenly things that are in Christ'; to wit, growth in holiness (ver. 4), the adoption of children (ver. 5), &c. C.

Ver. 6. This verse ought rather to be translated: 'To the praise of the glory of his God's grace, which he graciously imparted to us in the Beloved' (in Christ). P.

Ver. 7. The apostle says 'we have redemption'—have it now, through faith in the Redeemer.—*Note*, The present possession of such a blessing as redemption, even the forgiveness of sins, should be the constant aim, as it is the undoubted privilege, of every one that believes in the name of Jesus, Jn. 1. 12; 1 Jn. 2. 12. C.

Ver. 10. *The dispensation of the fulness of times*. The Christian dispensation, or plan of divine government of his church, which commenced at the fulness of the prophetic times.—*All things in Christ*. Not all things whether good or evil, but that he might gather or unite under one head all things that are in Christ by God's purpose on the one hand, and their own faith upon the other—angels in heaven, and Jews and Gentiles, without distinction, upon earth. C.

A.M. cir. 4068.
A.D. cir. 64.

4.1 Pe.2.8. 1s. 45. 24.

7s. Je.26. Ro.3.24:5

15:19. 5 Co.5.

7 Mat.2.17. 17.5. Pr.

2.30. 11. 1s. 4. 1. 49. 1-3

2s. 13. 7. Col. 1. 13. Jn.

3. 5. 10. 17.

4 Mat. 20. 28; 26. 28.

Ac. 20. 28. Ro. 3. 24-20.

Co. 5. 21. Col. 1. 12. He

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A.M. cir. 4068.
A.D. cir. 64.

4. See ver. 3. Jn. 20.

17. 1 Pe. 1. 3. Ac. 7. 2. Ps.

19. 5.

7 Col. 9. 10. 2 Pe. 1.

2. 1 Co. 12. 8. 14. 6. 20.

4 Or, for the ac-

knowledge.

7 Is. 42. 7. Ps. 119. 18.

Lu. 24. 45. Ac. 20. 18. ch.

2. 6. 1 Th. 2. 20. 27. 5. 20.

Co. 4. 6.

4 ch. 4. 4. Ga. 5. 5. Ro.

8. 4. 25. 1 Jn. 2. 3. Col.

1. 7.

7 Ver. 2. 2. 7. 13. 8. 16.

Mat. 13. 44. Phil. 4. 19. 1

Pe. 1. 4.

9 Col. 2. 12. Ps. 110. 2.

3. 15. 2. 1. ch. 3. 7. Phil. 3.

21. 1 Pe. 1. 5.

5 Gr. of the might

of his power

6 Ps. 16. 10. 11. 89. 21.

27. 110. 1. Ac. 2. 24. 7. 3.

15. 20. Mat. 11. 42. 20. 10.

He. 2. 9. 13. 10. 12. 1. 10.

3. 20.

6 Phil. 2. 9. 11. Col. 2.

10. 1. 15. 10. 10. 2. 15. ch.

4. 10. 3. 10. 1. Pe. 3. 22.

He. 1. 4. ver. 20.

7 He. 2. 5. 12. Pe. 3. 7.

8 Ps. 8. 6. Mat. 28.

18. 1 Co. 15. 27. Phil. 2. 11.

He. 2. 8.

8 ch. 3. 17. 4. 15. 16. 5.

23. Col. 1. 18. Jn. 17. 2.

Phil. 3. 21.

9 Ro. 12. 5. 1 Co. 12. 6.

12. 27. ch. 2. 16. 3. 15. 4.

12. 10. 5. 23. 30. Col. 1. 18.

24.

6 The fulness. The

completeness of his

mystical body, com-

prising of many several

members.—C.

7 In. 1. 14. 16. ch. 4.

10. 15. 16. 18. 1 Co. 12. 6.

15. 28. ch. 5. 18. 19. Phil.

1. 11. Col. 1. 19. 2. 10. 3.

11.

7 That filleth all in

all. Rather, 'with all'

—that is, with all spiri-

tual gifts and

graces, Jn. 1. 14. 16.—C.

8 Ac. 10. 35. 1 Co. 6.

11. ch. 4. 2. Col. 3. 21. 1.

21. Tit. 3. 3. 1 Pe. 4. 3. 2.

Tit. 2. 26.

8 ch. 12. Jn. 8. 44. 12.

21. 14. 30. 16. 11. Re. 12.

9. 2 Co. 4. 4.

8 ch. 5. 6. Col. 3. 6. 1

Jn. 5. 19.

8 ch. 5. 6. Jn. 5. 24.

Col. 2. 13. Ro. 8. 2. 7. 8. 2

Co. 5. 14. 1. Ti. 5. 6. Re. 3.

1. 16. 17.

8 Ac. 10. 35. 1 Co. 6.

11. ch. 4. 2. Col. 3. 21. 1.

21. Tit. 3. 3. 1 Pe. 4. 3. 2.

Tit. 2. 26.

8 ch. 12. Jn. 8. 44. 12.

21. 14. 30. 16. 11. Re. 12.

9. 2 Co. 4. 4.

8 ch. 5. 6. Col. 3. 6. 1

Jn. 5. 19.

8 ch. 5. 6.

3 Among whom also ^awe all had our conversation in times past in the lusts of our flesh, fulfilling the desires¹ of the flesh and of the mind; and were by nature the children of wrath, even as others.

4 But God, who is ^arich in mercy, for his great love wherewith he loved us,²

5 Even^b when we were dead in sins, ^ahath quickened us together with Christ, (by grace ye are saved;)

6 And ^ahath raised ^aus up together, and made ^aus sit together in heavenly places in Christ Jesus;

7 That in the ages to come ^ahe might show the exceeding riches of his grace, in ^ahis kindness toward us through Christ Jesus.

while ye continued unregenerate heathens, ye with great eagerness constantly, freely, and progressively moved and acted according to the corrupt fashions and customs of this present evil world—according to the will, desire, instigation, and government of the devil and his angels, who wander about in and even agitate the air, and who, however proud, light, and vain, are worshipped and obeyed by the most of mankind, and continually work in the hearts of them who rebel against the laws and gospel of Christ; 3. Among whom all of us, Jews or Gentiles, being equally depraved in our spirit and temper, while we remained unregenerate, lived and acted, led away with divers lusts and pleasures, sometimes seeking to satisfy one, and sometimes another; and under the dominion and influence of our inward corruptions, gratifying, acting over, and indulging the irregular appetites of our body, in all its members; and of our soul, in all its powers, faculties, wishes, and contrivances; and were naturally chargeable and infected from our very conception with awful sin, and on that account condemned and exposed to the everlasting displeasure of God as much as any of those who are eternally lost. 4-6. But while we were in these loathsome, deplorable, condemned, helpless, and hopeless circumstances, it pleased God—whose riches of mercy and grace are altogether excellent, abundant, universal, and overflowing, and who is ready to pity, help, save, and enrich sinful and miserable creatures, according to that wonderful love which from eternity he fixed upon us, and upon all who through faith accept spiritual blessings in Christ—to recover us into a state of favour with himself, and grant unto us a principle of spiritual life, in conformity to and by virtue of our union and fellowship with Christ; and to give us a title to and foretastes of eternal salvation; and without making any distinction of nations or conditions, to raise us up in Christ as our Head and Representative, and make us to sit in the heavenly mansions in him as our fore-runner already entered for us into the full possession thereof, and hereby assuring us that, in due time, we, in our persons, shall sit there with him and all his saints.—7. That in all the future ages and generations of this world he might set forth an illustrious and encouraging pattern, pledge, and earnest of the transcendent excellency and superabundant fulness of his full favour as it hath been exemplified in acts of special goodness and endearing kindness toward us, Jews and Gentiles, through the person and mediation of Christ; and that, in the heavenly state, he might for ever demonstrate and display the supereminent glory of his free grace, in all the unsearchable riches thereof, to the everlasting astonishment, joy, and praise of angels and saints. 8. For, as hath been before hinted, the whole of that salvation which ye are possessed of and entitled to, in

owing to any good works done by us, as the meritorious, moving, or efficient cause of it; but in recovering us, when so inexpressibly guilty, polluted, rebellious, infamous, and wretched, God has so demonstrated his mercy and grace as leaves no appearance of room or occasion for any man, in a vainglorious manner, to pretend he had done ought to render himself fit for or worthy of it. 10. For all the good works or qualities which appear in us, Jews or Gentiles, are nothing else than the effects of God's grace towards us, who, with respect to our spiritual state and renewed nature, are the curious workmanship of God, formed in and by virtue of our union with Christ, for bringing forth the fruits of holiness, for which, not our inclinations or power, but the gracious purpose and glorious grace of God do prepare us.—11. Wherefore, that ye Gentile converts may be deeply and humbly affected with that amazing grace which has been extended to you, I beseech you seriously to reflect on your former deplorable condition, when ye lived in ignorance, idolatry, and all other defilements of the human nature; and being destitute of all the ordinances of God, were contemned and detested by his professed people: 12. That then ye had no knowledge of or faith in the only Saviour of sinners, nor any vital union to or communion with him; nor any claim to the blessings of the gospel secured, revealed, or dispensed by him: ye had no possession of or right to the privileges of his visible Jewish church, and no spiritual relation to or fellowship with his people; ye had no share in the dispensation of the promise of grace, and its unnumbered exceeding great and precious hopes; and so could have no solid, rational, and well-grounded hope of deliverance from misery or enjoyment of eternal life; but were living, like atheists, without the knowledge, faith, fear, worship, and profession of the only true God, and destitute of all spiritual communion with or communications from him. 13. But notwithstanding all your unworthiness, wickedness, and wretchedness, through the astonishing mercy and grace of God ye are now, by the gospel dispensation, brought into a special relation and union to Jesus Christ, the only Saviour of lost sinners, and thereby translated from your former state of distance, enmity, and hopelessness into a spiritual state of friendship and fellowship with God and his church, through the merit and application of Jesus' atoning blood. 14. For he, in his person and mediation, is the only peacemaker, and the centre of union between God and us, and between one another, whether we are believing Jews or Gentiles; who hath reconciled us to God and to each other, and hath united us in one church, and cemented us together in heart and affection as children of one family; the ceremonial law, that wall of partition which separated between Jews and Gentiles being

8 For ^aby grace are ye saved ^athrough faith; and that not of yourselves; ^ait is the gift of God.

9 Not^o of works, lest any man should boast.

10 For we are ^athis workmanship, created in Christ Jesus unto good works, which God hath before ordained³ that we should walk in them.

11 Wherefore ^aremember, that ye ^abeing in time past Gentiles in the flesh, who are called ^aUncircumcision by that which is called the Circumcision in the flesh made by hands;

12 That at that time ^aye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

^a Ro. 2:27-29; 3:29, 30. Col. 2:11, 13. Tit. 1:10. ^s Jn. 15:5; 10:16. Eze. 13:9. Ga. 4:8. 4:11. Col. 1:21. 1 Th. 4:5, with Jn. 14:6. Ac. 4:12; 25:26. 18. Ro. 9:4, 5, 8. ch. 1:1 Th. 4:13.

A.M. cir. 4068.
A.D. cir. 64.
a Tit. 3:3, 1 Pe. 4:3.
Ga. 2:15, ch. 4:17-19.
P. 1:5. Ro. 12:14-18.
7, 8, 3, 9-20; 1, 28-32.
Mar. 7:21, 22.
1 Gr. the wills.
e ver. 7; ch. 1:7; 3, 8.
16. Ro. 10:12. 1:11; 2, 8.
2 Co. 1:3. Ja. 5:11. 1 Pe.
1:3. Ps. 51:1; 69:13, 86.
15. Gal. 3:1. Mi. 7:18, 19.
Ex. 34:6, 7.
a Ro. 5:6, 8, 10, 20, 21;
6, 4, 5, 8; 8:11. Col. 2:12.
13; 3:1, 1 Co. 1:30.
1 Ac. 15:11. Ro. 3:24;
5, 20, 21. 6, 23. Tit. 3:5, 7.
2 Ti. 1:9. Ga. 1:15. 1 Pe.
1:7-13.
1 Co. 15:20. Ro. 6:4.
5. Col. 1:18. Mat. 8:11;
26, 29. Lu. 22:29, 30. Re.
3:21. Jn. 12:26; 14:3; 17:
26, 21-24.
1 Ti. 1:16. ch. 3:8.
Tit. 3:4. See ver. 4, 5.
1 This verse is intimately
connected
with ver. 1. The con-
nection was inter-
rupted by the men-
tion
of trespasses
and sins ^aat the close
of ver. 1, which led

A.M. cir. 4068.
A.D. cir. 64.
Paul into a short
digression; and was
second time inter-
rupted by ver. 3,
where the apostle in-
cludes all under the
crime condemnation.
The subject of ver. 3
is resumed in ver. 4;
and God is set forth
as the imparter of
spiritual life through
Christ.—P.
1 See ver. 5.
a Ro. 3:24; 4:16; 5:1.
Ga. 2:16, 20. Mat. 17:
Ac. 16:31. Jn. 3:14-18.
36; 6:40, 44, 45, 65. Ac.
15:9; 14:14. Ro. 10:14.
15:17. ch. 1:19. Phil. 1:29.
o Ro. 3:20, 27; 4:2, 11.
6, 9, 11, 16, 1 Co. 1:29-31.
2 Ti. 1:9. Tit. 3:5.
a De. 30:6. Ps. 100:4.
Is. 53:1; 43:1, 21; 44:21.
Jn. 3:15. 5:6, 39. 9:5, 9.
5:17. Ga. 6:15. ch. 1:4; 4:
24. Col. 3:10. Tit. 2:14.
Ja. 1:8.
3 Or, prepared.
g ch. 5:8. 1 Co. 6:11;
12, 2. Col. 1:21; 3:7. Tit.
3:3.

between believers of all nations, as one spiritual body united to him by faith and love; and that, through his atoning sacrifice of himself upon the cross, he might remove their guilt, and bring them into a joint state of peace and favour with God. 17. And in order thus to reconcile them to God and to each other in one gospel church, by the ministry of his servants and the powerful operation of his Spirit, he published the glad tidings of peace and salvation to you Gentiles, who were far removed from the knowledge, profession, faith, and favour of God; and also to the Jews, who had long been his peculiar people, and had enjoyed the symbols of his presence, and the oracles and ordinances of his grace. 18. For such is the efficacy of his incarnation, obedience, and sufferings exhibited in the gospel, that by means thereof we who believe, whether Jews or Gentiles, through the direction and assistance of his Spirit, have an equally free and familiar access into the favour, presence, and fellowship of God, our common Father in and with Christ. 19. Now, therefore, ye Gentile believers, being reconciled and brought near to God, are no more aliens from his church, covenants, promises, or privileges, but, like freemen and fellow-citizens of the heavenly Jerusalem, are entitled to and joint partakers with the believing Jews of all the blessings which pertain to the believers; and are, through repentance and faith, of the family and children of God, heirs of God, and joint-heirs with Christ. 20. And graciously and for ever to establish your union with Christ, and with God in him as your Father and Creator, by means of the doctrines of the apostles and prophets, which exhibit and offer him to you, ye are by faith built upon Christ as your immovable and life-giving Foundation, and connected, beautified, and strengthened by him as your chief Corner-stone. 21. In union with whom, and by virtue derived from him, the universal church, Jews or Gentiles, and every true member of it, placed in proper order for the use of the whole, doth, by a continual addition of new converts, or the further gracious growth of each, as animated and influenced by their living and life-giving Foundation, become a spiritual temple, formed by, dedicated to, and inhabited by the Lord Christ and his Father; and in which he manifests his gracious presence, displays his glory, and is worshipped and glorified: 22. In whom, being vitally united to his person, and formed into a church state by his authority and influence, ye are built up together as a particular church—a living temple—which God had consecrated for himself, who, by the special presence, light, and grace of his Spirit, dwells among you, and in the heart of every true believer.

Ver. 1. The words 'hath he quickened' are supplied from ver. 5. It is not improbable, however, that the ellipsis should be supplied from the preceding chapter thus: 'And you *hath he killed*—that is, with life—who were dead in trespasses and sins.' C.

13 But⁴ now, in Christ Jesus,⁴ ye who sometimes were far off are made nigh by the blood of Christ.

14 For he is "our peace, who hath made both one, and hath broken down the "middle wall of partition *between us*;

15 Having² abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one³ new man, so making peace;

16 And that he might "reconcile both unto God in one body by the cross, having slain the enmity thereby;⁵

17 And came and "preached peace to you which were afar off, and to them "that were nigh.

18 For "through him we both have access by one Spirit unto the Father.

19 Now therefore ye are no more strangers and foreigners, but "fellow-citizens with the saints, and of the household of God;

20 And are "built upon the foundation of the apostles and prophets,⁶ Jesus Christ himself being the chief corner-stone;

A.M. cir. 4 48
A.D. cir. 54.

1 Ge. 49.13. Is. 11.10.
43.6; 49.12. 55.7. Ac. 2.
39. 1 Co. 9.11. Re. 5.9.
1 Pe. 3.18. Col. 1.21. He.
9.12. ver. 14-22.

4 See note " below.
1 Is. 9.6, 7. Mi. 5.5.
Ac. 10.36. Ro. 5.1, 10.
Col. 1.20. In. 10.16; 16.
33. Eze. 37.22, 26. Ro. 3.
20, 30; 9.24; 10.12. Ga. 3.
28.

2 Ep. 3.8. Ac. 10.38.
3 Col. 2.14; 1.20, 22.
Ro. 6.6; 8.3, 4. Ga. 4.4, 5;
3.13. Ro. 10.4. He. vii.
x.

3 ver. 16-21; ch. 3.6;
4.13. Ga. 6.15. Ro. 7.6.
2 Co. 5.17. ch. 4.23, 24.
Col. 3.10.

4 Col. 1.20-22; 2.14.
Ro. 8.3, 6.
5 Or, *in himself*.
6 Is. 57.19. 2ec. 9.10.
Ac. 10.36; 2.39. ver. 12.
Ps. 73.27.

6 Ps. 148.14; 135.476.
1.24; 2.19, 20.
c In. 10.7-9; 14.6. 1 Pe.
3.18. Ro. 5.2. 1 Co. 12.
13. ch. 1.13; 3.12; 4.4.
He. 4.16; 10.19, 20; 7.19.
ver. 12; ch. 4.18, 19.

d ch. 3.15. Ga. 3.26.
28.20, 31. He. 4.1, 6.12.
22, 23. Ga. 6.10. Phil. 3.3.
20.

e Mat. 16.18. 1 Pe. 2.
4.6. Re. 21.14. Co. 1.19-
11. 12. ch. 3.3; 4.13-
13. Ps. 118.22. Is. 28.16.

f Upon the foundation
laid by apostles
and prophets; i.e.,
upon Christ, of whom
Paul said, "Other
foundation can no
man lay."—P.

g In Christ Jesus
is the emphatic—the
key word of the
whole passage. With

A.M. cir. 498.
A.D. cir. 54.

out Christ—separated
from him, they
had no hope; *in*
him—united to him
by a living faith, they
had new life, and
were already heirs of
eternal glory.—P.

g ch. 4.13, 15, 16. Col.
2.2, 10. Ps. 122.3. 1 Co. 3.
17; 12.12, 26-27; 14.5-13.
17; 0.19. 2 Co. 6.16. Ps.
93.5. Eze. 43.11, 12.

h See ver. 20, 21. 1
Pe. 2.4, 5, 9. ch. 3.17. In.
4.23; 14.17; 23.17, 21-23.

CHAP. III.

a Ac. 28.16, 17; 21.23;
26.23. Phil. 9. Ga.
5.11. ch. 1.10. 2 Co. 1.
12, 4. 18. 2 Ti. 1.8, 2.
10. Phil. 1.13.

b 1 Co. 4.13. 10. ch. 4.
7. Ac. 9.15; 14.26, 27.
4; 26.17, 18. Ro. 1.5; 11.
13; 12.3; 15.15. Ga. 1.
15; 46; 2.9. ver. 8. Col. 1.
28. 28. 2 Ti. 1.11; 2.7. 2
Ti. 1.11.

c Ac. 26.16, 17. Ga. 1.
12, 16; 2.2. Ro. 16.27.
Col. 1.26. ver. 6.
d ch. 1.9, 10; 2.13, 19.
20.

1 Or, *a little before*.
2 Lu. 5.10, 11. 1 Co. 4.
27; 2.9, 10; 14.2. Re. 1.
11, 12, 23; 15.16, 19. 1 Ti.
3.16. ver. 5, 6; ch. 1.9.

g Mat. 13.17. In. 16.
13. Ac. 10.38; 15.35; 21.
10. Ro. 16.25-26. Col. 1.
25, 26. 1 Co. 2.12; 12.10.
28. ch. 2.20; 4.11-13. 2
Ti. 1.10. 1 Ti. 1.1-3. 1
Pe. 1.10-12.

h Ro. 8.15-17; 5.8-12.
1 Co. 12.27. Ga. 3.9, 14.
28, 29. ch. 1.3; 12.13-22.

21 In⁹ whom all the building, fitly framed together, groweth unto an holy temple in the Lord:

22 In⁴ whom ye also are builded together for an habitation of God through the Spirit.

CHAPTER III.

5 The hidden mystery, 6 that the Gentiles should be saved, 3 was made known to Paul by revelation : 8 and to him was that grace given, 9 that he should preach it. 13 He desireth them not to faint for his tribulation, 14 and prayeth 19 that they may perceive the great love of Christ toward them.

FOR this cause I Paul, the "prisoner of Jesus Christ for you Gentiles,

2 If ye have heard of the "dispensation of the grace of God, which is given me to you-ward:

3 How that "by revelation he made known unto me the mystery; ^d(as I wrote afore¹ in few words,

4 Whereby, when ye read, ye may understand my knowledge in the "mystery of Christ;)

5 Which⁹ in other ages was not made known unto the sons of men, as it is now revealed unto

his holy apostles and prophets by the Spirit;
6 That⁴ the Gentiles should be fellow-heirs,

knit to him, have died unto sin and live unto God.' The resurrection of Christ secures a *present spiritual*, as well as a future bodily or material resurrection. P.

Ver. 8. *It is the gift of God.* What is the gift?—salvation or faith? That salvation is the gift, is argued from *ours* being neuter, and so not agreeing with *salvatio*, feminine; but the construction in ch. 6. 18; Phil. 1. 28; Ga. 3. 17; 4. 19 will show how little value is to be attached to this circumstance. That faith is the gift will appear, not from mere verbal criticism, but from the plain facts declared Mat. 13. 11; In. 3. 27; 6. 65; from comp. 1 In. 3. 24 with Ga. 5. 22; and if more evidence be wanting, Paul expressly declares, Phil. 1. 29. 'Unto you it is given (as also to all) to believe.' C.

Ver. 10. *Where God hath, &c.* Rather, 'for the performance of which God has before prepared us,' that is, by the previous gift of his Spirit working faith in our hearts. C.

Ver. 16. 'And that he might reconcile both (Jew and Gentile, who were before separated) in one body uniting them as different members of one body, namely, the church, which is the body of Christ) to God, by means of the cross (his death on the cross atoning for sin, and thus taking away that guilt which separated man from God), having slain the enmity (between man and his God in the first place, but which is developed into enmity between man and man, between Jew and Gentile) on it' (on the cross. P.

REFLECTIONS.—Alas! what a state of sin, slavery, wretchedness, and wrath are all men in by nature, Satan and their lusts hurrying them on to their own destruction! Transcendent and amazing grace must be necessary to quicken, to save, and to exalt for ever, such victims of misery, guilt, and pollution; and pure and free is the manifestation of it. No works of ours can possibly save us from our sins. How wonderful is that Christ for whom, in whom, and with whom all these rich mercies are received. Blessed be his name that Gentile idolaters are, through faith in his glorious person, righteousness, and mediation, brought into his gospel church!—While the building goes up sing, ye nations—sing, all the powers of my soul—GRACE, GRACE, UNTO IT!

CHAPTER III. Ver. 1. For my boldly maintaining that you believing Gentiles have an equal access to the church and presence of God, and are equally related to him, as the Jews, I am, at this very time, through the malice and indefatigable labours of the Jews,

made known to the Gentiles in former ages, nor so distinctly, fully, and clearly to the Jews, as it is now revealed to the holy apostles and other inspired teachers of the Christian church, in consequence of the resurrection and ascension of Jesus Christ;—6. Particularly that branch of it,—that without any regard to circumcision or any other Jewish ceremonies, the idolatrous Gentiles should, equally and in the strictest connection with the Jews, be called and admitted into the same gospel church, partaking of all the privileges thereof, and be made members of the same mystical body of Christ,—to derive all enlightening, quickening, sanctifying, and comforting influence from him, and hold all their right and claim to all the promised blessings of the new kingdom under him, and partake of the promised Spirit in all his influences, gifts, graces, and glories shed on them abundantly through Christ: 7. Of which glorious gospel, being miraculously converted, and receiving a divinely free gift of the apostleship, I was, by the immediate appointment of Jesus Christ and his Father, made a preacher—to publish it in all its light, fulness, and glory; and had my commission ratified by many miraculous operations, and by an amazing success in the conversion and salvation of sinners. 8. Unto me, who was once a furious persecutor, blasphemer, and injurious person, and who in myself am still so transcendently worthless and hell-deserving, is this condescending, astonishing, and unparalleled favour shown—that I, above all the apostles, should be pitched upon to publish far and wide among the idolatrous Gentiles the glad tidings of salvation; and to be instrumental, in the hand of the Spirit, in making known and conveying to multitudes those exceeding riches of mercy and merit, of grace and glory, which are treasured up in Christ, and offered in the gospel through faith in him to the worst of sinners,—and which can never be fathomed, exhausted, numbered, or traced out in all their endless variety, excellency, and fulness. 9. And to make both Jews and Gentiles clearly perceive

cherished in regard to his church, as considered in Christ their Head, Lord, and Saviour; 12. In and through whom, as the only Mediator between God and men, we have great liberty and enlargement of spirit in our dealings with God as our reconciled Father and Friend; and through faith receiving and resting on him alone for salvation, have a humble assurance of his favour towards us, his gracious acceptance of our persons and services, and his audience of our prayers for all real and necessary blessings. 13. In the contemplation of these things I entreat you never to be disheartened, affrightened, or made negligent or spiritless in your Christian course by the sufferings which I have to endure for my adherence to, and preaching of, the gospel; but rather to the honour of your Christian profession be encouraged, strengthened, and animated therein, as they are indeed a great honour put on me for the confirmation of what I preached and ye believed. 14. And that ye may be directed to this and all other necessary duties, I recommend you by the most affectionate, earnest, and solemn prayer, to the favour and mercy of the eternal Father of our Lord Jesus Christ, and our Father and Friend in him. 15. Of and under whom, and of the Father through him, all true worshippers, whether angels or saints, are gathered into one family, and have received the most transcendent and glorious honours and privileges; 16. And I plead that he who has already done so much for you may, in a manner answerable to his own immense fulness of wisdom, faithfulness, power, goodness, mercy, and grace, and by his almighty Spirit powerfully working in your renewed hearts, more and more fortify you against the efforts of inward corruptions or temptations from Satan or the world; and invigorate and animate you with holy courage to exercise every grace, perform every good work, endure every trial, and, abounding in holiness and comfort, to hold on to the end through all opposition and danger. 17. And that Jesus Christ, together with and by his Spirit, may

and of the same body, and partakers of his promise in Christ by the gospel;

7 Whereofⁱ I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

8 Unto me, who am less than the least of all saints, is this grace given, that ⁱI should preach among the Gentiles the 'unsearchable riches of Christ:

9 And to make all men see what is the fellowship of the mystery, ⁱwhich from the beginning of the world hath been hid in God, who ⁱcreated all things^a by Jesus Christ:

10 To^b the intent that now unto the principalities and powers in heavenly places might be known,³ by the church, the 'manifold wisdom of God,

11 According^c to the eternal purpose which he purposed in Christ Jesus our Lord:

12 In^d whom we have boldness and access with confidence by the faith of him.

13 Wherefore I desire that ye ⁱfaint not at my tribulations for you, which is your glory.

14 For this cause ⁱI bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the ⁱwhole family in heaven and earth is named,

16 That he would grant you, ⁱaccording to

A.M. cir. 4068.
A.D. cir. 64.

1 Ac. 9.15; 20.16-18
Ro. 1.11; 15.33; 2.3
2 Co. 3.6, 4.1; 5.18-20
Ga. 2.8. Col. 1.23, 25, 26.
1.41; 13. ch. 1.19; see
ver. 8.

1 Co. 15. 9, 10, 11. Ti. 1.
15, 15. 2 Co. 11.5. Ge. 32.
10.

* ver. 2. Ac. 9.15; 13.
20.21; 26.10-18 Ro. 1.
15. 15. 15. 8. 15. 10. 1.
Co. 15.9. Gal. 1.10. 2.8.9.
1 Ti. 2.7. 2 Ti. 1.11.

1 Ps. 31.19. Is. 64.4. 3.
Co. 2.9. ch. 1.7. 2.7. ver.
19. Col. 1.27; 2.9.10; 3.
11. 2 Co. 1.10. ch. 1.3. Jn.
1.14.10. Phil. 4.19.

n ch. 1.9. 2.13-22; see
ver. 3-6. 1 Ti. 3.10. Ro.
16. 25; 16. Col. 1.25-
27; 2 Ti. 9.10. 1 Pe. 1.
20. He. 1.1-3. Ti. 1.1, 2, 3.

o Ps. 33.6. Jn. 1.3. Col.
1.16, 17. He. 1.2.

2 Created all
things, both in the
natural and spiritual
world.—C.

1 Pe. 1.10. Ro. 8.38
ch. 1.21. Col. 1.16. 1 Pe.
3.22. Ps. 103.20.

3 Might be known.
Rather, 'might be
more clearly, more
extensively known.'

4 Or, in the Lord.
1.23. 24. 30. 1 Ti. 3.10.
Pr. viii.

5 ch. 1.4.9.11. 2 Ti. 1.
9. Ro. 8.28-30; ix. xi. Is.
49.10. 14. 24.27.

6 Jn. 10.7; 14.6. Ro.
5.2. ch. 12. He. 10.19.
2.4. 14.16. Ac. 4.12.

7 Phil. 2.14. 1 Th. 3.3.
Col. 1.24. 2 Co. 1.6. ver.
7. 2 Ti. 2.10.

8 2 Co. 1.3. 1 Th. 5.
23. Col. 1.9-11. Phil. 1.8-
11. ch. 1.19-19.

9 See ch. 1. 20. 21.
Col. 1.16-20. Phil. 2.9.
Re. 5.8-14.

10 ch. 1.7. 2.7. Ro. 9.
23. Phil. 4.19. Col. 1.27.
Jn. 1.14.10.

A.M. cir. 4068.
A.D. cir. 64.

1 2 Co. 4.10. Zec. 10.
12. Is. 40.29-31. Ps. 138.
3. ch. 6.10. Th. 2.3. 2.
Th. 3.5. 2 Ti. 2.1. Ro. 7.
22. Col. 2.2.11.11.

2 See ch. 2.21, 22. Jn.
14.23; 17.23; 15.4. Ga. 3.
20. Col. 1.27. Ac. 20.21;
16.31.

3 1 Jn. 4.10. Ro. 5.5.
Col. 2.7; 11.23. 1 Co. 13.4.
7. Ga. 5.6. 1 Ti. 1.5.

4 Job 11.7-9. ch. 1.18.
1 Ti. 3.16. 1 Co. 1.30.
Col. 1.10. 2.9.10. ver. 3.
Col. 1.6.23. Mat. 8.19.
20.1. 1 Ti. 2.4. Ps. 103.17;
88.15. Jn. 14.3. Re. 3.21.

5 Phil. 3.8-12. 1 Jn. 4.
8. 10. 1. 2.20. ch. 5.2.
Jn. 10.10. Phil. 4.7.

6 Jn. 1.14.16. ch. 1.23;
4.10. Col. 1.19. 2.9.10.
Co. 1.10. Ro. 8.3. 1 Co.
15.28. Ps. 10.5. 6.43.4.

7 Ge. 1.7. 18. 14. Je.
32. 17.17. Mat. 18.20.
Ro. 10.15. He. 13.20.21.
Jude 24. Co. 1.19. 1 Ki.
3.13. 2 Sa. 7.19.

8 Ro. 11.36; 16.27.
He. 13.21. 1 Pe. 4.11. 1.
Ti. 1.17.

CHAP. IV.
a See ch. 3.1.2 Co. 5.
20.

1 Or, in the Lord.
b Ge. 1.7. 15. 24.6.9. 1.
Co. 7.24. Phil. 1.27.4.8.
Col. 1.10. 1 Th. 2.1.4.1.
2.12. Th. 2.1.14. 1 Pe.
1.15. 2 Pe. 1.3-11.

c Mat. 11.29. Ac. 20.
19. 1 Co. 13.4.7. 2 Co. 6.
6. Ga. 5.22. Phil. 2.3. Col.
1.11; 3.12-14. 1 Th. 5.
14.

d 1 Co. 1.10; 12.13. 2.
Co. 13.11. Phil. 3.3.15.
Co. 3.14. Ro. 14.17.19.

2 The unity of the
Spirit. In faith, the
unity of his testi-
mony. 1 Jn. 5.8; in
practice, the unity of
his sustaining graces.
—C.

the riches of his glory, ⁱto be strengthened with might by his Spirit in the inner man;

17 That^e Christ may dwell in your hearts by faith; that ye, being ⁱrooted and grounded in love,

18 May be able to ⁱcomprehend with all saints what is the breadth, and length, and depth, and height;

19 And to ⁱknow the love of Christ, which passeth knowledge, that ye might be filled with ⁱall the fulness of God.

20 Now unto him that is ⁱable to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him ⁱbe ⁱglory in the church by Christ Jesus, throughout all ages, world without end. Amen.

CHAPTER IV.

1 He exhorteth to unity, 7 and declareth that God therefore giveth divers 11 gifts unto men, that his church might be 13 edified, and 16 grow up in Christ. 18 He calleth them from the impurity of the Gentiles, 24 to put on the new man, 25 to cast off lying, and 29 corrupt communication.

THEREFORE, the ⁱprisoner of the ⁱLord, beseech you that ye ⁱwalk worthy of the vocation wherewith ye are called,

2 With^e all lowliness and meekness, with long-suffering, forbearing one another in love;

3 Endeavouring^d to keep the unity of the Spirit² in the bond of peace.

inconceivable length, in reaching from everlasting to everlasting;—its unfathomable depth, as it brought the most high God of glory to the lowest state of service, sufferings, and death, and makes him stoop to redeem us from our lowest depths of sinfulness and misery;—and its astonishing height, in his exalted intercession for us, and advancing us to the highest glory of which our nature is capable;—19. And may, by faith and spiritual experience, know more the virtue, power, and sweetness of the transcendent love of Christ, and of God in him, in all its most excellent manifestations, fruits, and effects,—which, in itself, and in its wonderful operations, provisions, and designs, infinitely surpasses all the comprehensions of angels and men;—that thereby ye may be more and more abundantly partakers of a divine nature, and, to your utmost capacity, enriched with all that fulness of light and grace, holiness, joy, and peace, which God has prepared, promised, and communicates to his loving people,—and in due time arrive at the most full and transcendent enjoyment of him as your infinite ALL IN ALL. 20, 21. Now to this almighty, all-sufficient, gracious, and loving God, who, by that very power, of the almighty operations of which we have had abundant experience in our souls, is able to grant all those extensive blessings which I have desired, or which can be desired by us,—nay, to do infinitely above what we can ask or even conceive,—be ascribed all possible honour in the way of faith, love, adoration, worship, obedience, thanksgiving, blessing, and praise; on account of his infinite perfections, marvellous love, and mighty works of creation, providence, and grace,—in the whole universal church, in heaven and earth, and by every society and member thereof,—through Jesus Christ and his mediation,—during all the periods of time.

which afforded such new and conspicuous evidence of the inexhaustible wisdom of God. C.

Ver. 13. It is 'your glory' that ye be not disconcerted by any tribulations,—which I endure patiently that you may be brought to the fellowship of Christ. C.

Ver. 15. Of whom, may, grammatically, refer either to the Father or to Jesus Christ; but the latter seems the more probable. See He. 2.13, 17. C.

Ver. 19. Which passeth knowledge. How can we know what passeth knowledge? Just as the astronomer knows the heavens so far as he can see: yet concludes from unquestionable analogy that much lies beyond his range of vision.—With (rather, 'unto') all the fulness of God—the fulness of grace, which, being manifested in the Word made flesh, Jn. 1.14, is from him, as from a fountain, poured forth into the hearts of believers, viz. intellectual gifts, spiritual graces, love, peace, communion with God, and holy dedication to his service. C.

REFLECTIONS.—Behold, my soul, how the divine grace, infinite wisdom, and eternal love of the most High appear in the conversion of Gentile sinners to the almighty Saviour! Great is the boldness of access we have now to God: and unsearchable the riches of mercies and blessings which the gospel brings to us.—With deep self-abasement and affecting admiration of God's favours ought ministers to preach it. With patience and courage they ought to labour and suffer as is most for the good of the church. And with frequent and fervent prayer should they carry on their whole work, asking for themselves and their people abundant supplies of grace.—While angels with admiration pry into these mysteries, let my soul contemplate the infinite love of my Kinsman Redeemer, and be filled with all the fulness of God. And while grace for ever reigns through his righteousness, let there be glory to God in the highest.

CHAPTER IV. Ver. 1. Since, therefore, these

toward each other, esteeming others better than yourselves; and with all courteousness, candour, calmness, and sweetness of temper. In real and hearty affection to Jesus Christ, and to one another in him, kindly bear affronts and injuries without retaliating or revenging them. Calmly overlook, or bear with, the weaknesses, indiscretions, forwardness, and peevish tempers of others, and even pity and excuse them: 3. And thus carefully and diligently, by all proper means, maintain and promote that spiritual union and harmony of souls which is the fruit of the Holy Ghost's dwelling in them, and consists in that pure and spiritual peace which is the best and strongest bond of your religious society and fellowship in it. 4. To engage you to cultivate this amiable union, consider the joint interest ye have in all the same important things. The church, of which ye are all alike members, is but one mystical body, and so ye ought to have the same fellow-feeling, care, and concern for one another. The same divine Spirit of love and peace animates, guides, and dwells in this whole mystical body, and every member of it;—and therefore ye ought to act with united hearts under his influence, and in imitation of him. Ye are, by God's grace, called to God's kingdom and glory as the one summary object of your hope; and, in your gracious work, ye are all partakers of the same grace of hope which terminates on Christ as its only foundation;—and therefore ye should live in harmony and peace, as heirs together of the same grace of life, and expectants of the same heavenly inheritance. 5. There is one Lord and Saviour of all true believers, even Jesus Christ, the only Mediator, King, and Head of his church; and therefore ye ought to unite with one heart and soul in your dependence on, and allegiance to, him.

4 There is ³one body, and one Spirit,⁴ even as ye are called in ⁵one hope of your calling;

5 One⁶ Lord, ⁷one faith, ⁸one baptism,

6 One⁶ God and Father of all, who ⁹is above all, and through all, and in you all.

7 But unto every one of us ¹⁰is given grace according to the measure of the gift of Christ.

8 Wherefore he saith, ¹¹"When he ascended up on high, he led captivity⁵ captive, and gave gifts unto men."

9 (Now that he ascended, what is it but that he also ¹²descended first into the lower parts of the earth?

10 He that descended is the same also that ascended¹³ up far above all heavens, that he might fill¹⁴ all things.)

11 And¹⁵ he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 For¹⁶ the perfecting of the saints, for the work of the ministry, for the edifying of the body¹⁷ of Christ:

13 Till¹⁸ we all come in¹⁹ the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature²⁰ of the fulness of Christ:

14 That we ²¹henceforth be no more ²²"children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

15 But, ²³"speaking the truth¹ in love, ²⁴"may

and Father of helpless men, Jews or Gentiles, who is infinitely above them in perfections and dominion, and whose special presence preserves, governs, and supplies every part of the mystical body of Christ,—and who, by his Spirit and grace, dwells in all through faith,—is but *one*; and therefore ye ought to be of one heart and soul in your acknowledgments, love, and reverence of him, and in your obedience and subjection to him as your own God and Father, and ought to love his children as your spiritual brethren.—7. But notwithstanding our unity in so many great and important things, Jesus Christ, according to his own infinite wisdom and bounty, freely bestows upon his church a beautiful variety of spiritual offices, gifts, graces, and attainments.—8. Hence the Holy Ghost, by David, suggested that having—in consequence of his victory over sin, Satan, the world, and death—in his sufferings, resurrection, and ascension—received fulness of authority and influences from his Father as *working* with him, he should liberally distribute diversified offices, gifts, and graces to men, Jews or Gentiles, professing or rebellious sinners. 9. Now this very hint of his glorious and triumphant ascension plainly intimates that it was founded on his great incarnation, obedience, death, and burial.—10. And it is the same only begotten Son of God who so humbled himself that, as man and Mediator, after conquering all his enemies, hath ascended to the right hand of God, that by the virtue of his death, victory, and triumph, he might

lous influence, to other believers. Others he appointed and qualified as *prophets* to explain the Old Testament and foretell things to come. Others he appointed and qualified as inspired *evangelists* to attend the apostles and finish what they had begun. Other officers were *ordinary*, to continue in the church till the end of the world; namely, *pastors*, to watch over, govern, and dispense the ordinances of Christ to particular congregations; and *teachers*, to instruct church-members and others in the truths of the gospel. 12. All which offices and officers are appointed and rendered successful for completing the church in the number of her vital members, and each in their gifts and graces, and for uniting and compacting them in a regular society, and restoring such as had fallen, and for faithfully dispensing to them his word and ordinances, and for the building up of his mystical body the church in knowledge, faith, love, joy, and holy obedience. 13. Till we all, whether Jews or Gentiles, strong or weak, who do or may hereafter believe, be perfectly cemented into an entire agreement in the doctrines, and by the grace of faith; and in a clear, affectionate, and faithful knowledge, and approving acknowledgment of the eternal Son of God as our only Lord and Saviour; and so, by gradual improvement in gifts and graces, may arrive at that state of perfection which is reserved for the whole body of true believers in heaven after the last judgment. 14. That thus we may no longer continue like children, deficient in knowledge, and in the use of the gifts

grow up into him in all things, which is ²⁵"the head, *even* Christ:

16 From²⁶ whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

17 This²⁷ I say therefore, and testify in the Lord, that ²⁸ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

18 Having²⁹ the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness³⁰ of their heart:

19 Who³¹ being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20 But³² ye have not so learned Christ;

21 If so be that ye have heard him, and have been taught by him, ³³"as the truth is in Jesus:

22 That ye ³⁴"put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts;

23 And ³⁵"be renewed in the spirit of your mind;

24 And that ye put on the new man, which after God is created in righteousness and true holiness.³⁶

25 Wherefore, ³⁷"putting away lying, speak every man truth with his neighbour: for we are ³⁸"members one of another.

joined among themselves and united to him, do, by that energy which is communicated from him through every ordinance, officer, and member—in a proportion suited to the state, condition, and exigence of every part—build up themselves, and one another, in Christian love to him their Head, and to their fellow-members.—17. Since therefore ye, as members of Christ, are partakers of such privileges, let me again earnestly entreat and solemnly charge you, in the name and authority of the Lord Jesus, that henceforth ye no more behave like other Gentiles, who, unrenewed by the grace of God, still continue in their sensual, worldly, and idolatrous courses, suited to the pride, ignorance, and folly of their depraved mind. 18. Having their understandings filled with ignorance and error concerning everything spiritual; and through which indulged, increased, and confirmed, their wills and affections are become strangers to, and alienated from, the way of life, holiness, and happiness which God appoints and approves, and by which he lives in the soul, and it lives to him; 19. And who, through their contracted habits of ignorance, error, and hardness of heart, and the righteous judgment of God giving them up to their own lusts, have become quite insensible to the stings of conscience—committing the grossest abominations; and have voluntarily, and with full consent, delivered themselves over to the most eager delight in, desire after, and practice of the most shameful and

A.M. cir. 4068. A.D. cir. 64	A.M. cir. 4068. A.D. cir. 64
e. Jh. 17-21-23. Ro. 12. 5. ch. 1. 10, 22. 1 Co. 1. 4. 11-13. 2 Co. 4. 10, 11; 11. 24	y. ch. 1. 10, 11, 22, 23. 5. 23. Col. 1. 18, 19. 2. Jn. 15. 5. Col. 2. 19. Ro. 12. 5. 1 Co. 12. 27. ch. 2. 21, 22, 23, 24, 25. a. See 1 Co. 10. 12. Ac. 20. 27. Ro. 1. 9, 2 Co. 6. 1, 1 Pe. 5. 12. b. ch. 5. 3-8. Col. 3. 5- 14. Ro. 13. 11-14. 1 Pe. 2. 1. 10. 1 Co. 6. 9, 10. Ga. 5. 19. 21. ch. 2. 2, 3, 12. 1 Pe. 4. 1, ver. 18, 19. c. Ac. 15. 11. ch. 1. 18. Ro. 8. 23, 25. Gal. 5. 5. Tit. 2. 2. He. 6. 17-19. Ro. 5. 4. 1 Pe. 1. 13. 1 Jn. 3. 23. d. 1 Co. 1. 2, 13. 8. 6, 12. 5.
f. Ga. 3. 27, 28. Mat. 28. 19.	f. Ga. 3. 27, 28. Mat. 28. 19.
g. Mal. 2. 10, 1 Co. 8. 6; 12. 6. Ps. 83. 18. Da. 4. 34. 35. Ro. 11. 40. h. Ro. 12. 3, 6. 1 Co. 12. 11. ver. 8-14. ch. 1. 3, 9. i. Ps. 68. 18. Col. 2. 15. j. Or, a multitude of captives, Ju. 5. 12. k. See note * in second column. l. Jn. 3. 13, 21; 6. 98; 7. 29; 13. 36, 38. 1 Ti. 1. 15. Ps. 139. 15. Mat. 12. 40. m. Ac. 1. 15. 2 Co. 1. 1. 15. 24. ch. 1. 20, 23. Col. 1. 19. 1 Ti. 3. 10. He. 4. 14; 17. 20, 28. 1 Jo. 12. 24. n. Or, fulfil. o. 1 Co. 12. 28-30. Ro. 12. 6-8. 1 Co. 9. 1, 2; 4. 9. Ac. 11. 27. 1 Co. 14. 4. Ac. 21. 8. 2 Ti. 4. 5. 1 Ti. 5. 17. p. Ro. 12. 5. 1 Co. 12. 7. 27; 14. 26. Col. 1. 29. 1 Ti. 4. 10. q. ch. 1. 23; 5. 23, 30. Col. 1. 24; 2. 19. ver. 16. 1 Co. 12. 12. r. 1 Co. 1. 10. Jn. 10. 16. 1 Co. 14. 20. Phil. 3. 9-14. ch. 2. 15. Col. 1. 22, 28; 2. 2, 10. s. Or, into. t. Or, act. u. Is. 28. 9, 1 Co. 14. 20. Ro. 16. 18. He. 13. 9. Ja. 1. 6. 2 Ti. 3. 6. 2 Th. 2. 9. 10. Ac. 20. 29, 30. Mat. 24. 5, 11, 24; 27. 2 Co. 2. 17; 4. 2; 11. 13. Col. 2. 4, 7. Tit. 1. 10. 2 Pe. 3. 1. v. Zec. 8. 16. 2 Co. 4. 2. Ga. 2. 5, 14; 1. 14. 16. 5, 6. 1 Jo. 1. 9. <i>being sincere</i> . x. Col. 1. 10. 18; 2. 10. 19. 2 Pe. 3. 18. 1 Pe. 2. 1, 2, 12. 12. 2 Ti. 2. 18; 3. 7; 4. 4. Tit. 1. 14.	g. Mal. 2. 10, 1 Co. 8. 6; 12. 6. Ps. 83. 18. Da. 4. 34. 35. Ro. 11. 40. h. Ro. 12. 3, 6. 1 Co. 12. 11. ver. 8-14. ch. 1. 3, 9. i. Ps. 68. 18. Col. 2. 15. j. Or, a multitude of captives, Ju. 5. 12. k. See note * in second column. l. Jn. 3. 13, 21; 6. 98; 7. 29; 13. 36, 38. 1 Ti. 1. 15. Ps. 139. 15. Mat. 12. 40. m. Ac. 1. 15. 2 Co. 1. 1. 15. 24. ch. 1. 20, 23. Col. 1. 19. 1 Ti. 3. 10. He. 4. 14; 17. 20, 28. 1 Jo. 12. 24. n. Or, fulfil. o. 1 Co. 12. 28-30. Ro. 12. 6-8. 1 Co. 9. 1, 2; 4. 9. Ac. 11. 27. 1 Co. 14. 4. Ac. 21. 8. 2 Ti. 4. 5. 1 Ti. 5. 17. p. Ro. 12. 5. 1 Co. 12. 7. 27; 14. 26. Col. 1. 29. 1 Ti. 4. 10. q. ch. 1. 23; 5. 23, 30. Col. 1. 24; 2. 19. ver. 16. 1 Co. 12. 12. r. 1 Co. 1. 10. Jn. 10. 16. 1 Co. 14. 20. Phil. 3. 9-14. ch. 2. 15. Col. 1. 22, 28; 2. 2, 10. s. Or, into. t. Or, act. u. Is. 28. 9, 1 Co. 14. 20. Ro. 16. 18. He. 13. 9. Ja. 1. 6. 2 Ti. 3. 6. 2 Th. 2. 9. 10. Ac. 20. 29, 30. Mat. 24. 5, 11, 24; 27. 2 Co. 2. 17; 4. 2; 11. 13. Col. 2. 4, 7. Tit. 1. 10. 2 Pe. 3. 1. v. Zec. 8. 16. 2 Co. 4. 2. Ga. 2. 5, 14; 1. 14. 16. 5, 6. 1 Jo. 1. 9. <i>being sincere</i> . x. Col. 1. 10. 18; 2. 10. 19. 2 Pe. 3. 18. 1 Pe. 2. 1, 2, 12. 12. 2 Ti. 2. 18; 3. 7; 4. 4. Tit. 1. 14.

26 Be¹ ye angry, and sin not; let not the sun go down upon your wrath:

27 Neither^a give place to the devil.

28 Let^o him that stole steal no more: but rather let him² labour, working with *his* hands the thing which is good, that he may have to give⁴ to him that needeth.

29 Let^a no corrupt communication proceed out of your mouth, but that which is good to the use of edifying,⁵ that it may minister grace unto the hearers.

30 And⁷ grieve not the Holy Spirit of God, where- by⁶ ye are^a sealed unto the day of redemption.

and conduct, and are practised by the living members of his mystical body.—22. But that which ye have been taught, influenced, and obliged to, is to labour by his grace in the use of all appointed means more and more to discard with abhorrence, abandon and mortify that debased principle of indwelling sinfulness which discovered itself in your former practices, which vitiates all the faculties of the soul and members of the body, and of itself issues in eternal destruction, according to the working of its many impetuous inclinations, which deceive carnal hearts with false appearances of profit, honour, or pleasure.—23. And through the sanctifying influence of the Holy Ghost, to press after a further renovation of all the inward powers of your soul, and that your minds may be more and more enlightened in the knowledge of divine things, and your will and affections more and more replenished with grace and holiness: 24. And that, instead of wearing the deformity of sinful corruption any longer in sinful practices, ye may, by daily and increasing exercise of grace, clothe and adorn yourselves with all the beauties of that transcendently excellent new creature which is produced by the infinite wisdom, power, and grace of God, according to his will, and after that image of himself in which he at first created man, and which consists in real, internal, effectual, and divine principles, habits, and acts of equity and honesty towards men, and in true, not shadowy or ceremonial, purity and piety towards God.—25. Being thus taught and privileged, avoid with peculiar care the sins to which ye were formerly addicted. With abhorrence banish from you falsehood, lies, and all manner of deceit and fraud, which are so base in themselves, and so evasive of all true morality. In all your speeches and dealings with men make conscience of the strictest regard to truth; for in both civil and religious societies we are members of one body, and therefore ought always to act truly and candidly, as having a joint concern in the welfare of the whole. 26. Watch over your passions, that they may be kept under due government. Labour to restrain and regulate your anger, that it may never be causeless, excessive, or mischievous. And if at any time ye are, through temptation, hurried into sinful passion, quickly endeavour, through the gracious assistance of God, to suppress it, and be reconciled to your brother. Let it never rest in your bosom till sunset, to unfit your minds for your evening devotions, or to disturb your sleep, or rise with you the next day. 27. And that ye may not give Satan a place in your hearts, to irritate or keep up turbulent and revengeful passions, or gratify and give him an advantage against you, by your yielding to his malicious and destructive designs, stand on your guard against his temptations; whenever ye find your spirits heated, resist him, steadfast in the faith, who watches all occasions to insnare you; and take heed of giving ear to false accusers and slanderers, who, as his agents, labour to incense you against others without ground. 28. And if

others, ever come out of your mouth; but let all your words be under the conduct of a gracious spirit, and be wise, prudent, and suited to persons, times, and places, and adapted in the way of counsel, caution, reproof, comfort, or instruction, to promote the spiritual benefit of the company you are in, and recommend true and undefiled religion to their consciences and hearts. 30. Beware lest with any of these things, so directly contrary to the holy nature, will, operations, gifts, and graces of the Holy Ghost, who loves and effects all true holiness in the souls of men, ye provoke him to withdraw his gracious presence, and deprive you of his comforts—by which ye have been plainly marked with God's image as his people, and have a blessed pledge and earnest of that full salvation which ye shall receive at death and in the last judgment. 31. And to prevent your offending him, or losing his comfortable and sealing presence, carefully avoid and abhor all rancour, severity, and sourness of temper; all furious raging and ungovernable passions; all causeless and excessive anger; all loud threatening and scolding, noisy quarrels and contentions; all railings, defamations, and backbitings, which are so dishonouring to God and injurious to men; and all malicious, spiteful, envious, and injurious thoughts or heart-burnings. 32. And in order to cherish his presence and influence, always labour, as assisted by him, to cultivate an affectionate, affable, and benevolent disposition and behaviour, taking pleasure to do offices of kindness and friendship one to another; sympathize with, and show all tenderness, pity, and mercy towards the weak, afflicted, and discouraged; frankly and freely forgive and forget those injuries which are done you by brethren, in consideration and imitation of that infinitely greater forgiveness of your manifold and aggravated transgressions, which God, in the riches of his grace, hath extended by faith in the infinitely precious obedience and death of his dear and only begotten Son.

Ver. 8. *He led captivity captive.* 'Gained a conquest over enemies who had led others captive' (*Whitby*). 'Expressive of his conquest over sin, Satan, the world, death, and the grave' (*Gill*). The word occurs but once again in the New Testament, Re. 13. 7, and certainly does not apply to parties holding others, but to those who are themselves in captivity. And is not this the meaning here also? Were not sinners in a state of captivity? and are they not therefore the 'captivity' whom he 'led captive,' as it were, in delivering them from all their enemies, binding them to himself in 'cords of love,' and 'bringing into captivity every thought to the obedience of Christ,' 2 Co. 10. 5. C.

Ver. 15. *Speaking* (rather, 'maintaining') *the truth in love*, which is a difficult duty, because of the gainsaying of unreasonable men, who will credit almost anything reported on the authority of men, but deny almost everything testified by the authority of God. C.

Ver. 21. *If so be.* Rather, 'inasmuch as ye have heard him'; that is, as speaking by his apostles. See Lu. 10. 16. C.

Ver. 23. *In the spirit of your mind.* In the disposition and character of your mind. C.

Ver. 24. *After God.* Formed and modelled according to God, the original perfection, of which man was an image, Ge. 1. 26. C.

Ver. 26. Offences will arise and injuries be inflicted: and if so, it is lawful for

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1 Ps. 4.4. 37. 8. Mar. 3.
5. Pr. 19. 11. Ec. 7. 9; 11.
10 De. 24. 15; 21. 23. Pr.
14. 29; 28. 8. Ja. 1. 19. Ro.
12. 19. 21.
4 Ja. 4. 7. 1 Pe. 5. 8, 9.
5 Ex. 20. 15; 17. ch. 5.
5 Ac. 20. 34. 35. 1 Th.
4. 11. 2 Th. 3. 8, 11, 12.
4 Or, *to distribute*.
9 ch. 5. 3. 4. Col. 4. 6. 1
Co. 15. 33. Mat. 12. 30.
Ec. 10. 12. Pr. 10. 32. Ps.
45. 2. Lu. 4. 22. 1 Co. 14.
5. 19. Col. 3. 16. 1 Th. 5.
11. ch. 5. 19.
5 Or, *so edify profit-
ably*.
7 Is. 7. 13; 59. 10. Eze.
16. 43. Mt. 2. 7. Ac. 7. 51.
6 Whereby. Rather,
'by whom.'—C.
7 Ro. 8. 16. 23. 2 Co. 1.
27; 5. 5. ch. 1. 13. 14. Lu.
21. 28. Ro. 13. 11.

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1 Col. 3. 8. 1 Pe. 2. 1.
Tit. 3. 3. Ps. 37. 8. Ja. 4.
11. 12.
4 2 Co. 2. 10. Phil. 2. 1.
Col. 3. 12. 13. Mat. 6. 14;
18. 35. Mar. 11. 25; 26. 1.
Pe. 3. 8. 9. 24. 8. Ro. 12. 10,
15, 19. 21.

CHAP. V.

1 ch. 4. 3. Mat. 5. 45.
28. Lu. 6. 36. 1 Jn. 3. 1-3. 1
Pe. 1. 15, 16.
1 Fallowens. Rather,
'imitators.'—C.
6 Jn. 13. 34; 15. 12. 1
Th. 4. 9. 1 Jn. 3. 11, 15, 16,
23; 4. 20, 21.
c Ga. 2. 20; 1. 4. Tit. 2.
14. Ro. 8. 32. 1 Co. 5. 7.
He. 8. 31; 27. 19. 14. 26; 10.
10, 12. 1 Pe. 3. 18. Re. 1.
5; 5. 9. with Ge. 8. 21. L.e.
1. 9; 13. 16. Nu. 28. 6, 13; 27;
29. 2, 8, 30.

81 Let¹ all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice:

32 And^a be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

CHAPTER V.

2 After general exhortations, to love, 3 to fly fornication, 4 and all uncleanness. 7 not to converse with the wicked, 15 to walk warily, and to be 18 filled with the Spirit, 22 he descendeth to the particular duties, how wives ought to obey their husbands, 25 and husbands ought to love their wives, 32 even as Christ doth his church.

BE ye^a therefore followers¹ of God, as dear children;

2 And^b walk in love, as Christ also^c hath

of the same mystical body of Christ; all animated by the same Spirit; all partakers of the same hope and heavenly inheritance; all related to and interested in the same Lord and Saviour; all agreed in the same fundamental doctrines of faith, under the same baptismal seal and engagement; and have all the same loving God and Father, who is above them all, as their Governor, and dwells in them all by his Spirit.—What blessings may we not hope for from our once crucified but now exalted Redeemer! With bounteous care he scatters his gifts among the children of men. And ample is the provision of offices, officers, gifts, and graces he has provided for his church, to promote her growth in numbers, unity, and order; and of all her members in knowledge, faith, and love; and to prevent their being seduced into error and wickedness.—But dreadful is the case of wicked men, especially when they have provoked God to give them up to their own hearts' lusts. How ignorant, how stupid, how bent and eager on the most shocking abominations, they then become!—Odious is an inward principle of sin, wherever it is found. How corrupt, abominable, and deceiving! It perverts and inflames the passions, and fills them with anger, wrath, and malice. It hurries men into deceit, falsehood, idleness, and fraud. It renders their discourse unsavoury, defiling, clamorous, and injurious; and it and its fruits gratify the devil and offend the Holy Ghost. But excellent and adorning is that inward habit or principle of grace in which believers do more and more abound. Delightfully it leads men to God, subdues their angry passions, renders them kind, tender-hearted, and ready to forgive injuries; makes them honest, upright, faithful, and industrious, and their converse godly and edifying; and excites them to a temper and conduct answerable to the dealings of the Holy Ghost, and the endearing obligations of God's superlative and forgiving kindness to them.

CHAPTER V. Ver. 1. Let therefore the astonishing kindness and forgiving mercy of God your Father and his Spirit excite you, as his beloved and loving children, sought and won by him, to imitate him in exercising all kindness and forgiveness one towards another. 2. Nor is the consideration and example of Jesus Christ less suited to engage us to a constant, progressive, friendly, and affectionate love one to another, since he has, with superlative condescension and grace, first loved all the race, and, in manifestation thereof, has freely become our Saviour, and yielded up his great and infinite Self to the most debased servile and terrible death for us, as a living sacrifice to save us from sin, and reconcile us to God, to the highest honour and delight of all his perfections. 3. But to return to the warning which I had begun—in a manner becoming Christians renewed, sanctified, and devoted to God, earnestly flee, abstain from, and

23 For ^{the} husband is the head of the wife, even as Christ is ^{the} head of the church: and he is ^{the} saviour of the ^{body}.

24 Therefore as the church is subject unto Christ, ^{so let} the wives ^{be} to their own husbands in every thing.

25 Husbands, ^{love} your wives, even as Christ ^{also} loved the church, and gave himself for it;

26 That ^{he} might sanctify and cleanse it with the washing of water by the word,

27 That he might present it to himself a glorious church, ^{not} having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

28 So ought men to love their wives as ^{their} own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30 For we are ^{members} of his body, of his flesh, and of his bones.

31 For ^{this} cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32 This is a great mystery: but I speak ^{concerning} Christ and the church.⁷

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1 Co. 11. 3. 14. 35.
1 Pe. 1. 7. 11. 2. 13.
1 See ch. 1. 22. 4. 15.
Col. 1. 18. 2. 19.

1 ver. 25. 27. Mat. 1.
21. 15. 45. 47. 22. 1 Th. 1.
10. Re. 5. 9.

1 See ch. 1. 23. 2. 15.
3. 6. 4. 12. 15. ver. 30. 32.
Ro. 12. 5. 1 Co. 12. 12. 27.
Col. 1. 18. 2. 24.

1 Col. 3. 20. Tit. 2. 9.
1 ver. 28. Col. 1. 19. 1.
Pe. 3. 7. Fr. 5. 19. Ge. 2.
24.

1 Ac. 20. 28. Mat. 20.
28. Ga. 4. 2. 20. ver. 2.
1 Pe. 3. 18. Tit. 2. 14. Re.
5. 9.

1 Ju. 19. 19. 1. 15. 3. 3.
5. 1 Co. 6. 11. Tit. 3. 5. 2.
14. He. 9. 14. 10. 22. 1 Pe.
1. 2. 23. 3. 21. 1 Ju. 5. 6.

1 De. 23. 10. Ca. 4. 7. 2.
Co. 11. 2. ch. 4. 7. 1. 4.
Col. 1. 22. Tit. 2. 14.
Ju. 24. Re. 21. 27. Col.
2. 10. 1 Co. 1. 30.

1 See ver. 31. 33. Ge.
2. 23. 24. Mat. 19. 5.
1 Ro. 12. 5. 1 Co. 6. 15.
12. 12. 27. ch. 1. 23. 4. 15.

1 Col. 1. 18. 2. 10. ch. 2. 8.
10. 1 Co. 1. 30. Ju. 1. 16.
17. 22. with Ge. 2. 13.

1 Ge. 2. 24. Mat. 19. 5.
Mar. 10. 7. 1 Co. 6. 16.

1 Ps. xlv. Ca. i-viii.
15. 5. 4. 62. 4. 5. Mat. 22.
1. 13. Ho. 2. 19. 20. 2 Co.
11. 2. Re. 19. 7. 6. 21. 3.

1 This mystery
(namely, the union
of man and wife, and
more especially that
which it typifies and
prefigures, the union
of Christ and his
church) is great; but
I am speaking in re-
ference to Christ and
to the church (the
mystery of the con-
jugal relation is
great, but I am, my-
self speaking of it in
its still deeper ap-
plication, in reference
to Christ and the
church).—P.

CHAP. VI.

1 Co. 3. 20. Fr. 23. 22.
15. 50. Ge. 22. 9. 37. 13.
1 Ki. 2. 20.

1 In the Lord—so
far as agreeable to
the will of the Lord.
—C.

1 Ex. 20. 12. De. 5. 16.
27. 10. Je. 35. 18. L. 22. 22.
7. 15. Mat. 15. 4. Mar. 7.
10.

1 Col. 3. 21. Ge. 18. 19.
De. 4. 9. 6. 7. 30. 11. 19.
Ps. 78. 2. Fr. 4. 1. 13.
19. 18. 22. 4. 15. 29. 17. 13.

1 Nurture. Instruc-
tion.—C.

1 Admonition.—
Moral training, by
reasonable restraint
and guidance.—C.

1 Col. 3. 22. 1 Ti. 6. 1.
Tit. 2. 9. 1 Pe. 2. 18.

1 The Greek word
signifies, not 'ser-
vants,' according to
our meaning of the
word, but 'slaves' or
'bondmen.' Even
they have duties to
discharge in their de-
grading positions. In
the apostle's charge
to them, however, he
incidentally and de-
licately hints that
their masters were
only 'masters' after
the flesh, with power
to control and regu-
late their bodily ac-
tions; but their spirits
were still free, and
ere long the whole
man would be made
free by death.—P.

1 1 Ch. 20. 17. Ps. 25.
21. Mat. 6. 22. Ac. 24. 16.
2 Co. 1. 12. 1 Pe. 2. 18.
ver. 5. 7. 6. 1. 10.

1 Ge. 31. 6. 40. Col. 3.
23.

1 ver. 5. 6. 1 Co. 10. 31.
1 Pe. 4. 17. 2. 9.
1 Ro. 2. 6. 7. 1 Co. 7.
19. 23. 24. 2 Co. 5. 10. Col.
3. 25. Ga. 6. 9. with 3. 28.
Col. 3. 11.

33 Nevertheless, let every one of you in par-
ticular, ^{so} love his wife even as himself; and
the wife ^{see} that she ^{reverence} her husband.

CHAPTER VI.

1 The duty of children towards their parents, 5 of servants towards
their masters. 10 Our life is a warfare, 12 not only against flesh and
blood, but also spiritual enemies. 13 The complete armour of a Chris-
tian, 18 and how it ought to be used. 21 Tychicus is commended.

CHILDREN, obey ^{your} parents in the ^{Lord}:
for this is right.

2 Honour ^{thy} father and mother, which is
the first commandment with promise;

3 That it may be well with thee, and thou
mayest live long on the earth.

4 And, ^{ye} fathers, provoke not your children
to wrath: but bring them up in the ^{nurture}
and admonition ^{of} the Lord.

5 ^{Servants}, ^{be} obedient to them that are
^{your} masters according to the flesh, with fear
and trembling, in ^{singleness} of your heart, as
unto Christ;

6 Not with eye-service, as men-pleasers; but
as the servants of Christ, doing the will of God
from the heart;

7 With ^{good-will} doing service, ^{as} to the
Lord, and not to men;

8 Knowing ^{that} whatsoever good thing any
man doeth, the same shall he receive of the
Lord, whether ^{he} be bond or free.

the authority of Christ in all her spiritual concerns, so
let wives, with meekness, willingness, and fidelity, be
subject to their husbands in all things lawful in the
Lord. 25. On the other hand, to procure the kind
submission of your wives, see that you husbands
never tyrannize over them, or be passionate or bitter
against them, but by all gentle carriage, due honour,
tender sympathy, and every other form of kind be-
haviour towards their soul and body, manifest the
most endearing and ardent affection, in imitation of
Christ, who so loved the church that he freely gave up
himself to the most debased service, suffering, and
death in her room, and for her spiritual and eternal
benefit; 26. That by his blood and Spirit, through his
Word, he might deliver all men from the guilt,
power, and pollution of sin, and justify, renew, sanctify,
and consecrate them to the service of God; 27. That
having gradually sanctified and adorned them with his
Spirit and grace, he might, in due time, place them in
his immediate presence in heaven, entirely freed from
every remainder of sin and trouble, holy and happy.
28. Influenced by and in imitation of this peculiar,
superlative, and abiding love of Christ, husbands ought
to love their wives sincerely, constantly, tenderly, and
ardently as they do their own bodies, especially since
everything they do for their welfare and comfort will
turn out for their own. 29. For no reasonable man,
out of enmity to the health, ease, or comfort of his
own body, ever neglected or abused it, but, from a
principle of natural affection, feeds, clothes, warms,
and refreshes it; and so every husband ought to deal
with his wife, who is ^{one} flesh with him—even as
Christ, in his most affectionate love, takes care of his
church, which he hath espoused to and made one with
himself. 30. For we who believe in him are members

he animates, influences, rules, governs, and cares for
in the most tender manner. 33. But in connection
with this, it also implies that every husband ought to
love his wife with the same sincere and singular affec-
tion as he does himself; and that every wife ought,
with a conjugal love, to pay all becoming respect,
honour, and obedience to her husband.

Ver. 4. *Filialness.* Obscenity of speech.—*Festering.* Lewd
modesty, occasionally characterized as *double entendre*—in
which, as Chandler well observes, 'indecent is couched in a
witty turn, and becomes, by being considered witty, the more
dangerous and corrupting.'—*Not convenient.* Not suitable to
the Christian profession of purity and godliness. C.

Ver. 5. *In the kingdom of Christ and of God.* Rather, 'in the
kingdom of him who is Christ and God.' See Middleton on the
Greek Art., ch. iii. p. 93. 94. Lond. 1808. C.

Ver. 13. 'But they all, i.e. all those evil things done in secret,
as mentioned in ver. 12 being reproved (or rebuked) by contrast
with the purity of Christian virtues, are made manifest as
shown to be sinful; the lurking evil is revealed by the light (the
light of Christian doctrine, Christian graces, and Christian char-
acter); for everything that is made manifest is light (it is not,
and cannot be any longer dark; and consequently though evil
deeds are done in darkness, and are thus kept secret, yet if light
be shed upon them, their true character at once appears).' P.

Ver. 14. The apostle does not quote the words, but gives the
meaning of the prophet—referring most probably to Is. 60. 1-3:
see also 26. 12. *Arise from among the dead.* C.

Ver. 16. *Redeeming.* 'Recovering the time lost in heathen-
ism.' *Saurin.* Buying up the time—a most precious com-
modity (though by so many held cheap—out of the hands of sin,
Satan, ease, sloth, and worldly business—at the expense of self-
denial, watchfulness, zeal, and diligence' (*Benson*). Is it not
rather, making the most of the time, as he that sells an article to
him that gives the highest price?—*Because the days are evil*—
every fragment of existence being fraught with temptations to
indolence, self-indulgence, fear of danger, desertion of duty;
because the continuance of opportunity is uncertain, and, at the
best, the period of life is short. C.

Ver. 18. *Excess.* Dissoluteness, whereby the reason being
overwhelmed, and the passions excited and let loose, the door of
the heart is opened for the entrance of evil. C.

cation: (1) In regard to husbands and wives; (2) Parents and
children; (3) Masters and servants. P.

Ver. 23. Paul here, to prevent error or misunderstanding, adds
this important particular, in which the comparison between Christ
and the church on the one hand, and man and wife on the other,
does not hold:—'He himself is the Saviour of the body.' Alford
clearly develops the meaning: 'In Christ's case the headship is
united with, nay, gained by, his having saved the body in the
process of redemption. So that I am not alleging Christ's head-
ship as one entirely identical with that other: for he has a claim
to it and office in it peculiar to himself.' P.

Ver. 26. *And cleanse it, &c.* 'And cleanse it in the laver of
spiritual water (revealed) in the Word.' See Is. 57. 1; Mat. 5. 6;
Jn. 4. 14; 6. 35. C.

Ver. 32. *This is a great mystery.* From this phrase the church
is theologically and properly denominated the mystical, in dis-
tinction from the personal, body of Christ.—*Note.* The church is
Christ's body, because possessing with him one life and one Spirit,
Col. 3. 4; Ep. 2. 18. C.

REFLECTIONS.—With readiness ought Christians to
imitate Jesus Christ and his Father in their kindness
and love to men. And the faith and sense of their
redeeming love should make us carefully avoid all
gross wickedness of every form, as utterly unworthy of
our Christian character, privileges, and obligations, and
as odious to God and ruinous to ourselves. A visible
change of behaviour should be studied by all such as
are awakened unto life by the powerful voice of Christ.
Diligently should they avoid all fellowship with wicked
persons or deeds, be watchful and circumspect in evi-
days, and use great care to improve time to the best
advantage. Great should be our concern to have our
heart filled with the Holy Ghost, and to live always
under his comforting influences—in everything giving
thanks to Christ, and to God through him. Earnestly
should we labour to fulfil the duties of every station,
from a principle of faith and filial fear of God. And
happy are those families of which the Lord is the head.

9 And, ye masters, do the same things unto them, forbearing⁵ threatening: knowing that your⁶ Master also is in heaven; ⁴neither is there respect of persons with him.

10 Finally, my brethren, ⁷be strong in the Lord, and in ⁸the power of his might.

11 Put⁹ on the whole armour of God, that ye may be able to stand against the ¹⁰wiles of the devil.

12 For we wrestle not against ¹¹flesh and blood,⁷ but against ¹²principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness⁸ in high⁹ places.

13 Wherefore ¹³take unto you the whole

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A.D. cir. 64.

7 Col. 4.1. Le. 25. 43.
19. 13. De. 24. 14. 15. 1
Sa. 25. 17.

8 Or, moderating
9 both your and
their, Mat. 8. 19. 10. 25.
Jn. 13. 13.

10 Le. 10. 17. 2 Ch. 19
7. Job 34. 19. Ac. 13. 34
Ga. 2. 6. Ro. 2. 11. 1 Pe.
1. 17.

11 2 Is. 45. 24. 40. 29. 31
Zec. 10. 12. 2 Th. 2. 1. 1
Co. 10. 13. 2 Co. 3. 5. 12.
9. 10. Phil. 4. 13. Col. 1. 11.

12 ch. 1. 19. 3. 16. He.
7. 25.

13 Ro. 13. 12. 2 Co. 6. 7.
Col. 3. 12. 1 Th. 5. 8. 2
Co. 10. 4.

14 2 Co. 11. 11. 3. 13.
14. 2 Th. 2. 9. 10. Re. 2.
24. 12. 9. 1 Pe. 5. 8.

15 Mat. 16. 17. Ga. 1.
10. 1 Co. 15. 50.

16 Human adver-
saries.—C.

17 Ro. 8. 48. Col. 2. 15.
ch. 2. 3. Jn. 14. 31. 14. 30.
16. 11. 1 Jo. 2. 2. 2 Co. 4.
4. 14. 7.

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8 Or, wicked spirits.
9 Or, heavenly, ch.
1. 3.

10 See ver. 11.
11 ch. 5. 10. Lu. 8. 13.
Ga. 1. 4. Ec. 11. 2. 1. 1. 1.

12 Or, having over-
come all.

13 Is. 11. 5. Lu. 12. 35.
17. 8. 1 Pe. 1. 13. 2 Co. 6.
7. 18. 9. 17. 1 Th. 5. 8.

14 Ch. 7. 1. Is. 52. 7.
Ro. 10. 15. 1 Th. 1. 5.

15 Preparation—
readiness, alacrity for
any required move-
ment.—C.

16 1 Pe. 5. 8. 9. 1 Jn. 5. 4.
2 Co. 1. 24. He. xl. 2. Ch.
20. 20. 18. 7. 9. with Ge.
15. 1 Ps. 56. 4.

17 Above all. Rather,
“over (as a co-
venant, defence to)
all” other defences.
—C.

18 Is. 59. 17. 1 Th. 5. 8
2 He. 4. 12. Re. 11. 16.
2. 10. 19. 15. Is. 49. 2
Mat. 4. 4. 7. 10. 11.

armour of God, that ye may be able to with- stand in the ¹⁴evil day, and, having done all,¹ to stand.

14 Stand therefore, ¹⁵having your loins girt about with truth, and having on the breastplate of righteousness;

15 And¹⁶ your feet shod with the ¹⁷preparation of the gospel of peace;

16 Above¹⁸ all,³ taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take ¹⁹the helmet of salvation, and ²⁰the sword of the Spirit, which is the word of God:

the only command which has a promise annexed to itself in particular, requires every one of you to think and speak of, and conduct yourselves towards, both your parents in the most affectionate, reverential, submissive, obedient, and honourable manner; 3. That, through the blessing of God upon your obedience, your life on earth may continue long and prosperous. 4. And do you parents carefully avoid everything humour- some, unreasonable, or harsh towards your children, which might provoke their resentment, exasperate their passions, and prejudice them against you or your Christian religion; and, by a holy and diligent ex- ample, by much fervent prayer, by earnest and per- suasive instruction, and by prudent, moderate, and seasonable correction, administered to them in obedi- ence to Christ's authority, and in dependence on his blessing to concur therewith, bring them up in the knowledge, fear, worship, and obedience of God in him.—Earnestly watch over and restrain the first appearances of inward corruptions, errors, or immo- ralities, and direct and encourage them to everything dutiful towards God or men.—5. Servants, make con- science of obeying all the lawful commands of your earthly masters and mistresses, who, in things per- taining to this world, are set over you by God's pro- vidence, and have a right to your services, whether they are believers or not. Be willingly and faithfully subject to them, with a reverential fear of their, and especially of God's displeasure, if ye should betray your trust, and embezzle their goods, or disobey their just orders. And see that ye do all this with a sincere, ingenuous, and honest heart, as therein desiring and intending to serve the Lord Christ, and adorn the doc- trines of the gospel. 6. Fulfil your services with dili- gence, constancy, and fidelity—not merely when the eyes of your masters or others are upon you, as if ye only aimed at pleasing men for your own honour or advantage, but as from regard to Christ's authority, and always under his eye, and in view of being judged by him, and in order to promote his honour, doing whatever God requires of you in this matter from a sincere principle of religious regard towards him. 7. In this manner perform every part of your due service freely, affectionately, and industriously, and with all readiness of mind, as persons who love your masters, and have their interest at heart—doing everything which God or they call you to from a sense of duty to Jesus Christ, your supreme Lord and Master, that ye may serve, please, and glorify him, and not merely to acquit yourselves in the sight and gain the esteem of men. 8. And know, for your encouragement, that however your masters may reward you in this world, ye shall receive a gracious and eternal reward of all your faithful services from the Lord Jesus in the great day of judgment. 9. And ye believing masters, take heed that ye fulfil the duties of your stations with the like views, in single-mindedness, and with all

under the Captain of salvation, not in your own strength, but in the strength of Christ, and through his almighty influences enabling you to every duty, ser- vice, and suffering to which ye are at any time called. 11. And that, while ye set out in his strength, ye may be thoroughly furnished for all encounters with your spiritual enemies, always earnestly endeavour, under a sense of their power and your own weakness and danger, to live in the constant exercise of all those graces, and use of those means, which God appoints, gives, and makes powerful for the full defence and spiritual safety of his people, that ye may be able to withstand and defeat the numerous, insinuating, fallacious, and cunning attacks of the devil and his instru- ments. 12. And great need we have of all this help; for, in our holy warfare, we ministers and others who have enlisted under Christ's banner have to engage in close and sharp contention not only with the carnal reasonings, authority, and violence of men, but with all ranks and orders of malicious, crafty, deceitful, powerful spirits who, through the permission of God, have erected an usurped empire over the minds and hearts of blinded sinners! and being in themselves most vilely and implacably wicked, make it their whole business to propagate spiritual wickedness, unbelief, pride, idolatry, error, malice, wrath, envy; and who, hovering in the air, and seated in our souls, strenuously labour to prevent our obtaining the eternal inheritance. 13. Since ye have therefore so many subtle and powerful enemies to contend with, see that ye be fully armed, and, in Jesus' strength, make a proper use of every spiritual weapon, defensive or offensive, wherewith God hath furnished you, that ye may be able to resist and overcome all these or other formidable enemies, in every day of conflict and trial. 14. In order therefore to your obtaining a glorious victory, it is necessary that, in the strength of Christ, ye, in your stations, indefatigably and incessantly, with all watchfulness, diligence, and steadfastness, keep your ground in the field of battle, having your whole man girt about with the truths of God revealed in his Word, and with sincerity and uprightness of heart and conversation, that thereby ye may be steady, resolute, and active: let your heart be protected by the sacrifice of Christ applied to your conscience, and by the daily exercise of righteousness and true holiness, which proceed from faith and love. 15. And that ye may be enabled to hold out against all hardships and snares, and be ready for every encounter, let your affections and conversation be duly influenced by the doctrines, promises, encouragements, and provisions of the gospel, by which God exhibits, offers, and applies the whole peace and consolation of the new kingdom, that nothing may hurt, discompose, or embroil you. 16. But especially let a lively exercise of faith in Christ's per- son, blood, righteousness, and fulness, be the basis of

And let the doctrines, promises, commands, threaten- ings, and histories of God's Word, which the Holy Ghost indited, explains, and applies, be used, in the hand of your faith, for the destruction and confusion of your spiritual enemies. 18. And as none of your efforts, or even the graces, oracles, or ordinances of God, can be effectual without the special aids of the divine Spirit, maintain always a praying frame of heart; and let all your conflicts be attended with solemn, stated, or ejaculatory prayer, in all sorts of addresses to God, and on all occasions, public or private, in the name of Christ, and by the assistance of his Spirit, and with your whole heart, for all seasonable help and direction. And while ye watch against the designs and stratagems of your enemies, and for opportunities to annoy and defeat them, watch also for convenient opportunities of spiritual influences in and gracious answers to your prayers; and continuing constant and unwearied therein, earnestly beg that God would not only avert evils from, or bestow blessings on your- selves, but also all your fellow-Christians, that they, along with you, may stand their ground in their spir- itual warfare, and more and more abound in light, grace, comfort, and holiness, to the glory of God and confusion of Satan and his instruments. 19. And partic- ularly pray for me, your faithful and affectionate apostle and friend, whose work and trials are so im- portant and difficult, and whose strength is so small, that God would relieve me from my present impris- onment, and give opportunity and ability to publish the great mysteries of the gospel, in an open, bold, plain, impartial, earnest, and successful manner; 20. That I, the graciously honoured ambassador of Christ, who am now a prisoner for preaching that gospel, may yet have opportunity, and be enabled to preach it un- dauntedly, freely, and plainly, according to the duty of my office, without molestation. 21, 22. And that ye may the better know how to order your applica- tions or thanksgivings for me, I have sent Tychicus, one of your dear Asiatic friends, and an upright, dili- gent, and laborious minister of Christ, with this letter, that he may fully acquaint you with my various suffer- ings and comforts under them, and my labours and success—that, by informing you how the Lord sup- ports, directs, and comforts me under my trials, and by his preaching the gospel to you, he may comfort your spirits, and encourage you to trust in the Lord, and persevere in his way, amidst all the opposition ye can meet with. 23. And for this end, may abundant peace with God, your own consciences, and one another, and all prosperity of soul or body, abide with you; and the most ardent love to Jesus Christ and his people, together with, and springing from, a lively exercise of faith, flourish and increase in your souls and the souls of other Christians and ministers. By special

Paul requesteth their prayers.

EPHESIANS VI.

The concluding benediction

18 Praying^a always with all prayer^a and supplication in the Spirit, and ^bwatching thereunto with ^call perseverance and supplication for ^dall saints;

19 And^e for me, that utterance may be given unto me, that I may ^fopen my mouth boldly, to make known the ^gmystery of the gospel,

20 For which I am ^han ambassador in bonds;⁵ that therein⁶ I may speak boldly, as I ⁱought to speak.

21 But^k that ye also may know my affairs, and how I do, ^lTychicus, a beloved brother and

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^a Lu. 18. 1. Ro. 12. 12.
Col. 4. 2. 1 Th. 5. 17.
Mar. 13. 33. ch. 1. 16.
Phi. 1. 4. Ro. 8. 26, 27.
Jude 20.

^b 1st prayer—prayer of every kind—adoration, confession, petition, thanksgiving, intercession, praise, &c.—C.

^c Mar. 13. 37. Mat. 24. 42, 44; 25. 13; 26. 41.
Re. 16. 15.

^d Lu. 18. 1-8. 2 Co. 12. 8. Mat. 15. 22-28.

^e Ga. 6. 10. Ja. 5. 16. 1 Ti. 2. 1.

^f Ro. 15. 30. Col. 4. 3. 1 Th. 5. 25. 2 Th. 3. 1.

^g Ac. 4. 20. 2 Ti. 1. 7. Ro. 1. 16. 1 Ti. 5. 21. 2 Co. 3. 12.

^h Mat. 13. 11; 16. 17. 1 Co. 2. 7. 1 Ti. 3. 16. ch. 3. 3. 4 Co. 1. 26, 27.

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ⁱ 2 Co. 5. 20. ch. 3. 8. 2 Co. 3. 12. with Ac. 26. 20; 28. 20, 31. ch. 3. 1, 13.

^j 1. Phi. 1. 7, 13, 20. Col. 4. 18. 2 Ti. 1. 8, 16; 2. 9. Phil. 9. 10.

^k Or, in a chain. 6 Or, thereof. 7 Is. 58. 1.

^l Ac. 20. 4. 2 Ti. 4. 12. Tit. 3. 12.

^m ver. 21. Col. 4. 7, 8. 1 Th. 3. 2. Phil. 2. 19. 1 Co. 16. 10.

ⁿ See ch. 1. 2, 3. Ps. 122. 6-9. Phi. 1. 9-11. Col. 1. 10, 11. Jude 1, 2.

^o See Ga. 6. 18. 2 Co. 13. 14. 1 Co. 16. 23. Ro. 16. 20, 24.

^p Or, without corruption. Tit. 2. 7. 1 In. 21. 15-17. 2 Co. 1. 12. Ps. 25. 21; 18. 1. Mat. 22. 37.

faithful minister in the Lord, shall make known to you all things:

22 Whom^a I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.

23 Peace^b be to the brethren, and love with faith, from God the Father, and the Lord Jesus Christ.

24 Grace^c be with all them that love our Lord Jesus Christ in sincerity.⁷ Amen.

¶ Written from Rome unto the Ephesians by Tychicus.

Word, however, the existence of a satanic kingdom, ordered into different ranks and principalities, is explicitly declared, of which a few historic facts are recorded—such as, the deception in paradise; the afflictions of Job; the persuasion of David to number the people; the temptation of our Lord in the wilderness—which, with some others, are specimens sufficient, not to gratify a prying curiosity, yet to produce a more important result—the inculcation upon believers of constant watchfulness and earnest prayer lest they enter into temptation. C.

Ver. 16. *Fiery darts* were slender reeds filled with combustible materials, ignited, and shot from bows, for the purpose of burning tents, stockades, or besieged towns. These the adroit and courageous soldiers were accustomed to receive on their ordinary shields, or other defences, covered with raw and wet hides, which are said to have been sometimes saturated with

alum. "These 'fiery darts' form apt emblems of many of those persecutions by which believers have in all ages been assailed—persecutions sometimes against their principles, sometimes against their character, sometimes against their property, and sometimes against their lives; against all which, trust in Jesus is their only sufficient shield. See Ge. 15. 1; Ps. 5. 12; 84. 11. C.

REFLECTIONS.—Happy are those families in which parents, children, masters, and servants make Christ's law their rule, his example their pattern, his love their motive, and his honour their end, in all their conduct. Numerous and subtle are the enemies and hard the trials of every true Christian. But since they are rooted

in Christ, the Captain of their salvation, his strength, and the complete armour he has provided for them, are sufficient to withstand and overcome all opposition. Happy are they who are taught of God to cleave to him, follow his direction, and improve his armour. And nothing is more useful than a vigorous faith and persevering and fervent prayer. As ministers are peculiarly exposed to temptations and troubles, they ought to have a double share in the prayers of Christians; and never will a minister's heart be actuated by the grace of God but he will be ready to pray for his people.

CONCLUDING REMARKS ON THE EPISTLE TO THE EPHESIANS.

Having read the Epistle to the Ephesians, it is impossible to overlook how distinctly it assumes, at the close, a domestic character. The Epistle to the Romans, commencing with the deep things of God, and continuing to expound the mysteries of redemption, draws out its practical conclusions, ch. xii. xiii. xiv., in the form of the most beautiful and splendid generalities. Throughout the Epistles to the Corinthians, like general precepts are interspersed; and in the Epistle to the Galatians, in a form more condensed, ch. 5. 14-26; 6. 1-10. But in this epistle, while the general precepts of a holy morality are earnestly enforced, ch. 4. 15-32; 5. 1, 2, the domestic duties and virtues, with their motives and obligations, assume a distinct and specific form, ch. 5. 21-33; 6. 1-9. By what peculiar circumstance, in

the case of the Ephesians, the apostle was led to accumulate and urge these beautiful and holy precepts, is not declared; but if conjecture may be allowed, perhaps the cause may be found in that long-continued and frequent domestic intercourse with them to which the apostle alludes, Ac. 20. 20, 31, and the deep affection towards the apostle with which that intercourse had inspired his Ephesian converts, Ac. 20. 37, 38. In writing to them, the apostle's heart was naturally carried back to their 'happy homes,' and husbands and wives, and parents and children, and masters and servants, all rose up to his recollection, and the Spirit of God employed the occasion to enrich the church with that lovely code of domestic laws by which the Epistles to the Ephesians and Colossians stand peculiarly distinguished. C.

THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS.

Philippi was a considerable city on the eastern frontier of Macedonia, now part of European Turkey, which Philip, the father of Alexander the Great, enlarged, fortified, and called by his own name. Directed by a vision, Paul came hither from Asia, and planted a Christian church, Ac. xvi.; and afterwards visited it on his way to Jerusalem, Ac. 20. 1-6. Their concern for him was peculiarly affectionate; and, notwithstanding their poverty, they distinguished themselves in sending him seasonable and liberal supplies. Epaphroditus having brought him their bounty, during his imprisonment at Rome, he sent by him, upon his return, this excellent letter,—in which he expresses his great affection for them, and thankfulness for their favours; and exhorts them to constancy, courage, and perseverance under sufferings, and to public-spiritedness, humility, holy joy, fervent prayer, and diligent progress in universal holiness.

[The first name of Philippi was Datus, and it is peculiarly remarkable as the first place in Europe in which the gospel was preached. The references to the Old Testament are, Ps. 22. 6; 55. 22; Is. 40. 23; 56. 10; Je. 9. 23, 24; Da. 9. 26. C.]

which hath begun a good work in you, will perform³ it until the day of Jesus Christ:

7 Even 'as it is meet for me to think this of you all, because I have you 'in my heart;⁴ inasmuch as both 'in my bonds, and in the 'defence and confirmation of the gospel, ye all are partakers of my grace.⁵

8 For 'God is my record, how 'greatly I long after you all in the bowels of Jesus Christ.

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8 Or, *will finish*.
1 Th. 5:12; 1 Th. 5:5.
2 Th. 1:5; Heb. 3:12; 9:19.
7 Co. 3:2; 7:3; 1 Th. 2:8; ver. 8.
4 Or, *ye have me in your heart*.
8 See Ep. 3:1; 4:1; 6:20; 2 Ti. 1:8; 4:10; Heb. 13:3; ch. 4:14; ver. 5.
1 See ver. 17.
6 Or, *partakers with me of grace*.
1 Ro. 1:9; 1:2 Co. 1:23; 11:31; Gal. 1:20; 2 Ti. 4:1.
9 ch. 2:24; 26:4; 1 Ro. 1:9-12; 1 Th. 2:5; 2 Co. 10:1; Gal. 4:19.

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9 1 Th. 3:12; 4:9; 5:15; 2 Pe. 3:18; Pr. 4:18; Ep. 1:13; 3:17; 4:19.
6 Or, *serve*.
7 Ro. 2:18; 12:2; 1 Th. 5:21; 23:13; Ac. 24:14; 16 Co. 10:32; 2 Co. 1:12; Ep. 5:27.
7 Or, *try*.
8 Or, *diffuse*.
9 ver. 6; Ac. 17:31; 2 Th. 1:7-10; 1 Th. 4:14-17.
10 Jn. 15:4, 5, 8; Col. 1:6; 9-11; Gal. 5:22; 23; 1 Co. 15:58; Ep. 5:9; 2:10; 1:12; Phil. 4:13; 1 Co. 10:31; Mat. 5:16.

9 And this I pray, 'that your love may abound yet more and more in knowledge and in all judgment;⁶

10 That^a ye may approve⁷ things that are excellent;⁸ that ye may be sincere and without offence till the 'day of Christ;

11 Being 'filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

CHAPTER I. Ver. 1, 2. Paul and Timothy—joint servants of Jesus Christ in ministering his gospel and promoting his kingdom and glory, to all the private Christians at Philippi who, by virtue of union with him, are renewed in their hearts and lives by the sanctifying Spirit of God, and devoted to his service; together with their spiritual overseers, who labour in doctrine or government, and their deacons, who take care of their poor and other temporal affairs of their church—earnestly wish the most abundant manifestations of divine favour, with all its distinguishing fruits and blessings, from our loving God and Father, as the Spring and Fountain of all grace, and from Jesus Christ, as the Fountain and Distributor thereof. 3-5. As often as I think of you, and what God has done for and by you, I cannot but bless him for putting me into the ministry, and making me instrumental in your conversion; and in all my stated and solemn addresses to him for each of you, I am delightfully constrained to praise and thank him for your gracious and continued admission, through faith, to all the rich and glorious privileges, promises, hopes, and enjoyments of the gospel state; and for your familiar communion with God, Father, Son, and Holy Ghost, and with each other; and for your readily communicating of your substance for the support of the gospel, and to me in my sufferings for its sake; 6. Being assured, from the testimony, nature, purpose, and promise of God, and from the merits and intercession of Christ and the indwelling of his Spirit, that he who has changed your spiritual state, and begun your sanctification, honour, and comfort, will undoubtedly, in his wisdom, love, faithfulness, and power, maintain and increase it, if ye are only faithful to the truth till Christ shall come to be glorified in his saints. 7. And while you lie so much on my heart in my prayers to God for you, your patient bearing of tribulations and kind Christian sympathy with me under mine, which I suffer for the cause of Christ, together with your honourable and steadfast profession and practice of the gospel truths, make me to hope this good work of grace is really begun in most of your hearts. 8. For, affected with and in imitation of Jesus' redeeming love, God alone knows how earnestly I desire to be further instrumental in the spiritual and eternal welfare of each of you, whom I look on as his dear members. 9. And in my fervent affection I earnestly beg of him that your love to him and his Son, his Word, ordinances, ways, ministers, and people, may still more and more increase, along with and under the influence of a growing knowledge and experience of the doctrine of Christ. 10, 11. That ye may carefully examine, prove, and approve those sentiments and practices which are truly valuable and important, that so ye may be found genuine Christians—pure in heart and life, free from hypocrisy and deceit in your holy profession, and uncorrupted in your principles and designs, temper, and behaviour; and may, in the view of Christ's coming to call you to account for your conduct, constantly live in the most holy and blameless manner, doing nothing to wound your own spirits or occasion the stumbling of others—greatly abounding in the most precious fruits of all holy obedience, and in the performance of duties both to God and men, which

the sake of Christ, and have proved the happy occasion of many inquiring after and believing in him; and, through the influence of God's grace, many of my fellow-ministers, fully satisfied of the justice and excellency of my cause, and of the remarkable support and encouragement which I have received from Christ under my troubles, have been more abundantly animated and emboldened thereby to preach the gospel with greater freedom and liberty of spirit than before. 15-17. There are indeed some judaizing teachers who preach Christ as the true Messiah, and several important doctrines of salvation, from envy at my reputation and success in carrying the gospel in its peculiar doctrines to the Gentiles as well as the Jews, and in order to sink my credit and authority, and raise their own. Others preach the pure doctrines of Christ in their full extent, with freedom and delight, from love to him and his truths, and to the souls of men, and to me his apostle. The former, not from any sincere regard to Christ, his truths, or immortal souls, but from a contentious and envious disposition, in hopes that thereby they shall supplant, distress, or grieve me, or that, by the contentions which they foment, they may provoke the civil government to detain me in prison or take away my life. But the latter, from a principle of love to me, as well as to the truth itself, accounting me one appointed and qualified of God, and even imprisoned and tried for maintaining and defending the gospel of Christ. 18. But however different the motives by which the preachers here are actuated, I am heartily glad, and hope always to be so, that the truths of Christ are preached, and himself made known to multitudes by that means. 19. For I know, from the promises of God, the revelations of his Spirit, and my own former experience, that, through your prayers for me, and the rich communications of the Spirit of Christ granted me in answer to them, that the very worst designs of my opposers shall be overruled for promoting my deliverance from prison, and be sanctified to my own and others' spiritual and eternal advantage. 20. And I firmly hope, as well as earnestly desire, that whatever my adversaries may design or do against me, I shall never be ashamed of Christ or his truths, but be enabled to go on in his work with all liberty of spirit and undaunted courage; and as, since my call to the apostleship, I have, through grace, acted to the honour of Christ, my great Master, I trust that, now and hereafter, he will, even in my weak, frail body, manifest the greatness of his power and grace, whether by my patient continuance under suffering, my further publication and defence of the gospel, and my holy life and conversation, or by my bravely owning and honouring him in enduring the most cruel and violent death for his sake. 21. For Christ, my ALL IN ALL, who lives in me, and to whom I look as the source of spiritual life, is my gain in living and dying; and the glory of his name, and the winning of souls to him, is the end which I pursue in both; and death, after living in, on, and to him, would but usher me into the unspeakable reward of eternal felicity. 22. But if it please God to lengthen out my days on earth to preach and suffer for the gospel, it will promote the honour and interest of Christ, which

might, by the blessing of God, be useful, I am not without intimations from the Spirit of God that, notwithstanding the present threatening aspect, my life shall be for a time preserved, that by my preaching, prayer, or example, I may be instrumental in promoting your and others' edification in knowledge, faith, comfort, and holiness; and that, by my wonderful deliverances from prison, and the benefits ye receive by my visit, preaching, and converse, your delightful glory in Jesus Christ, the only Saviour, may be more abundant than ever. 27, 28. Meanwhile, to manifest the truth of your faith, and to promote your own and my comfort, take the most earnest and special heed that your traffic and behaviour in the world be answerable to your Christian state and character, and suitable to 'be directions, and ornamental to the principles, privileges, and obligations of the gospel of Christ, and to your holy profession thereof—that whether I should ever in this life see you again or not, I may have comfortable accounts of your spiritual concerns; that notwithstanding all the subtle and furious attempts of your enemies, under the influence of the Holy Ghost ye may persevere unshaken in one and the same evangelical spirit of liberty, truth, and love, and concur in vigorous efforts for preserving, propagating, and defending the pure, uncorrupted, and important doctrines of faith delivered in the gospel, and for rendering the grace of faith in one another lively and steadfast; and may hear that, however artful, cruel, and outrageous the adversaries of your souls and Christian profession be, ye behave amidst all their attacks with a truly Christian courage and fortitude—which to them is not a mark of your obstinacy, but an awful token that they are on the way to everlasting destruction; and to you is an evidence that God, who calls you to these trials, will tenderly carry you through unto eternal salvation! 29. For, to your distinguished honour, God, on account of Christ's merits, not only calls you to believe in him to the saving of your souls, but also patiently, and aiming at his glory, to suffer for his cause, that ye may be more illustriously glorified together with him hereafter: 30. In which ye are exercised with no other combat of trials and troubles than I myself have experienced even among you, and still am under, and yet am enabled, through grace, to sustain with holy fortitude and patience, for the same glorious cause.

Ver. 4. Let this apostolic memorandum impress upon every Christian's spirit the duty and extent of intercessory prayer. How expressive are the words, 'Always!'—'in every prayer!'—'for you all.' C.

Ver. 7. *My grace*. Cheerfulness and patience in suffering for the gospel, Ac. 5:41; Ro. 5:3; 8:17, 18; 12:12; 2 Co. 6:10. C.

Ver. 8. *In the bowels*, &c. Rather, 'with the bowels of Jesus Christ'—with such love and tenderness as he feels for all his members, Ep. 5:25, 29, 30, 32. C.

Ver. 10. *Sincere*. The English word literally signifies 'without wax'—in allusion to the finishing of cloth with gummy materials, that fill up and hide their deficiencies till carefully examined by looking through them in sunlight.—The Greek might be translated 'sun-judged.' C.

Ver. 11. *The fruits of righteousness*. Fruits of that justification which springs from 'the righteousness of God,' Ro. 3:21, 22; which are chiefly 'peace of conscience, joy in the Holy Ghost, growth in grace, and perseverance therein unto the end.' C.

Ver. 15. *Some indeed preach Christ even of envy and strife*.

12 But I would ye should understand, brethren, that the things *which happened* unto me have^t fallen out rather unto the furtherance of the gospel;⁹

13 So that "my bonds in Christ¹ are manifest in all the palace,² and in all other places;³

14 And many of the brethren in the Lord, waxing⁴ confident by my bonds, are much more bold to speak the word without fear.

15 Some⁵ indeed preach Christ even of envy and strife, and some also ⁶of good-will.

16 The⁷ one preach Christ of contention, not sincerely, supposing to add affliction to my bonds;⁴

17 But the other ⁸of love, knowing that ⁹I am set for the defence of the gospel.

18 What then? notwithstanding,⁵ every way, whether⁶ in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

19 For^d I know that this shall turn to my salvation ¹⁰through your prayer, and the supply of the Spirit of Jesus Christ,

20 According⁹ to my earnest expectation and *my* hope, that in nothing I shall be ashamed, but^a *that* with all boldness, as always, *so* now also, Christ shall be magnified in my body, whether *it* be by life, or by death.

21 For^d to me to live *is* Christ, and to die *is* gain.⁶

22 But ¹¹if I live in the flesh, ¹²this *is* the fruit of my labour: yet what I shall choose I wot not.⁷

23 For I am in a strait betwixt two, ¹³having

A.M. cir. 4068.
A.D. cir. 64.

1 Ps. 70. 10 Ex. 18. 11.
Ro. 8. 28. 2 Th. 3. 1.

2 Paul was now a prisoner at Rome, under charge of an imperial officer, and having access, as it appears, to the palace. He was thus able, as a prisoner, to preach the gospel in places to which, under ordinary circumstances, he would not have been admitted.—P.

3 Ep. 1. 14. 1. 6. 20. 2. 1. 5. 4. 17. 2. 1. Ac. xxviii.

4 Or, for Christ.

5 Or, Caesar's court, ch. 4. 22.

6 Or, to all others.

7 Ep. 4. 13. 1 Th. 3. 15. 4. 10. 14. 24. 2. Ep. 6. 19. 20.

8 ch. 3. 2. 18. 10. Ga. 1. 7. 2. 4. 5. 8. 1. 20. 1. Ec. 4. 1. Ja. 3. 18. 15.

9 2 Co. 1. 17. 4. 2. Ps. 40. 9. 10.

10 Ho. 10. 1. Mi. 7. 2. 4.

11 This verse ought to be translated as follows:—But the one out of party feeling (or self-seeking) proclaim Christ insincerely, wishing (or thinking in vain) to raise up tribulation to (or for me in) my bonds.—P.

12 1. 5. 2. 8. Ps. 40. 9. 10. xlv. 1. 5. 1. 2 Co. 5. 14. 20.

13 1 Co. 9. 16. 17. Ro. 1. 16. 1. 2. 1. 4. 6. 7. 17.

14 Notwithstanding, this opposition to me, yet when Christ is preached I rejoice.

15 Paul makes this his, i.e. confession in the true spirit of a Christian martyr.—P.

16 ver. 14-17. Mat. 21. 16.

17 Ro. 8. 28. 2 Co. 4. 17. Ps. 76. 10. Job 13. 10. 1. Pe. 1. 7. 9.

18 2 Co. 1. 11. Ro. 8. 9. 26.

19 2 Ti. 1. 12. Ro. 5. 5. Gal. 6. 14.

20 Ep. 6. 19. 20. Ac. 20. 24. 21. 13. 2 Co. 4. 10. 11. Ro. 14. 7. 8.

21 Gal. 2. 20. 1 Co. 1. 30. Col. 2. 10. 13. 11. Ga. 6. 14. Re. 14. 13. Ps. 73. 26.

22 Or, to me living and dying, Christ is gain, ch. 3. 7-9.

23 Ga. 2. 20. 2 Co. 10. 3. not Ro. 8. 1. 4. 13.

24 Ac. 20. 24. 25. 13. 1. 2 Co. 5. 2. 4. 5. 8. Lu. 23. 43. 1 Th. 4. 17. Jn. 17. 24. Ps. 10. 11.

25 The construction

A.M. cir. 4068.
A.D. cir. 64.

of this passage is somewhat difficult.

The idea embodied is this:—Paul in ver. 21 speaks of death only in a personal point of view. He had so many troubles in life, and so much hope in Christ, that death would be a gain. But then the thought of Christian duty, and the service he owed to his Master, comes in, to show that such a view as he had taken of death was selfish. He therefore says:—But to live in the flesh is to me the fruit of my labour, &c. &c. if I living I shall be able to do more work for Christ in his kingdom here: then I am in a strait, &c.—P.

26 Ac. 20. 9.

27 ch. 2. 24. 2 Co. 1. 24. Ro. 1. 11. 12. 15. 30. Phil. 22.

28 1 Pe. 1. 8. 2 Ch. 20. 20. Ps. 6. 5. Jer. 12. 12.

29 2 Co. 1. 14. 15. 12. ch. 2. 16-18. Ro. 1. 11. 12.

30 Col. 3. 20. Ep. 4. 1. 3. Col. 1. 10. 1 Th. 2. 11. 12.

31 4. 1. 7. 1 Co. 7. 19. 20. 24. Tit. 2. 11. 12. 14. 3. 8. 14. Gal. 2. 22. 23. 2 Pe. 1. 4-9.

32 2 Co. 7. 1. 1. 3. ver. 19-26. ch. 2. 24. Phil. 22.

33 Ps. 133. 1. 1 Co. 1. 10. ch. 2. 14. 16. 19-17. 4. 1. 2. Jude 3. Ep. 4. 3. 23.

34 Ac. 24. 24. Ro. 1. 5. 10. 8. Gal. 2. 23. 25. 1. 23.

35 1. 2. Ep. 4. 5. 1 Th. 1. 10. 9. 4. 1. 9. 5. 8. 12. 10. 2. 1. 4. 7. Tit. 1. 1.

36 1. 8. 41. 10. 14. 43. 2. 5. 7. 12. Mat. 26. 18. 13. 5. 6. with ch. 3. 2. 18.

37 2 Th. 1. 5. 6. Ro. 8. 17. 2 Th. 11. 12. 2 Co. 1. 10. 12.

38 1. 8. 53. 10. 12. Ps. 22. 27. 30. Ac. 5. 41. 1 Pe. 3. 14.

39 Ac. 16. 19-40. 1 Th. 2. 2. ver. 13. Ac. 14. 22. 20. 23. 2 Ti. 3. 11. 12.

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a desire to depart, and to be with Christ; which is far better:

24 Nevertheless ¹⁴to abide in the flesh *is* more needful for you.

25 And having this confidence, I know that ¹⁵I shall abide and continue with you all, for your furtherance and ¹⁶joy of faith:

26 That^a your rejoicing may be more abundant in Jesus Christ for me, by my coming to you again.

27 Only ¹⁷let your conversation be as it becometh the gospel of Christ; that, ¹⁸whether I come and see you, or else be absent, I may hear of your affairs, that ¹⁹ye stand fast in one spirit, with one mind, striving together for the ²⁰faith of the gospel;

28 And ²¹in nothing terrified by your adversaries: which is to them an ²²evident token of perdition, but to you ²³of salvation, and that of God.

29 For unto you ²⁴it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

30 Having the same conflict ²⁵which ye saw in me, and now hear *to be* in me.

CHAPTER II.

1 *He exhorteth them to unity, and to all humbleness of mind, by the example of Christ's humility and exaltation: 12 to a careful proceeding in the way of salvation, that they be as lights to the wicked world, 16 and comforts to him their apostle, who is now ready to be offered up to God. 19 He hopeth to send Timothy to them, whom he greatly commendeth, 25 as Epaphroditus also, whom he presently sendeth to them.*

If ²⁶there *be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

2 Fulfil^b ye my joy, that ye ²⁷be like-minded,

be gain (since I shall be relieved from trouble.) But as mere release can be no gain, might not this view be better stated thus: 'To me to live is Christ living in me, to die is gain (for I die but to live with him.)' See Phil. 1. 24. C.

Ver. 28. To the blaspheming Jews and persecuting Gentiles your firmness appears obstinacy and madness, and a token of (your) perdition; but to you the grace of patience, which you feel to be the gift of God, is an evident token of your final salvation. C.

REFLECTIONS.—In great kindness hath Christ furnished his church with all needful officers to take care of their spiritual and temporal concerns. Hopeful are daily fervent prayers for necessary blessings to such as are sanctified in Christ; and thrice happy those churches wherein all the members appear such. The free favour of Christ and his Father flows out delightfully in their spiritual peace, and to bless the work begun in their hearts. It is very refreshing for ministers to observe their hearers walking in the fellowship of the gospel, and unitedly increasing and abounding in sincerity, light, love, and holy conversation, to the glory of God through Christ, and as a mean of preparing them for his great coming.—For deep is the concern which faithful ministers have for the spiritual edification and comfort of their hearers; and great is the delight they take to share with them in it, and to help in promoting it!—Alas! that ever the gospel of

of Christians draw down rich supplies of grace on their ministers; and when, with remarkable unanimity, they cordially believe, boldly profess, uprightly practise, and are ready cheerfully to suffer for the truth!—What fearful ruin must await the adversaries of such!

CHAPTER II. Ver. 1, 2. By all the exhortations which have been delivered to you in the name of Christ, and by all the consolations which you have in or from him, or would occasion to me; by all the joy you have had, or can have, in his love to you, or in yours to him, or to one another for his sake, or in your or my mutual love; by all that holy fellowship which you and I have in the special influences, gifts, and graces of the Holy Ghost, or with one another, as members of Christ's mystical body; by all the inexpressible grace and tender mercies of God manifested in your heart by his Spirit; and by all the reality, worth, pleasure, obligation, or endearment in those things which you have experienced,—I beseech you to increase my comfort and joy, in more and more abundantly uniting with me, and with one another, in mind and heart, in joint love to Jesus Christ and everything that is his, and in joint pursuits of the same design for promoting his

selfish spirit, magnifying your own endowments, or of principally aiming at your own honour, ease, and secular interests; but let every one, actuated by a general public spirit, consult and study what tends to the general edification, peace, comfort, and advantage of others, spiritual or temporal. 5. For, in opposition to strife, vainglory, and self-seeking, the same spirit of meekness, humility, and love ought to prevail in you which was so perfectly and conspicuously exemplified in our Lord Jesus Christ; 6-8. Who, though, as the eternal and only begotten Son of God, he was necessarily possessed of all divine perfections, and justly claimed a sameness of nature and equality of person with his eternal Father, nevertheless, by an act of infinite condescension, disrobed, and, as it were, emptied himself of his appearances of that divine majesty and glory of which he is necessarily and perpetually possessed; and that he might be his Father's bond-servant, living, acting, bleeding, and dying according to his commandment, and go through the most painful, humbling, and difficult services of our redemption, assumed a true and real human nature into personal union with his divine; and being found in the common form and condition of men, he

PHILIPPIANS II.

and to humbleness of mind.

having the same love, *being* of one accord, of one mind.

3 Let^a nothing *be done* through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves.¹

4 Look^e not every man on his own things, but every man also on the things of others.

5 Let^g this mind be in you, which was also in Christ Jesus:

6 Who, ^hbeing in the form of God, thought it not robbery to be equal with God;

7 But made himself of ⁱno reputation, and took upon him ^jthe form of a servant, and ^kwas made in the likeness² of men:

authority as Lord and Saviour, incomparably superior to any other name, dignity, or authority among creatures—that all intelligent beings, angels or men, good or bad, might, either now or in the last judgment, voluntarily adore, worship, and submit to him, or be constrained publicly to submit to him, as their supreme Judge; and that men of all nations and languages might, either cheerfully or by constraint, be made to acknowledge him as Mediator God-man, to be the great Head, Lord, and Ruler over all, and the universal Judge of the world, to the glory of God the Father, who, in infinite wisdom and mercy, appointed him to this dignity, as his honorary Servant under himself. 12. Since therefore the beauties of holiness and humility, and the infinite importance of your salvation, have been so conspicuously and affectingly exemplified in Jesus Christ, I entreat and hope that, as when I was present among you, to observe, assist, and admonish you, ye were obedient to my words, and have been much more since I left you, so ye will more and more abound in the diligent exercise and assiduous practice of the forementioned, and all other graces and duties necessary in the nature of things, and by the appointment of God, for the final accomplishment of that salvation which is yours by faith and the love of the Father, the death of the Son, and application and earnest of the Holy Ghost; and that not with a servile, distrustful, and desponding dread, but with a holy, filial, and awful reverence of the divine Majesty, and a cautious fear of sinning against him, and humble dread of provoking his frowns or chastisements. 13. For to encourage your diligence, and prevent your pride and carnal security, remember that the same God of all grace who has begun the good work in your souls through your faith, doth carry it on in like manner, and not for any desert of yours, but because of his compassion and grace, with infinite pleasure and delight, he excites, inclines, and persuades your will, and enables you with freedom and cheerfulness to perform those things that relate to your salvation. 14. In dependence therefore upon his gracious operations in you, study in your whole conduct to avoid all discontent at the prosperity of others, or the disposals of Providence; and all animosities and wrangling disputations one against another, or against what God in his providence calls you to do or suffer for Christ's sake; 15. That, as children of God, and not of the devil, ye may in reality, as well as appearance, be unprovable and inoffensive in your temper and conversation, and sincere in your dealings with God and men, that there may be no just occasion of complaint or accusation against you, or any room to revile and censure you, while ye live in the midst of Jews and Gentiles, exceedingly depraved in their minds and manners, and perversely turned aside from the right ways of the Lord—among whom ye Christians are, or ought to be living.

the confirmation of your faith and that of other believing Gentiles who are offered up as an acceptable sacrifice to himself, sanctified by the Holy Ghost, should call me, his prisoner, to undergo the most cruel sufferings and death, I do and should rejoice and glory therein. 18. And if ye hear of my martyrdom, I beg that ye will rejoice with and congratulate me on the honour of such a death, since it will bear the most noble testimony to the Lord Jesus and his gospel, and tend to the further encouragement and establishment of your faith in him. 19. But notwithstanding all that I have said about my willingness to die for these great purposes, I at present humbly hope and trust that, through the care and kindness of the Lord Jesus, who has all power in heaven and earth, I shall be quickly able to spare my dear brother Timothy, and send him to visit you, and help you in your spiritual concerns; and that I may have the satisfaction to hear from him that the work of the Lord prospers among you, and that the subtle judaizing teachers have not been able to pervert you. 20. And my reason for sending him is, that I have here no fellow-labourer so like myself in temper, ministration, behaviour, and love to you, and who with the like genuine, tender, and parental affection will lay your concerns to heart, and carefully study to promote your establishment and edification. 21. For the generality of those with me are too selfish and feeble-minded, rather solicitous about their own temporal ease, honour, profits, or safety, than willing to expose themselves to such fatigues, dangers, and reproaches as they might possibly be called to undergo in promoting the interests, cause, and glory of our great Lord and Saviour, and the welfare of his church amongst you. 22. But ye have had sufficient trial and proof of his eminent qualifications, faithfulness, courage, and zeal; and that, as a son, he has been always ready to engage with me in any work or warfare, or cheerfully go wherever and do whatever I desired him. 23. Him therefore I hope to send to you as soon as I shall have taken my trial at Caesar's bar, and know whether I am to die or live, to remain a prisoner or be discharged. 24. Nay, I trust in the Lord Jesus, whose I am and whom I serve, and for whose sake I am in bonds—that, by his gracious and overruling providence, I shall be acquitted, and visit you myself. 25. Nevertheless, I thought it necessary, for your edification and comfort, to send back with this letter Epaphroditus, who is my brother in the Christian faith and ministerial office, and fellow-labourer and soldier under Christ, our Captain of salvation in our spiritual work, and in our warfare against sin, Satan, and the seducers and powers of this world; and who, as your minister and messenger, has faithfully and kindly supplied me with your generous beneficence. 26. And I the rather chose to send him, as he is extremely desirous of seeing you again, being exceedingly distressed by the

8 And being found in fashion as a man, ^{he} humbled himself, and became obedient unto death, even the death of the cross.

9 Wherefore God also ^{hath} highly exalted him, and given him ^a name which is above every name:

10 That^p at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

11 And *that* every tongue should confess ^qthat Jesus Christ is Lord, to the glory of God the Father.

12 Wherefore, my beloved, ^ras ye have always

see him again in full health, ye may have fresh comfort, and, by the renewed usefulness of his labours among you, my own mind may be comforted under my troubles, and for the want of him. 29. Receive him therefore as a servant of Christ, and for his sake, with all spiritual joy, as well as with humane, civil, and friendly affection; and let him, and all such faithful labourers in the gospel, be esteemed very highly, and treated with great honour, for their work's sake. 30. For it was by the fatigue he underwent in the service of Christ, in love to him, and zeal for his interest and glory, that he contracted that illness which brought him so near the point of death—neglecting his own body, and hazarding his own life, that he might preach to such as I could not come to in my confinement, and might attend and assist me in your name.

Ver. 1. *Consolation* under the sufferings endured for his sake. C.

Ver. 4. The injunction does not direct attention to the affairs of others in preference to or in conjunction with our own for with the affairs of others it is generally imprudent to interfere; but it directs attention to the good qualities, gifts, and endowments of others—not to the exclusion of, but in comparison with, our own, so that vanity, pride, and selfishness may be repressed and extirpated. C.

Ver. 6. *Who being in the form of God*. Inasmuch as 'the form of a servant' ver. 7 clearly implies that Christ was a servant, so 'the form of God' must equally imply that he was God—*Thought it not robbery*. Did not count it an act of usurpation. C.

Ver. 7. *Made himself of no reputation*. Emptied himself—divested himself of his visible divine glory. C.

Ver. 8. *Became obedient unto death*. Not as if his obedience was rendered to death as a power; but through life, and till death, as a limit—that is, from the incarnation till death inclusive. C.

Ver. 9. *Given him a name*. Neither the name of Jesus, nor Lord, nor any other appellation; but a dignity and authority above all principalities and powers of earth or heaven. C.

Ver. 10. *At the name*. Rather, 'in the name,' as the only plea of pardon and acceptance to sinners, and of glorying to saints and angels, Jn. 14. 13. Ac. 4. 12. Col. 3. 17; Re. 5. 11–14.—*Things*. This word is erroneously supplied from Tindal's translation. The word supplied should be 'beings,' as in all the best versions ancient and modern. C.

Ver. 12. *Salvation* simply signifies 'deliverance,' either from the suffering of disease or the power of enemies. See, for the first application, Ac. 4. 9–12; for the second, Lu. 1. 74, 77. The believer therefore 'works out his own salvation,' either by submissively receiving these spiritual remedies which Christ the great Physician furnishes for the disease of sin, Mat. 9. 12, by resisting and warring with the enemies of his soul, Ep. 6. 13, and by mortifying, through the Spirit, the deeds of the body, that he may live, Ro. 8. 13. The work therefore is his, not as a thing that he either would do or could do, but as a work that grace begins, carries on, and completes, in him and by him. C.

Ver. 15. *Harmless*. Untainted with the vices of the world. C.

Ver. 17. *The sacrifice and service of your faith*. 'The sacrifice' of your prejudices, your friendships, your honours, your possessions. 'The service' of your devotedness, your liberality, and godliness. C.

Ver. 20. *Like-minded* with myself—no second-self like him. C.

Ver. 21. *All*. Not 'all' universally, but all whom the apostle could then commend for the mission. C.

Ver. 27. *He was sick nigh unto death*. The miraculous power

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A.D. cir. 64.

d ver. 14; ch. 1. 15, 16.
Ga. 5. 15, 26. Ja. 4. 1, 6.
16: 13. 14–16. 2 Co. 12. 20.
Ro. 12. 10. 1 Co. 15. 9. 1
Pe. 5. 5. 1. 5. 21.
1 Dissension and
strife had evidently
sprung up in the Phi-
lippan church. They
appear to have been
divided into parties,
each party of persons
the other, and en-
vouring to magnify
its own importance,
and to depreciate the
labours of its rival.
Against this unchrist-
ian conduct the
apostle solemnly and
affectionately warns
them, and urges
them to a display of
the graces of humility
and love.—
e Ro. 12. 15. 13. 1. 2. 1.
Co. 10. 24. 33. 13. 5. 2 Co.
11. 28. 9. He 13. 1. 1.
f Mat. 11. 29. Jn. 13.
14. 15. 1 Pe. 2. 1. 1. 2.
6. 1. 1 Co. 6. 17. 12. 13.

A.M. cir. 4068.
A.D. cir. 64.

h Is. 9. 6. Zec. 13. 7.
Jn. 1. 1; 3. 18. 10. 36. 35.
17. 5. Co. 4. 4. Col. 1. 15.
He. 1. 3. Ro. 9. 5. 1. T. L. 1.
17. 15. 16. Tit. 2. 13. He. 7.
25. 30. 28.
i Ps. 22. 6. Is. 49. 7. 53.
2. 1. Da. 9. 24. Mat. 9. 12.
2 Co. 8. 9. Mat. 8. 20. Ps.
40. 17.
j 7. 42. 140. 3. 5. 752.
13. 3. 11. Eze. 14. 23. 24.
Zec. 3. 8. Mat. 20. 28.
Lu. 22. 27. Jn. 13. 14. Ro.
15. 3. 8.
k Ga. 4. 4. Ro. 8. 3. 1. 3.
Jn. 1. 14. 11. 2. 14. 17.
Mat. Lu. 11.
l Or, *habit*.
m He. 5. 7. 8. 2. 9. 14. 17.
4. 15. 9. 14. 10. 10. 14. 12.
2. Jn. 10. 18. 18. 11. Mat.
39. 42. xxvii. Lu.
xxii.
n Ps. viii. xviii. xxi.
xiv. lxxiii. xcvi.—c.
cxvii. cx. Jn. 17. 1. 2. 5. 5.
27. 10. 17. Ro. 14. 9. He.
2. 9. Re. 3. 21. 5. 12.

o Ps. 22. 27–31; 72. 17. 89. 27. Da. 7. 14. Fp. 1. 21. 1 Pe. 3. 22. Col. 2. 10. Mat. 28. 18. p Is. 45. 23; 53. 12.
Ro. 14. 10. 11. He. 1. 6. Re. 5. 13 q Jn. 13. 13 Ps. 110. 5. Ro. 14. 9. 11. 1 Co. 8. 6; 12. 3 r ch. 1. 5, 27, 29.

obeyed, not as in my presence only, but now much more in my absence, *work out your own salvation with *fear and trembling.³

13 For^a it is God which worketh in you both to will and to do *of his good pleasure.

14 Do^a all things without murmurings and disputings;

15 That^a ye may be blameless and harmless,⁴ the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine⁵ as lights in the world;

16 Holding^a forth the *word of life; *that I may rejoice in the day of Christ, that I *have not run in vain, neither laboured in vain.

17 Yea,⁴ and if I be offered⁶ upon the sacrifice and service of your faith, I joy, and rejoice with you all.

18 For the same cause also *do ye joy, and rejoice with me.

19 *But⁷ I trust in the Lord Jesus to send Timotheus⁸ shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man like-minded,⁸ who will naturally care for your state.

21 For all *seek their own, not the things which are Jesus Christ's.

A.M. cit. 4068.
A.D. cit. 64.

3 Ro. 13. 11-14. 2 Pe. 3. 18. 1. 4-10. 1 Pe. 1. 13-15. Tit. 2. 11-14. 1 Co. 15. 58. 24. 25. Mat. 7. 7. Pr. 10. 16. Jn. 6. 27-29. 40. 54. 57. He. 4. 11. ch. 3.

7 Ps. 2. 11. Is. 66. 2. 2 Co. 7. 15. He. 4. 1. Ep. 6. 5.

8 See note * in second column.

11 Ro. 6. 13, 14. Is. 26. 12. Zec. 10. 12. Ps. 3. 24. 1 Pe. 4. 10. 2 Co. 4. 5. 12. 9. He. 13. 21. 1 Th. 5. 23. 24.

12 Ro. 9. 11. 16. Ep. 5. 6. 9. 11. 2. 2 Th. 1. 9. 2. 1 Co. 10. 10. R. 12. 17. 14. 1. 1 Th. 2. 8. 1 Pe. 2. 12. 14. ver. 3.

13 Ep. 1. 7. 8. Mat. 5. 45. 14-16. 1 Th. 5. 5. Lu. 6. 35. Pr. 4. 18. with De. 32. 5. 6.

14 Or, sincere.

15 Or, sincere. Mat. 5. 14. 16. Pr. 4. 18. Ec. 9. 1. Is. 60. 1. 2.

16 ch. 1. 27. 4. 1. He. 4. 14. 10. 23. Jude 3.

17 Jn. 6. 63. 68. 5. 25. 1 Pe. 1. 23. Ja. 1. 18. Je. 15. 16. Ps. 119. 50. 93.

18 ch. 1. 26. 2 Co. 1. 14. 4. 1. 1 Th. 2. 19. 20.

19 1 Co. 9. 26. Ga. 2. 2. 4. 11. 1 Th. 3. 5.

20 1 Co. 12. 15. 1 Th. 2. 8. Col. 1. 24. 2 Th. 4. 6. ch. 1. 20. Ro. 15. 16. 2 Co. 7. 34.

21 Or, poured forth.

Nu. 28. 7.

22 ch. 3. 14. 4.

23 ch. 1. 25. Phil. 22.

24 Ja. 4. 15. ver. 2.

25 Or, Moreover.

26 ch. 1. 1. Ro. 16. 21.

27 1 Th. 3. 2. Ep. 6. 21. 22.

28 Col. 4. 8. 9. 10. 16. 10.

29 Or, so dear unto me.

Ps. 55. 13. 14. 1 Th. 2. 2. 1 Th. 2.

1 Co. 10. 24. 33. 2 Th. 3. 2. 4. 10. 16. 1. 15. Ho. 10. 1. Zec. 7. 5. with Mat. 16. 24. Lu. 14. 26.

1 Co. 13. 5. Ro. 15. 1-3. ch. 3. 18. 19. ver. 4.

A.M. cit. 4068.
A.D. cit. 64.

7 Ac. 16. 1. 1 Th. 1. 2. 2 Th. 1. 2. Ro. 16. 21.

8 Phil. 22. ch. 1. 19. 25. 26.

9 Or, I am fully persuaded by the Lord.

Perhaps the Lord Jesus had revealed to him that he would soon be released from prison; comp. ch. 1. 19. 25.—Comp. Fam. Bible.

10 ch. 4. 18. 2 Co. 8. 23. Phil. 2 Col. 1. 7. 14. 12.

11 ch. 1. 8. 4. 1.

12 Ps. 34. 19. Jn. 11. 4. Job 5. 10. Ps. 41. 2. 103. 3. 4. 107. 30.

13 1 Co. 12. 15. He. 13. 3.

14 Ro. 16. 21. 25. 32. 1 Co. 10. 18. 9. 14. 1 Th. 5. 12. 1 Th. 5. 17. He. 13. 17. Ga. 6. 6.

15 Or, honour such.

16 Mat. 25. 36-40. 1 Co. 16. 17. ch. 4. 10. 18. Ac. 20. 24.

17 Carry on to completion' is a more accurate rendering of the Greek. There is no allusion whatever here to justification; it is the gradual process of sanctification Paul urges the Philippians to prosecute with fear and trembling; i.e. with great anxiety, solicitude, and distrust of their own powers.

The succeeding verse is most important, showing that even his progressive work can only be effectually carried on by the indwelling power of God.—For God is he who effectually worketh in you (in your mind) to will and (in your life and conduct) to do.—P.

22 But ye know the proof of him, that, *as a son with the father, he hath served with me in the gospel.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

24 But *I trust in the Lord⁹ that I also myself shall come shortly.

25 Yet I supposed it necessary to send to you *Epaphroditus, my brother, and companion in labour, and fellow-soldier, but your messenger, and he that ministered to my wants.

26 For he *longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was *sick nigh unto death: but God had mercy on him; and not on him only, *but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive^a him therefore in the Lord with all gladness; and hold such in reputation.¹

30 Because for *the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

admire, love, adore, and serve him. With humble caution, self-diffidence, reverence of God, and holy diligence, should believers attend to the things which relate to their own salvation. And hopeful is their labour when God is ever present with them to excite and assist them. And Christians have great need, for the honour of Christ, for the comfort of his ministers, and for the sake of the world around them, always to study a humble, holy, and inoffensive conversation.—Alas! that in the best of times so many ministers and professed Christians should be so selfish and corrupt. But it is delightful to see them striving to outdo one another in care, sympathy, love, and readiness to do or suffer for one another's edification and comfort.

CHAPTER III. Ver. 1. After all, my dear Christian brethren, make it your constant study to rejoice and glory in the Lord Jesus, his person, offices, relations, and blessings, as altogether excellent in themselves, and by the gospel given and applied to your hearts. This will support your spirits under trouble, and prevent your seduction by judaizing teachers.—And, without any irksomeness, I repeat the admonitions which I formerly gave you, as I find it necessary for your establishment and edification. 2. Beware of all flattering, malicious, mischievous, and dividing preachers, particularly those of the judaizing kind, who, with all their boastings of circumcision, are extremely disgraceful and hurtful to the church, tearing it asunder, and cutting themselves and others off from Jesus Christ. 3. For we who are true believers in Christ are the very reverse of such—being truly circumcised and renewed in our hearts, and truly instated in favour with God; and accordingly we worship him, not by ceremonial rites and carnal ordinances, but with our whole souls, in the exercise of all spiritual graces, under the direction and influence of the Holy Ghost, and with abundant joy triumph in Jesus Christ, as our

God's peculiar people, and which did not, with the other ten, revolt to Jeroboam and his idolatrous worship. I am a Jew of pure extraction, both by my father and mother, and one who used the Hebrew language in our synagogue worship. I was, by education and profession, one of the strictest sect for observation of the laws of God and traditions of the elders.—I was so zealous for the ceremonial ordinances that I furiously persecuted the Christians because their principles and professions were contrary to mine; and so sincere and careful an observer of the moral and ceremonial laws, that neither my neighbours nor my own conscience could charge me with any flagrant or wilful transgression thereof. 7. But how advantageous soever I once did, or any carnal Jew may still, reckon these things for recommending to God's favour, or entitling to heaven, I was no sooner enlightened by his Spirit, and called by his grace, than I saw them all misleading, empty, and insufficient, and that my dependence thereon was inexpressibly hurtful; and so I abandoned them all as nothing, and worse than nothing, when relied on in competition with Jesus Christ. 8. And now, after many years' knowledge and experience of the way of salvation by him alone, I still, with the greatest assurance, reckon these, and all possible worldly enjoyments, and even all my religious and moral services since my conversion, to be but loss in comparison of the superabundantly more important, real, and experimental knowledge of Jesus Christ my Lord, in his person, offices, relations, fullness, and work: for the sake of and in comparison with whom, I have renounced and parted with all other things; and I do count them but dung, dregs, or dogs'-meat, in point of justification and substantial happiness—that I may gain the complete enjoyment of Christ and all his saving benefits: 9. And that, in the day of death and judgment, I may be found dwelling in him as my city.

have an experimental growing acquaintance with him, in the glory of his person and offices, and in the efficacious virtue of his resurrection, as the Head of his mystical body, for confirming my joyful hopes of eternal life on the ground of it, for animating me to the most vigorous holy obedience in conformity to him, and in preparing me for the blessedness of heaven; and that I, in holy fellowship with him in his sufferings, by faith, may be enabled to crucify my inward sinfulness till it be utterly destroyed, and may patiently endure sufferings and death for his sake; 11. That, by these and other means of God's appointment earnestly practised, I may, in the general resurrection of the dead, arrive at the harbour of eternal rest, being raised up in glory, and admitted into the perfect and inexpressible blessedness which is prepared for believers. 12. I have not as yet indeed received the prize for which I run; nor am I sufficiently prepared by holiness for the crown of righteousness; but I eagerly pursue my course, that, in God's time and way, I may reach that perfection, and lay hold on that eternal life, for the attainment of which Jesus Christ, by his power and grace, laid hold on me in the way to Damascus, plucked me as a brand out of the fire, and took possession of me for himself. 13, 14. Whatever your judaizing preachers or others may pretend, I freely acknowledge that I do not reckon myself to have attained perfect holiness any more than perfect happiness; but, fixing mine eyes upon it as the mark which I have in view, without valuing myself upon either my judaism or even my past advances in holiness, as an earnest racer I press forward to that perfection which is necessary to my receiving that eternal glory to which God has from heaven divinely called me, and every true believer, by Christ Jesus, and which is obtained only in and through him. 15. Let therefore as many of us as have all the essential parts of the new nature

CHAPTER III.

1 He warneth them to beware of the false teachers of the circumcision, 4 showing that himself hath greater cause than they to trust in his righteousness of the law: 7 which notwithstanding he counteth as dung and loss, to gain Christ and his righteousness, 12 therein acknowledging his own imperfection. 15 He exhorteth them to be thus minded, 17 and to imitate him, 18 and to decline the ways of carnal Christians.

FINALLY, my brethren, rejoice in the Lord. To^b write the same things to you, to me indeed is not grievous, but for you it is safe.

2 Beware^c of dogs, beware of evil-workers, beware of the concision.

3 For we are ^athe circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh:

4 Though ^aI might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

5 Circumcised^d the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

6 Concerning^e zeal, persecuting the church; touching the righteousness which is in the law, blameless.¹

7 But what things were ^again to me, those I counted loss for Christ.

A. M. C. 4068.
A. D. C. 64

CHAP. III.

a ch. 4.4.1. Sa. 2.1. Ps. 5.11. 32.11. 33.1. 37.4. 149.2. 46.7. 47.6.7. Is. 61.10. Joe. 2.23. Hab. 3.12. Ro. 5.11. 1 Th. 5.16. 1 Pe. 1.8. 4.13. Lu. 10.20.

b 2 Pe. 1.12-15. 1.1.

c Mat. 7.15. 24.4. Is. 56.10. 12. 2 Co. 11.13. Ga. 5.10. ver. 19. Ga. 5.13. 1 Th. 1.4-7. Tit. 1.1. Ro. 2.9. 3.4. 22.15. Ps. 119.115.

d De. 10.16. 30.6. Je. 4.4. Col. 2.11.12. Jn. 4.23.24. Ro. 1.9. 2.28.29. 4.17. 12. Ga. 6.14-16. ver. 7-10. Mat. 10.24. ver. 7-9.

e 2 Co. 11.18-22.

f Ge. 17.12. Ac. 22.3. 23.6. 26.4.5. Ro. 11.1. 2 Co. 11.18-22.

A Ga. 1.13.14. Ac. 8.3.11.22.3.4. 26.9.10.1. Co. 15.9. 1 Th. 1.13. Ac. 23.1. 1 Co. 4.4. 2 Th. 1.3. Ro. 9.9.31.32. 10.2.3. 5. Lu. 1.6.

1 Paul speaks here of the position which, as a Jew, he occupied in the estimation of his brethren the Jews. He does not speak of his righteousness in relation to God: that was not before him. As a Jew of pure blood, of legal knowledge, of fanatical zeal, of perfect conformity to legal requirement—he had no superior. And yet all these distinctions he threw aside as worthless when compared with Christ.—P.

f Mat. 13.44.16.24.

A. M. C. 4068.
A. D. C. 64

CHAP. III.

f Is. 53.11. Je. 9.23.24. 10.17. 3.8. Col. 2.2.1. Co. 2.2. Ep. 1.17. 3.16. 10.1. Jn. 5.26. Ga. 1.10. Mat. 10.17.

g 1 Co. 4.9-12. 2 Co. 4.8.10. 11.23-27. Mat. 19.20. 10.24. Ac. 20.24. 21.13. 2 Th. 3.11.

h He. 3.14. Mat. 13.44.

i That I may win. —Rather, 'gain'. Christ, as the profits of my voyage.—C.

k Ro. 9.31.32. 10.2.3. 5. Ga. 3.10. 15.6.6. Ps. 143.2.

l Ro. 1.17.3. 21.22.24.

m 15-19.21. 8.3.4. 9.30. 10.4. 15.6.12. 26. Co. 5.21. Is. 45.24. 46.12. 59.10. Je. 23.6. 33.16. Re. 19.8. Ga. 2.16.20. 2 Pe. 1.1.

n See note on Ro. 3.27.—C.

o Ro. 4.25. 6.3-6. Ga. 2.19.20. Ro. 7.4. 8.2.11. 17. 2 Co. 4.10.11. 2 Th. 1.12.1. Pe. 4.13.

p Lu. 20.35. Ac. 26.7.

q Ti. 6.12. He. 12.23.

r ver. 13.14. Ho. 6.3. Ps. 63.8. 42.1. 44.2.7. Job 17.9. Pr. 4.18.

s Ep. 1.7. Is. 45.17.

t Jn. 12.32. Is. 49.25. Ho. 2.19.20. Ps. 110.2.3.

u Ps. 27.41. 45.10. Lu. 9.61.62. He. 6.1. 1 Co. 9.24.26. 2 Co. 5.16. ch. 2. He. 12.12. 1.2. 2 Th. 4.7. 1 Th. 5.11.12. Pr. 1.8.

x Ep. 1.4.5. 1 Pe. 1.4. 9.13.7. 2 Th. 4.8. Tit. 2.13. 2 Co. 4.17. 5.1. Is. 60.1.20.21. Jn. 3.2. Col. 3.4. 1 Th. 4.17. Re. 3.22.

y He. 3.1. 1 Co. 12.2. Pe. 1.3.

z Ro. 15.1. 1 Co. 2.6. 14.20. He. 5.14. Ga. 5.1. 10.6.1.

8 Yea, doubtless, and I count all things *but* loss ^afor the excellency of the knowledge of Christ Jesus my Lord: ^bfor whom I have suffered the loss of all things, and do count them *but* dung, that I may ^c'win' Christ,

9 And be found in him, not having ^a'mine own righteousness, which is of the law, but ^bthat which is through the faith of Christ, the righteousness which is of God by faith:³

10 That ^aI may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

11 If by any means ^aI might attain unto the resurrection of the dead.

12 Not^a as though I had already attained, either were already perfect: but ^aI follow after, if that I may apprehend ^athat for which also ^aI am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended: but ^athis one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark for ^a'the prize of the high calling of God in Christ Jesus.

15 Let us therefore, ^aas many as be perfect,

to imitate me and my faithful brethren in the ministry, whom the Lord has led into the spirituality and light of the New Testament dispensation. 18, 19. And this I recommend to you with the greatest earnestness and care, to prevent your being misled by judaizing teachers; for they and many other professors—as I often warned you while I was with you, and now again assure you, with deep concern and grief for the dishonour done to Christ and hurt to the souls of men—whatever their pretences be, are, from an aversion to take up their cross and follow Christ, both doctrinally and practically, inveterate enemies to the fundamental article of salvation through active faith alone, and their wickedness shall issue in their everlasting destruction; and even now they have nothing but the gratification of carnal views and pleasures for their principal aim and chief good, in opposition to God and his glory; and, boasting of their shameful doctrines and success, under all their religious professions, they attend to, relish, and pursue after nothing but mean, empty, uncertain, unsatisfying, and defiling earthly enjoyments. 20. Never follow nor imitate such corrupt and pernicious leaders, but make us your pattern, whose tempers and conduct are quite the reverse; for, being citizens of the heavenly Jerusalem, our hearts and affections are set upon things above, and carry on a constant correspondence with Father, Son, and Holy Ghost—looking, longing, and hoping for Christ's descent from thence at the last day to receive us to himself: 21. Who will then transform these vile and mortal bodies of ours—which for the present are so marked with weakness, weariness, or disease, and are clogs and hindrances to the spiritual and holy exercises of our soul, and which will be quickly rotten and corrupted in the grave—into the beautiful resemblance of his own most glorious body, by the working of that almighty power by which he is able to overcome every difficulty, and entirely subdue under himself every enemy, death not excepted.

the dead"—the resurrection that selects the justified for everlasting glory. C.

Ver. 12. *Attained*—had reached the goal, as in a race, and gained the prize.—*Perfect*. Declared the conqueror, and decorated with the allotted honours.—*I am apprehended*. The apostle describes himself as 'apprehended of Christ' because he did not enter his service willingly, but was laid hold of with a gracious violence, and impressed, as it were, into the service of his Lord. C.

Ver. 14. *High calling*. Rather, 'of God calling from on high;' or, 'calling me on high.' See Col. 3.1, 2. C.

Ver. 15. *Perfect*. Of full growth, a man, and not children, in Christian knowledge. That it cannot mean moral perfection, is evident from ver. 16.—*Be thus minded* to press toward the mark, ver. 14.—*Otherwise minded*. And if you be once fully minded to press toward the mark, should differences of sentiment or feeling upon minor matters unhappily exist or arise, God will in due time reveal it, and bring you by his Spirit to see eye to eye. C.

Ver. 18. *Enemies of the cross*—because they superadded Jewish rites and observances as necessary to pardon, peace, and acceptance with God. C.

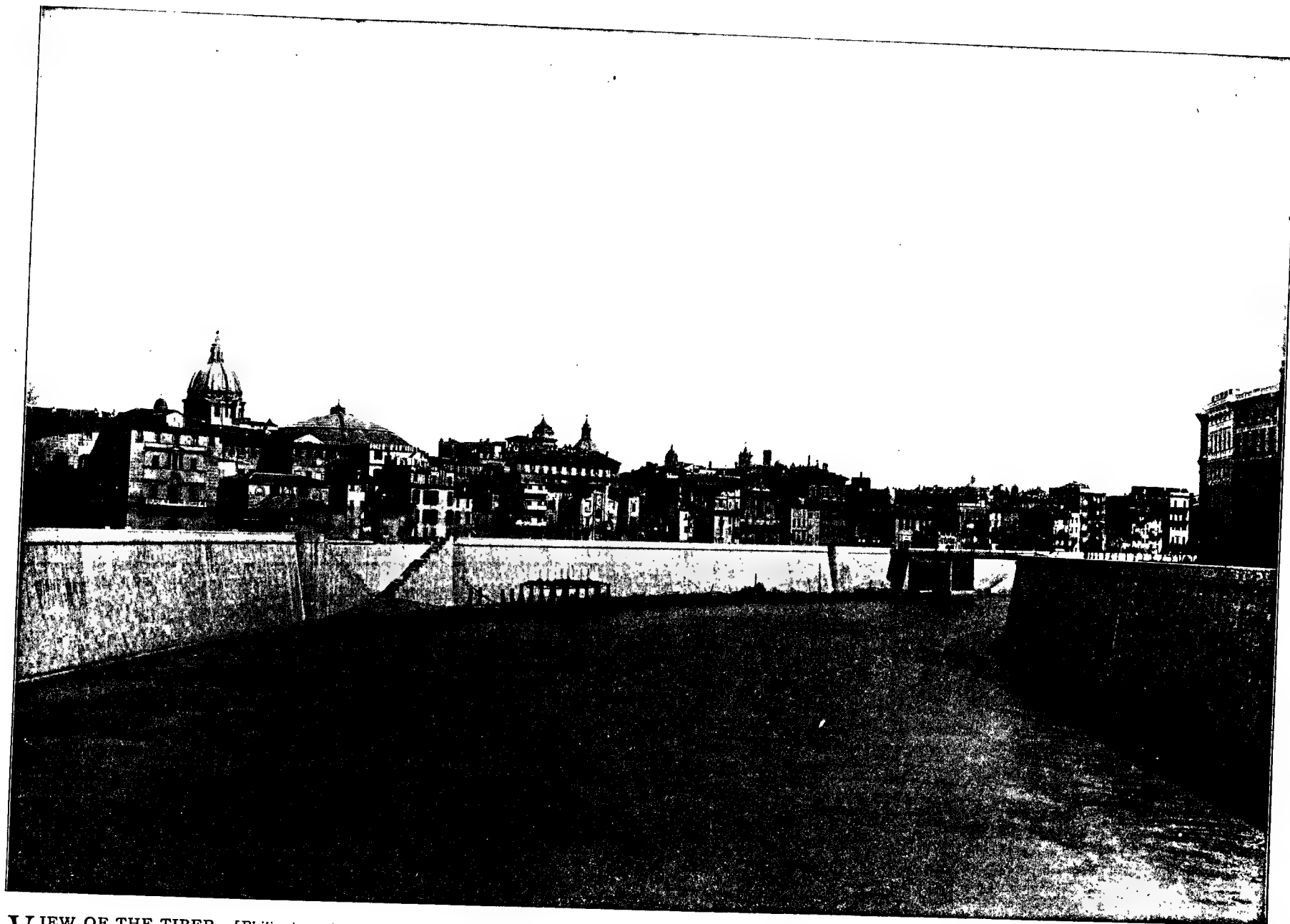
Ver. 21. *Who shall change*, &c. 'Who shall re-fashion this body of our humiliation, that it may become conformed to the body of his glory.' C.

REFLECTIONS.—With great earnestness should professors guard against the seduction of false teachers, especially such as set up men's own righteousness in the room of the justifying righteousness of Jesus Christ. And ministers have need to repeat their warnings on this head. Nothing goes down more sweetly with a corrupt heart than the doctrine of justification by self-righteousness. Amiable, yet very rare, is a lively, devout, cheerful, a duly self-denied Christian. But contemptible are all external privileges in comparison of Christ and his righteousness; and very unprofitable are human works in the matter of our justification. The faith and enjoyment of free justification through his glorious sacrifice powerfully animates and enables to the diligent study of holiness. And though there is no absolute perfection in this life, yet every one ought to press as near to it as possible, and carefully avoid the smallest appearance of backsliding in faith, profession, or practice, and tenderly bear with others.

I again earnestly entreat you to abide steadfast and recompense, my loving God and Father, who has fession of the Lord Jesus, as your Head and Saviour. 2. And I beg that those noted women, Euodias and Syntyche, would lay aside all their differences, and agree with the church and with one another in sentiment, profession, love, and affection in the Lord. 3. And I beseech you, my noted assistant in the work of the gospel, in the most prudent, tender, and affectionate manner, to advise and exhort them heartily to reunite in the common cause—who, by their prayers, their sympathy, and their supplies, were so remarkably useful to me, and to Clement, and my other fellow-preachers, who, I am persuaded, are noted favourites of God, and from eternity chosen to be heirs of salvation. 4. And let all of you true believers, in the view of the blessings which ye have in hand, or which ye hope for, always, and in all circumstances, rejoice and triumph in the Lord Jesus, your Head and Saviour, and in all that he is, has, or does for you, and even in your sufferings for his sake. 5. And—as knowing that he is at hand to observe your behaviour and take your part, and will quickly appear to execute justice on his Jewish, heathen, or antichristian opposers, and ere long to judge the world—labour to maintain and discover a meek, patient, and gentle temper of spirit towards all men, your most furious persecutors not excepted, and a weariness of affection from the things of this life. 6. Yea, whatever difficulties, wants, or dangers may befall you relating to this present world, never perplex yourselves with anxious, distrustful, and distracting cares about them, how ye shall be able to avoid, bear up under, or get through them; but in every time, circumstance, or matter—in the firm faith of God's promises, and with humble pleadings and earnest importunity and perseverance, and with thanksgiving for mercies received or promised—lay your whole case and requests before God as your reconciled Father

18 But I have all,¹ and abound; I am full,
having received of Epaphroditus the things

straits does not, however, in the least lessen your kindness to me, or the reasonableness of it. No; in your sympathy with me in my tribulation, and your sending me a liberal supply for my relief, ye have acted a truly Christian part, acceptable to me, and even to God himself through Jesus Christ. 15. To your honour I must also with pleasure remark, that, when I departed from your province of Macedonia to preach the gospel in other places, ye returned me temporal benefits as the grateful reward of my spiritual instructions, which no other church did. 16. Nay, when I was in Thessalonica, a far richer place, persecuted by the Jews and neglected by the Christians, ye more than once sent me your generous supplies. 17. I do not thus grate-



VIEW OF THE TIBER. [Philippians, iv:23.]—The Tiber is the largest river in Italy. It intersects the city of Rome from north to south in three wide curves. The river is about 65 yards wide and about 20 feet deep. The river was once the medium of connection between Rome and the trade of the outside world. The city is mainly on the left bank of the Tiber. In the above view we see the river

flowing between banks which have been lined with stone. This, however, is modern. The whole length of the river, in a direct line, is not more than 140 miles. It is a muddy, slow-moving stream, and its size is no adequate index to the famous position it occupies among the rivers of the world. The Tiber owes its influence among rivers to the great men who have lived upon its banks.

which were sent from you, 'an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.

19 But my God shall 'supply all your need, according* to his riches in glory by Christ Jesus.

20 Now 'unto God and our Father *be* glory for ever and ever. Amen.

A.M. cir. 4068.
A.D. cir. 64.
A ch. 2.25. 2 Co. 9.12.
He. 13.16.
1 Ps. 23. 1-6; 84. 11;
146. 7-9; 68. 10. Pr. 8.21.
16. 31. 25. 2 Co. 9.8. Ps.
41. 1-2.
" Ep. 1.7. 2. 7. 3. 16.
19. Ps. 66. 16; 86. 5. 15;
130. 7. Pr. 8.18. 19. Ep.
3. 19. Col. 1.19. Jn. 1.14.
10.
" Ro. 16.27. Ep. 3. 21.
Jude 25. Ps. 72.19.
" Ro. xvi. 1. Co. 16. 19.
-21. 2 Co. 13.12, 13.

A.M. cir. 4068.
A.D. cir. 64.
9 Ga. 1.2 ch. 1.13.
1 The cruel, worth-
less, and diabolical
Nero was at this time
emperor of Rome;
but it is not improba-
ble that the em. ress
Poppæa was favour-
ably inclined to Chris-
tianity.—(Bagster).
" See Ro. 16. 20, 24.
2 Co. 13. 14. Col. 4. 18. 1
Th. 5. 28. 2 Th. 3. 16. 2
T. 4. 22. Tit. 3. 15.
Phile. 25. He. 13. 25.

21 Salute^p every saint in Christ Jesus. The brethren which are with me greet you.

22 All^a the saints salute you, chiefly they that are of Cæsar's¹ household.

23 The^r grace of our Lord Jesus Christ *be* with you all. Amen.

¶ It was written to the Philippians from Rome, by Epaphroditus.

inclined your hearts to show me such kindness for his sake, will richly reward you, not only with all needful temporal good things, but chiefly with all spiritual and eternal blessings, suited to your various wants, and that with an abundant liberality, in proportion to his own infinite treasures of grace and glory, which he has provided and treasured up in Christ, and gives together with him and for his sake, and in virtue of our union with him.—20. Unto that all-sufficient and infinitely liberal Giver of all temporal, spiritual, and eternal blessings, and our Father in Christ, let us jointly ascribe all possible and eternal honour, thanksgiving, blessing, and praise, on account of what he is in himself, and what he has been, is, and for ever will be to us. 21, 22. I, and all the faithful preachers and professing believers here, chiefly they who have been lately

converted to Christ in the emperor Nero's own family, hereby present to every one of you who are truly renewed and sanctified in your hearts, our most cordial testimony of love and regard. 23. And may the free favour of our common Lord and Saviour, and all the distinguishing fruits thereof, be abundantly manifested to and upon each of you singly, and all of you jointly. This I heartily desire and firmly expect.

REFLECTIONS.—Faithful ministers greatly delight in, have a high esteem of, and ardent affection to sincere and lively Christians; and are grateful in acknowledging their kindness. Very desirous are they that all things may turn out to their edification, and much concerned for their establishment in the faith, profession, and holiness of the gospel; for their continual comfort, and their unity in heart, design, and labour,

to help forward the work of the Lord. Very patient also toward enemies, weaned from this world, free from anxious care, fervent and hopeful in prayer, peaceful in mind, and universally lively in practice, ought Christians to be—in the faith of Christ's being with them, and of his certain and sudden appearance to judge them. And it is a necessary duty and an honourable attainment to have learned in his strength to be always cordially contented with all the diversified changes of our lot, as wisely and kindly ordered by our gracious God and Father.—Happy is it to have him the Supplier of all our wants, and the Rewarder of all our friends' kindnesses to us. And highly delightful to view ourselves and millions around us eternal sharers of his infinite, his inexhaustible stores of grace, laid up for us in Christ in a manner suited to the glory thereof.

CONCLUDING REMARKS ON THE EPISTLE TO THE PHILIPPIANS.

Happy Europe! whose first planted church gave such early indication of holy fruitfulness! and though the harvest has come short of the hopes of the spring, and though many tares have been sown by the enemy in the midst of the wheat; yet, thanks to the Lord of the harvest, many a fair field has been ripened, and reaped, and gathered into her garner.

The church at Philippi was specially distinguished by missionary liberality, ch. 4. 15, 16, 18; a grace which God, in those days, seems to have restored, in some degree, to the reformed churches in Europe and their descendants in America.

No doubt Christian liberality is still repressed; yet is it making glorious progress; wherefore, 'let us thank God and take courage.' And let not Christians be afraid of giving back what God has given to them, but let them rely upon the word which testifies that what they lend to the Lord, their God will repay; and if the spirit of worldliness should tempt them to withhold from the gospel, lest they should not have enough for their own necessities, let them remember that God, and God alone, has supported them for the past; and that, for the future, he is able to 'supply all their need according to his riches in glory by Christ Jesus.' C.

THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS.

Colosse was a large and populous city of Phrygia, in the north-west of Lesser Asia, where (not the apostle Paul, but) Epaphras, or some other faithful preacher, had planted a church. To establish those Christians in the faith, in opposition to the heathen philosophers, and especially to the judaizing teachers, Paul wrote them this epistle; in which, after salutation, thanksgiving, and prayer for them, he, in a most exalted manner, represents to them Jesus Christ, in his glorious dignity and gracious fulness, as infinitely preferable to all philosophical notions and Jewish ceremonies, ch. i. ii.; and exhorts them to improve their union to and fellowship with him in holy duties, personal and relative, ch. iii. iv.

[Colosse was a city of Phrygia-Pacatianæ, in Western Asia. It is said to have perished in a violent earthquake, in the tenth year of the reign of Nero, and shortly after the date of this epistle, which is generally assigned to A.D. 62. It was afterwards restored, and Constantine Porphyrogenitus says that in his time it was called Chonæ; and is supposed to have occupied the site of a village now called Konous. By whom the church of Colosse was founded is not recorded; but it would appear from ch. 2. 1 that Paul had not that honour, though they feel for him as children, during his imprisonment, and he, for them as a father in the Lord. The tenor of the epistle, especially ch. 1. 3-6, indicates a healthy state of the church; while the warnings and precepts of holiness which it conveys clearly show that no present attainments can supersede the necessity of that watchfulness and prayer which are employed by the Spirit as the means of maintaining the life of God in the soul. C.]

COLOSSIANS I.

6 Which^t is come unto you, as *it is* in all the world; and ^hbringeth forth fruit, as *it doth* also

[illegible]

12 Giving^s thanks unto the Father, which
hath made us meet to be partakers of the ⁱⁿ⁻heri-
tance of the saints in light:

CHAPTER I. Ver. 1, 2. I Paul, an inspired preacher immediately called by Jesus Christ to be an eye-witness of his resurrection and ascension, and to plant churches among the Gentiles, according to the free purpose, commandment, and pleasure of God the Father; along with Timothy, my faithful brother in the work of the gospel—to all the holy and faithful Christians in Colosse, spiritually united to Jesus Christ, and renewed and sanctified by virtue derived from him,—wish the most abundant manifestation and application of divine favour, and all the happy and peaceful fruits thereof, from God our common Father, the original fountain of all blessings, and from Jesus Christ as the mediatorial sacrifice and dispenser of them: 3, 4. To whom we have, in our daily prayers, offered up the most affectionate and hearty thanksgivings, ever since we heard of your cordial acceptance of and trusting in Christ alone for salvation, and of your brotherly affection to all that profess his holy name and bear his holy image. 5, 6. Our prayers and praises, as well as your faith and love to Christ and his people, are excited by the consideration of that perfect blessedness which ye justly hope for through him, and which is laid up and hid with him in God, as a rich treasure reserved and secured by him, as your Father, for you, and which he has held forth and offered to all in the preaching of the true and faithful gospel—which was, in the kind providence of God, carried over and published to you without your seeking after it, as well as to both Jews and Gentiles in most places of the Roman empire; and, by the attending power of the Holy Ghost, has converted all who believe to Christ, and made them to bring forth the fruits of faith, love, and holy obedience, as it has done among you ever since ye experienced a real work of grace on your hearts, and were led into the spiritual knowledge and sincere faith of its doctrines of divine grace.—7. According as ye were taught them by Epaphras, your worthy minister, and our dear brother and faithful fellow-labourer in the service of Christ and his church—particularly in promoting your conversion to and sanctification in and by Christ: 8. And who, in his great affection to you, has represented to us your hearty and spiritual love to Christ and to all his saints, which the Holy Ghost has wrought in you, and drawn out in a spiritual manner, and on spiritual accounts, by means of the gospel. 9. Reflecting upon

the rich benefits which ye have received and hope for from him, and every way agreeable to his holy nature and will, bringing forth all the fruits of righteousness to his glory, and daily increasing in a transforming acquaintance and fellowship with him, as your heavenly Father and Friend; 11. Strengthened with every needful and almighty assistance of his Spirit for performing every duty and service, and for sustaining every trial, in a sweet, calm, and patient manner, without either murmuring against God or raging against men—persevering in them with a noble constancy and fortitude of spirit in submission to the will of God, and even triumphing in what he has done, does, or will do to support, strengthen, comfort, and glorify you. 12. Yea, that instead of complaining under trouble, you may heartily join with us in the most grateful thanksgivings to God, the Father of our Lord Jesus Christ, and of us in him—who, by graciously changing and renewing our nature, and endowing us with heavenly desires and affections, has prepared us for the full possession of that glorious inheritance which he had mercifully appointed, provided, and promised to us, and to all persons who believe, as his children; and in the light, glory, and joy of which we shall, in his immediate presence, be for ever perfectly filled with knowledge, holiness, and happiness; 13. Who also, by his almighty power and grace, has plucked out and rescued us that believe, Jews or Gentiles, from the tyranny and dominion of sin and Satan; and by changing our state, nature, and temper, has brought us into his kingdom of grace, in order to advance us into his kingdom of glory, under and through his infinitely beloved Son: 14. In whom, through his righteousness, fulfilled in our stead, and imparted and applied to our persons, we have a complete discharge from the guilt of sin and curse of the law; and in consequence thereof, a deliverance from the power of sin, Satan, and the wrath of God; and have a full title to, and the anticipating possession of, all spiritual and eternal blessings. 15. For the dignity of his person added an infinite value to his sacrifice, he being the express image of his Father's person—one with him in essence, nature, and perfections; and being, in his mediatorial office, incarnation, qualifications, and performances, the representative image of the Godhead, in which all its spiritual excellencies

stand, or continue in him, who is omnipresent, all-powerful, and active in his providential influences over them, by which they are continually preserved in being, order, and proper action under him, as Head over all things to his church; 18. In which capacity he is not only her political Head of direction and government, but her Head of vital influence, to communicate all spiritual life, nourishment, growth, and activity to all and every one of his members—the original spring, not only of the spiritual life of their souls, but of the glorious resurrection of their bodies to eternal life; being the first that rose from the dead to an immortal life, and that by his own power, as the pledge, pattern, quickening cause, and first-fruits of his people's resurrection—that in all things he might be dignified and exalted by God, and esteemed by the church, even in his mediatorial capacity, above all saints, angels, and every other creature. 19. For, in effecting our salvation, JEHOVAH, in his own infinitely wise, gracious, and holy good pleasure, in honour to his Son and love to his people, has ordained and appointed that, answerably to the greatness of Christ's divine person and mediatorial office, all fulness of gifts and graces, merit and right, light and power, should permanently abide in him to the utmost perfection, not only for himself, but to be communicated to all who believe in Jesus Christ; that out of his fulness we may receive, and grace for grace. 20. And having, through that redemption which was secured by his sacrifice, which was finished in his painful, shameful, and accursed death on the cross, removed the enmity and made up the breach between him and believers, it has pleased the Father by him, as their Head and Mediator, to bring them all into a state of favour and friendship with himself, that the demands of his broken law and offended justice being fully answered by him in their stead, he might honourably act towards them in a way of gracious kindness and friendship, whether they be Jews or Gentiles, believers on earth, or glorified saints in heaven. 21, 22. In consequence of this, you who in the days of your heathenism and unregeneracy were estranged from the life of God, inwardly filled with enmity, and living in constant rebellion against him and his holy law, has he now, upon your believing, brought into a state of peace and friendship with him.

13 Who^a hath delivered us from the power of darkness, and hath translated *us* into the kingdom of ^ahis dear Son;⁴

14 In^a whom we have redemption through his blood, *even* the forgiveness of sins;

15 Who^a is the image of the invisible God, the^a first-born of every creature:

16 For ^bby him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

17 And^a he is before all things, and by him all things consist.

18 And he is ^athe head of the body, the church: who is ^athe beginning, the first-born from the dead; that in all⁵ things he might have the pre-eminence.

19 For it pleased *the Father* that in him should^a all fulness^a dwell;

20 And, ^ahaving made peace⁷ through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

21 And ^ayou, that were some time alienated, and enemies in *your* mind by⁸ wicked works, yet now hath he reconciled

22 In^a the body of his flesh through death, to present you holy and unblameable and un-reproveable in his sight:

23 If^a ye ^acontinue in the faith grounded and settled, and *be* not moved away from ^athe

A. M. cir. 4068.
A. D. cir. 64.

7 He 40:25. Ac 2:18.
He 2:14. Ep 1:14.
19:8. 1 Th 2:1. 1 P.
2:9. Tit 2:14. Ep 4:
1. Ps 28:15. 10:1.
15:42. 1 Mat 1:1.
17:5. 2 Pe 1:17. 1 P. 1:6.
4 Gr. the Son of his
love.

5 Ep 1:7. Ro 3:24.
26. Ac 13:48. 19:26.
Mat 28:18. 1 Jn 1:14.
15. 1 Pe 1:19. 3. 12. Re 3:
9.

2 Jn 14:9. 2 Co. 4:4.
Phi 2:6. He 1:3.
A Ps 89:27. 110:1. 5.
He 1:2. Re 3:14.

3 Jn 1:3. He 1:2. 3.
3-6 Ep 3:9. Ro 1:30.
8. 38. 1 Co 8:6. 1 Pe 2:2.
Ep 1:2. 12. ch. 2. 15.
with He 2:10.

4 Pr 8:3-11. Jn 1:1. 3.
17:5. He 13:8. 1. 3. 1 Co
8:6.

1 Co 1:1. 3. 12. 12. 27.
Ep 1:10. 2. 23. 4. 12. 15.
16. 5. 23. 30. ch. 2. 19.
ver 24.

5 ver 15. Jn 11:25.
Ac 26:23. 1 Co 15:20-
23. Re 1:5. 3:14. 15:26.
19. Jn 14:19.

6 Or, among all.
7 Jn 1:14. 16:3. 34:35.
Ep 1:23. 4:10. ch. 2:11.
with 2. 3. 9. Mat 11:27.
28. 18. Ep 1:3.

8 All fulness of
grace and truth. See
Jn 1:14.—C.

9 A Ac 10:36. Ro 3:24.
26. 5:10. Ep 2:14-16. 1.
10. 2 Co 5:18-21. 1 Jn 4:
9. 10. Lu 2:14. 16. 38.

10 Or, making peace.
11 Co 6:9-11. Tit 3:
7. Ep 2:2. 5. 4. 17-19.
32:5. 8. Ro 5:1-11. 8:2.
8:13. 10-22. 1. 30. 8. 233.

12 Or, by your mind
in.
13 Ep 2:15. 1. 4. 7:5. 25.
27. Tit 2:14. 1 Pe 1:18.
19. 2 Th 2:13. 1 Th 4:7.
Lu 1:75. Jude 24.

14 If (rather, 'since')
ye continue, as 4:9
is translated, 2 Co. 5:
3.—C.

4 Phil 2:27. 4. 1. He.
3:6. 14. 4. 14. 2. 28. 8.
39. Ep 3:17. 18. ch. 2:7.
Jn 15:4-7. Ga 6:9. 1 Co.
15:58.

5 ver 5. Ro 5:5. 15:4.
13. Ep 1:18. 2 Th 2:16.
He 6:11. 18. 19. 1 Pe 1:
3. Tit 1:2. 12. 13. Ga 5:5.

A. M. cir. 4068.
A. D. cir. 64.

4 Mar 16:15. Mat.
24:14. 28:19. Ro 10:13.
See ver 6.

1 Every creature
Jew and Gentile with-
out exception.—C.

2 Co 3:6. 4:15. 5:18-
20. 1 Ep 3:7. 8. 1 Ti 1:
11. 12. 2. 7. 2 Th 1:11.
ver 1, 25.

3 Ro 5:1. 2 Co. 7:4.
Phi 2:17. Ep 3:13. 1 Jn
4:20. 2. 19. 19. 14.

4 2 Co 1:5. 4. 8. 12-15.
11. 3-27. 1 Co. 4. 9-13.
Phi 3:10. 2 Th 1:8. 10.
3. 11.

5 See ver 18.
6 See ver 23. Ac 9:
15. 26. 16. 18. Ep 3:27.
8. 2 Co 3:6. Ro 12:12.

2 Or, fully to
preach. Ro 15:19. 1
Co 4:12. 1. 2 Th 4:2. 5.
7. Ro 10:15. 26. Ep
9:19. Mat 11:1. 2 Ti
1:9. 10. Tit 1:3. 1 Pe 1:
10. 20.

7 2 Co 3:14. Ga 1:15.
Ep 1:18. 20. 27. 2. 3. 8.
10. Ro 9:23. Pr 8:18. 19.
ch 2. 3.

8 2 Co 2:2. ch 3:11.
Lu 17:21. 1 Co 13:5.
Ga 4:19. 20. Ep 3:17.
Ro 6:13. 26. Col 3:14.
Ep 2:1. Ti 1:1.

9 Or, among.
10 1 Co 1:23. 24. 2. 2.
Ac 20:20. 27. 28. 31. 2.
Ti 4:2. 24. 25.

11 2 Co 11:2. Ep 4:13.
5. 27. ver 22. ch 4:12.
He 5:14. Da 12:3. Ja 5:
20. He 13:17. Jude 24.

12 1 Co 15:10. Phi 1:
30. 2. 10. ch. 2. 1. Ga 4:
19. Ro 15:19.

CHAP. II.
1 Th 2. 2. 2 Co. 12.
28. Phi 1:30. ch 4:12. 1.
24. 29. Ga 4:19.

1 Or, fear or care.
2 Re 7:14. &c.
3 It is evident from
this verse that Paul
had never visited
either Colosse or the
region round it in
which Laodicea, Hi-
erapolis, and several
other cities stood. He
must have gathered much
interesting information
regarding them from
Epaphras, who
being a native of
Colosse, and proba-
bly the first preacher
of the gospel there,
knew intimately both
the country and the
state of the church.

—P

hope of the gospel, which ye have heard, and which ^awas preached to every creature¹ which is under heaven; whereof I Paul ^aam made a minister;

24 Who now ^arejoice in my sufferings for you, ^aand fill up that which is behind of the afflictions of Christ in my flesh for his ^abody's sake, which is the church;

25 Whereof^a I am made a minister, according to the dispensation of God which is given to me for you, to fulfil² the word of God;

26 *Even* ^athe mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

27 To whom God would ^amake known what *is* the riches of the glory of this mystery among the Gentiles; which is ^aChrist in³ you, the hope of glory:

28 Whom^a we preach, warning every man, and teaching every man in all wisdom; that ^awe may present every man perfect in Christ Jesus:

29 Whereunto I also ^alabour, striving accord- ing to his working, which worketh in me mightily.

CHAPTER II.

1 *He still exhorteth them to be constant in Christ, 8 to beware of philosophy, and vain traditions, 18 worshipping of angels, 20 and legal ceremonies, which are ended in Christ.*

FOR I would that ye knew what ^agreat con- flict¹ I have for you, and *for* them at ^aLaodicea, and *for* as many as have not seen my face in the flesh;²

received, when tenderly preached to both Jews and Gentiles, and of which God, in his infinite mercy, has appointed me a stated and inspired preacher. 24. And in the view of your steadfastness, I am so far from repining at the severe persecutions and present imprisonments which have befallen me on account of my preaching the gospel to Gentile sinners, that I greatly rejoice and glory in all these outward tribulations which I, who was once a persecutor, do or may endure, according to the appointment of Christ, and for his glory, and for the confirmation, edification, and comfort of his mystical body the church: 25. Of which church God, by his immediate authority, has constituted me an apostolic minister, according to that infinitely gracious order which he has fixed for dispensing the gospel, which is committed to me as a sacred trust, for the fulfilment of the ancient promises of the conversion, edification, and salvation of you Gentiles; 26. Which gospel is indeed a mystery, as it contains the unsearchable riches of Christ; and as it was for many ages concealed in its brightest glories, not only from the Gentile nations, but even in a great measure from the Jews, but which is now revealed, as clearly as the nature of the things permits, to his holy prophets and apostles, and by them to all true believers who, by repentance, faith, and regenerating grace, are his saints; 27. To whom, of his everlasting love, according to his compassion and ancient predictions, God would now, under the New Testament, make known

miserable state by nature, and to beware of rejecting him; and instructing them, as God enables us, in the knowledge of the manifold wisdom of God, as displayed through him in the gospel revelation, to render them truly wise unto salvation, that we may be honoured instruments of presenting them to God as true and uncorrupted believers, renewed in all the faculties of their soul and members of their body, and remarkably fruitful in the several graces of the Spirit—who are perfect already in Christ their Head; and to be, through him, perfected in all knowledge and grace, holiness and happiness.—29. For this end, and in this work, as one excited and assisted by the remarkable influences of the almighty power of God, I labour to my utmost in prayer and preaching, and every other means, amidst all difficulties, and in the face of all opposition.

Ver. 7. It would seem from the way in which Epaphras is here mentioned that he was the first teacher of the Colossians, and perhaps the founder of the church there. He was a native of Colosse, ch. 4. 12, and shared Paul's imprisonment, for a time at least, in Rome, Phil. 23. It seems to have been from him the apostle learned so much of the Colossians, ch. 1. 8. P.

Ver. 12. An allusion, most probably, to the fact that the Israelites who came out of Egypt were not admitted to the inheritance of Canaan; while their children, under the teaching of Moses, and by the power of the Spirit, were prepared to enter in with Joshua, and to conquer and possess the land. C.

Ver. 15. *Who is the image of the invisible God.* God is essentially invisible; but 'the Word that was God' 'became flesh, and dwelt among us,' and in that flesh men 'beheld his glory;' and thus 'he that saw Christ saw the Father,' Jn. 14. 9: that is, in the

Ver. 16. This description can never be applied to a moral or evangelical, but must refer to a natural creation. See ch. 2. 15; Ep. 1. 20, 6. 22. C.

Ver. 20. *All things* that, having rebelled against divine authority, needed reconciliation, and were given to Christ by the Father, Jn. 17. 2, that they might be called, gathered, kept, saved, and glorified, Ro. 8. 31. C.

Ver. 24. As if he had said, 'I who formerly took a cruel pleasure in persecuting others, now feel the highest joy in enduring, through what yet remains of my life, such afflictions as my Lord himself endured, and as he appoints for me, that thereby I may edify and confirm in patience, hope, and love, every persecuted member of his mystical body, the church.' C.

REFLECTIONS.—Ministers ought never to lose sight of their mission from Christ; and Christians ought never to lose sight of the divine authority of the Scriptures. Abundant is the grace, peace, and other blessings which Christ and his Father give, and which we ought therefore to wish to all his people. It is a great mercy to hear the gospel, to have its power manifested in our hearts, its glorious fruits appearing in our lives, and to hear of the like in others. And very thankful should we be that the gospel of our salvation, which was so long concealed under obscure figures and in dark promises, and almost confined to the Jews, is now plainly manifested to both Jews and Gentiles. Happy is it to experience its power in enlightening our mind, renewing our will, delivering us from the slavery of Satan, and translating us into the kingdom of Christ, that he may dwell in us as the hope of glory! With

2 That^a their hearts might be comforted, being knit together in love, and unto^a all riches of the full assurance of understanding, to the acknowledgment of the ^amystery of God, and of the Father,³ and of Christ;

3 In⁹ whom⁴ are hid all the treasures of wisdom and knowledge.

4 And this I say, lest any man should ^abeguile you with enticing words.

5 Forⁱ though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.

6 As ye have therefore ⁱreceived Christ Jesus the Lord, so ^kwalk ye in him:⁵

7 Rootedⁱ and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware^a lest any man spoil you through philosophy and vain deceit,⁶ after the tradition of men, after the rudiments⁷ of the world, and not after Christ.

9 Forⁱ in him dwelleth all the fulness of the Godhead bodily.

10 And ye are ^rcomplete in him, which is the head of all principality and power;

11 In⁹ whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ;

A.M. cir. 4068.
A.D. cir. 64.
2 Co. 1.6. Ro. 5.5-2
Th. 1.5. 1 Th. 4.9
2 Phi. 1.8-10. 2 Pe.
3.18. 1.15. 32.17. 11
In 1.3. ch. 1.9. He. 6.
11. Je. 23.24.
1.11. 5.7. Mat. 28.
10. Ex. 34.6.7. Jn. 3.16.
15.7.14. 1 Ti. 3.16
8 Father, the mys-
tery of God even the
Father—C.
2 Mat. 11.25. 27. 1 Co.
12.4. 26. Ep. 1.8; 3.10.
ch. 1.9. 19. 17.
4 Or, Wherein.
2 Mar. 13.22. Ge. 29.
25. Ro. 16.18. 2 Co. 11.4.
13. Ep. 4.14. 5.2. Mat.
24.4. 24.2. 1 Ti. 2.14. 13. 6.2.
Pe. 2.1.3. 18.10. ver. 18.
1 Ti. 1.10. 11.6.26.
2 ver. 1. 1 Th. 2.17. 1.
Co. 5.3. 4.7. 4.10. 1 Pe. 4.
9. Re. 2.1.3. 19.3. 8.10.1.
Th. 3.8.
7 Jn. 1.12. Ac. 16.31.1.
Co. 1.24.30. Ep. 3.17.
8 Jn. 14.6. 1.10. 18.35.
8-10. Pe. 3.10. ch. 3.17.
He. 10.19-23. 14.14. 16.
1 Th. 4.1. 1 Jn. 2.6.
5 I Walk ye in him,
as he is your way to
the Father—C.
1 Ep. 2.21. 20.3. 17.
In 15.4. 5. Re. 1.11. 1.
Co. 11.58. 2 Pe. 1.4-9. 13.
18. Ep. 3.20. ch. 3.17.
He. 10.39. Ro. 10.17.
Mat. 13.2. Ga. 1.14. 3.1.
4.39. Ep. 4.14. 3.6. He.
13.9. ver. 17-19.
6 See introductory
note—P.
7 Or, elements.
8 ch. 1.13. 15.7. 14.9.
6 Jn. 1.14. 1 Co. 11.3.
Ro. 8.3. 9.5. Ga. 4.4.
Phi. 2.8-11. 1 Jo. 10.14.
9 1 Jn. 5.7. Tit. 1.13.
11 He. 9. Ep. 1.17. 3.
10.4. 1 Co. 4.11. 1 Co.
1.19. 1 Jn. 1.16. 1 Pe. 3.22.
1 Ep. 2.10. 1 Jo. 3.17.
De. 30.10. 16. Je. 4.4.
Phi. 3.3. Ro. 6.6. 2.20.
14. 3.27. Ep. 4.22. ch. 3.
8.9.
* This is doubtless,
as the grammatical
structure of the verse
indicates, a present
and spiritual resur-
rection: a resurrec-
tion from the dead-
ness of sin to the life
of holiness and purity
and zeal in the cause
of God. Regenera-

A.M. cir. 4068.
A.D. cir. 64.
tion is a resurrection
—a raising again to
new activity of vital
powers which sin had
quenched. To this re-
surrection they had
attained by faith in
the operation of God
(that omnipotent
power by which God
the Father raised
Christ), who raised
him (Christ from the
dead). The resurrec-
tion of Christ by the
power of God is not
merely the type and
pledge of our future
resurrection, but of
our present spiritual
resurrection—P.
7 Ro. 3.7. Ep. 1.10.
20.26. 3.17. 2.8. with
Ac. 2.24. Ro. 4.24. 1 Pe.
1.21.
8 See note on Ro. 6.
34.
9 See note * in first
column.
10 Ep. 1.15. 11. Ro. 5.
10-11. 17. 4.8. 8.2.
11 He. 8.10. 12. Pe. 30.
1.10. 3.15. 1.18. 3.25.
44-7. 5.7. Je. 31.34. 33.
8.
11 Ep. 15.16. He. 7.
18.8. 13.10. 10.10. Ro. 6.
14.7. 4.8. 1.4. 10.4. Ga. 2.
20. 14.
12 Or, 3.15. Pe. 68. 18.
15. 5.12. Mat. 1.29.
Lu. 10.18. 11.22. Jn. 10.
31.16. 11. Ep. 4.8. 6.12.
He. 12.14.
13 Or, in himself
14 Ro. 13.10. 13.11. 11.
4.10. 1 Pe. 3.16. with
Ac. 20.31. xxi.
15 Or, for eating and
drinking.
16 Or, in part.
17 He. 5.9. 9.9. 10.70.
10.1. 11.27. Jn. 1.17.
2.1. 4.8.2. Re. 3.11.
1 Jn. 5.1. 4.1. 2 Th. 3.
1.1. 1 Pe. 5.6. Mat. 24.4. Je.
29.4.
18 Or, judge against
you.
19 Or, being a volun-
tary in him. 13.
1.1. 1.1. 1.2. Eze. 13.
1.1. 1.1. 1.7. De. 29. 29.
Joi. 38.
20 Search 1.18. 1 Co.
11.3. 1.1. 13.27. Ep. 4.
1.15. 10.1. 22.23. 5.5.
30. Jn. 1.16. ver. 10.
1 Ro. 6.3-8. 11.7. 4.6.
12.2. 19.20. ch. 3.3. Ro.
4.25.

12 Buried⁸ with him in baptism, wherein also ye are risen with ^{him} through the faith of the operation of God, who hath raised him from the dead.⁹

13 And⁸ you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having ^aforgiven you all trespasses;

14 Blotting^a out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

15 And⁹ having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.¹

16 Let^a no man therefore judge you in meat, or in drink,² or in respect³ of an holy day, or of the new moon, or of the sabbath days:

17 Which⁹ are a shadow of things to come; but the body ^{is} of Christ.

18 Let^a no man beguile you⁴ of your reward in a voluntary humility⁵ and worshipping of angels, ^aintruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

19 And not holding the ^bhead, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

20 Wherefore, if ye be ^adead with Christ

labours must be reckoned too hard for his sake, or for the edification, comfort, and eternal salvation of souls.

CHAPTER II. Ver. 1. I mention these my earnest endeavours to present every man perfect in Christ Jesus, to make you sensible of my great care and fervent prayers for you and your neighbours of Laodicea, and others who never had an opportunity of attending on or being profited by my ministrations; 2. That their hearts may be abundantly filled with divine consolation, as believers who are closely and firmly cemented together in the most cordial affection to Christ and to one another, and are thoroughly united in their endeavours for attaining a distinct, clear, and complete acquaintance with the gospel plan of salvation, in all its riches of spiritual and eternal blessings, unto the entire satisfaction of their souls, and their making an honourable, steady, and public profession of those deep things of it which were from all eternity intended and prepared in the gracious mind of God the Father, and are secured, revealed, and bestowed through faith in Christ, as the great Mediator between God and man; 3. In which mystery of the gospel, and especially in which Christ, are truly, safely, and incomprehensibly laid up and contained all the inexhaustible treasures of wisdom and knowledge for managing all the affairs of providence and grace, and for manifesting the whole will of God as to our salvation, and seasonably supplying our wants, enlightening our minds, and daily directing our steps to the heavenly glory. 4. And I would lead you to consider this inexhaustible fulness of wisdom and know-

the artifices which have been used to corrupt your minds, and draw you off from him. 6. As therefore ye have by faith received the Lord Jesus Christ in his person and offices, as your Prophet, to instruct you; your Priest, to make atonement and intercede for you; and your King, to defend, rule, and govern you,—be careful, by virtue of union to and gracious influence from him, to cleave to him with full purpose of heart, and to walk in a daily exercise of faith on him, and in a constant observation of all his ordinances and commandments, answerably to your profession of and relation to him: 7. As trees of righteousness, being rooted in and fastening on him, to keep you fixed and immovable, and drawing nourishment from him for your spiritual growth; and as a spiritual house, being built upon him and closely united to him, as the only foundation of your faith and hope, security and salvation—that ye may be confirmed in the doctrine and grace of faith in him, as ye have heard by the ministry of Epaphras; and may exceedingly abound in the daily increase of knowledge, faith, and every other grace, with enlarged thankfulness and praise to the author and finisher of all that concerns you.—8. Take heed lest seducers make a prey of you, and draw you off from Christ and his pure gospel, and rob you of its privileges and blessings, through the subtleties and corruptions of heathen philosophy, Jewish traditions, or the observation of Mosaic ceremonies; none of which things are, according to the mind and will of Christ, revealed in the gospel, nor do any of them, as now urged and observed, lead your soul to him only for

of angels or men, good or bad. 11. In him therefore ye are so complete as to have no need of ceremonial circumcision, as judaizing teachers pretend, being spiritually circumcised by the Holy Ghost, who hath renewed your heart and cut off your whole system of inward corruption—removing the guilt, power, and defilement of it, not by any human influences, but merely by the cleansing and sanctifying operation of Jesus Christ. 12. And in that baptism, which Christ hath instituted in the room of circumcision, ye have received the sign of and obligation to that holiness which is, or ought to be, in you as God's faithful people; and have had represented, sealed, and applied to you a certain and continued death to sin, and a quickening and resurrection to a life of holiness, in conformity to and by virtue derived from his death and resurrection, through that faith you have exercised in your hearts by the same almighty influence by which God raised up Christ from the dead, and will, by virtue of his resurrection, at last raise you up to eternal life. 13. And you, who, in your sinful unregenerate state, were dead in law, lying under a just sentence of condemnation, and dead to God and everything spiritually good, lying under the power and filth of your inward corruptions, which circumcision anciently signified, hath God now raised up to a new life of grace and holiness, in order to a heavenly life of glory and blessedness together with Christ as your Pattern and Head of influence—having, on account of his righteousness imparted, freely pardoned to each of you all your iniquities, original

22 Servants,¹ obey in all things *your* masters according to the flesh: not with eye-service, as men-pleasers; but in singleness of heart, fearing God:

23 And² whatsoever ye do, do *it* heartily, as to the Lord, and not unto men;

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A.D. cir. 64.

1 Ep. 6.5-7. Tit. 2.9.
10.1. Ti. 6.1, 2. 1 Pe. 2.18.
20. Phil. 16, with Ga.
1.10. 1 Th. 2.4. Ge. 4.1.
18. Pr. 1.7.

2 See Ep. 6.7.
1 See Ep. 6.8.

3 See Ep. 6.6. 1 Co.
7.22.

4 Is. 3.11. Ro. 2.8.9.
5 He that doeth

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wrong, whether servant or master, shall be judged by his act, and not by his rank.—C.

6 Le. 19.15. De. 1.17;
10.17; 16.19. 2 Ch. 19.7.
Job 34. 10. 1 Pr. 24.25.
Ac. 10.34. Ep. 6.9. Ro.
2. 11. 1 Pe. 1.17. Jude
15.

24 Knowing¹ that of the Lord ye shall receive the reward of the inheritance: for ²ye serve the Lord Christ.

25 But³ he that doeth wrong⁴ shall receive for the wrong which he hath done: and ⁵there is no respect of persons.

Lord has thus freed to retain those rites, or add others, in the worship of God, as if such things could render us acceptable in his sight.

CHAPTER III. Ver. 1. If, according to your profession, ye be indeed risen from under the law, and the guilt and power of sin, to a life of righteousness and holiness—together with, in conformity to, and by the quickening virtue of, our risen Redeemer, applied by faith—let your hearts, in their temper and exercises, and in all your meditations, views, inquiries, and pursuits, by prayer, and every other ordinance of God, aspire after realizing clear and enlarged experiences and assurances of the durable, substantial, and satisfying things of the heavenly state, where he, your ascended Head, is exalted in all his majesty and authority, dignity and glory, rest and safety, to make intercession, and prepare a place for you. 2. Let all your affections of desire and hope, love and delight, be supremely fixed upon the excellent things which belong to and are transacted in that heavenly state, and not upon the empty, uncertain, perishing, and defiling pleasures and enjoyments, or even the carnal ordinances of this world. 3. And this is highly proper, since, by profession and obligation, and many of you by actual communion with Christ in his death, are really dead in your hearts and affections to the Mosaic law, and are crucified with him to sin, Satan, and the world, and all the pleasures and enjoyments of your spiritual life are maintained and promoted in secret and mysterious transactions and fellowship between God and your souls, by virtue of Christ, who is one with him, till it be perfected in that eternal life which lies so much out of sight in this life, but is nevertheless secured and treasured up with Christ in the tender love and immediate presence of God for you. 4. And when Christ, who is the source, author, sustainer, finisher, scope, and end of our spiritual life, and lives in us, shall appear in all his glory to judge the world, ye who accept him by faith shall be glorified together with and in conformity to him in soul and body. 5. In the prospect therefore of that blessed day, and in reflection on the spiritual purity and sublime happiness which ye shall then enjoy, as men dead to sin and risen with Christ, labour to have all your carnal and sinful dispositions, which are like members to the body of inward corruption, and are influenced and exerted by your bodily members, more and more weakened and slain, particularly all inclinations to unchastity in thought, word, and deed, and all excessive or irregular desires after the enjoyments of this world, whereby ye put creatures into an idolatrous competition with or preference to God. 6. Abhor and abstain from them, as polluting abominations which draw down the fearful judgments of God in this life, and especially in the next, upon unbelieving obstinate sinners. 7. And the more earnest care is necessary in this matter, as, in the days of your heathenism and unregeneracy, of free choice and with great eagerness, ye lived in the love and practice of these abominations. 8. But now, as Christians, ye ought to have no further fellowship with these or any other works of darkness; such as causeless and intemperate anger, furious passion, malicious revengefulness, reproachful speeches, particularly of God and sacred things, and all immodest expressions, which tend to defile your own or others' minds. 9. And never, either rashly, in jest, in excuse, in ill-will, or for gain, speak anything contrary to strict truth, since, in profession and in

on Christ, and imitation of him, and as persons living in him, and accordingly helped into holiness, and regarded as the objects of God's distinguishing love, instead of indulging or practising works of wickedness, earnestly practise, and, as it were, clothe and adorn yourselves with the most tender compassion towards the distressed, and with a generous and benevolent temper and behaviour towards all men, with modest thoughts of yourselves, and condescension to persons of low degree, with gentleness, mildness, and candour towards all, and persevering patience under repeated and long-continued provocations; 13. Bearing with and forbearing one another's various infirmities; mutually forgiving one another their offences and injuries, in imitation and for the sake of Christ, who, at the expense of his own blood, has fully and freely pardoned all your infinite crimes. 14. And especially let the exercise of brotherly love, as an upper garment, add a beautiful lustre to and regulate all the other graces—which is at once the fulfilment of God's law, and knits together the members of Christ in the most perfect harmony, till his whole mystical body arrive at its perfect stature in him. 15. And for the more effectual cultivation of this brotherly love and every other grace, let the sense of God's friendship with you, through Christ, engage you always to practise and live under the influence of that excellent peace and concord among yourselves of which God is the author, approver, and commander, and to which ye are called by the grace of the gospel, and your union as members in Christ's church; and let the sense of mercies received or expected animate you to constant thankfulness and praise. 16. And for the same purpose let the Holy Scriptures, of which Christ is the author, matter, and end, be applied to and fixedly reside in your hearts, as the constant mean of renewed influences from him, and of directing your whole conversation; and be mutually helpful in instructing and exciting one another to bless and praise God in every proper form—not only with grateful and harmonious voices, but with spiritual and gracious affections towards Jesus Christ, and God in him. 17. And whatever ye do in thought, word, or deed, in public or private, in things religious or civil, let it be done with a conscientious regard to the authority and command of the Lord Jesus Christ, with an humble dependence on him for all direction and assistance, and with an eye to his Father's glory—always giving God thanks for his unnumbered mercies through him, through whom the blessings themselves are granted, and your thanksgivings for them accepted.—18. And as the Christian religion does not dissolve but strengthen all moral obligations to relative duties required by the law of nature, let each of you carefully attend to them, notwithstanding your differences in other things; particularly see that ye Christian wives behave in a meek and submissive manner to your lawful husbands, as far as consists with your superior relation and obedience to Christ. 19. And ye, Christian husbands, treat your wives with all possible tenderness, kindness, and affection, doing all that you can for their temporal and spiritual ease, comfort, and happiness; and never exercise a severe and arbitrary lordship over them, or abuse them by passionate words, blows, or other severe conduct. 20. Ye Christian children, love and honour your parents, of whatever character or condition they be, and conscientiously obey them in every just and reasonable command; for this is agreeable to the will of Christ and acceptable to the Father.

and as in his sight. 23. And whatever ye are called to do in their service, let it not be done with grudging and reluctance, but with a willing and ready mind, from a sense of duty towards the Lord Jesus Christ, in obedience to his command, with a view to his glory, and not from a selfish mercenary spirit, which aims only at pleasing of men. 24. And to animate you to cheerfulness and fidelity in your service, know that, whatever ill treatment or unrighteous returns ye meet with, instead of a suitable reward, from your masters on earth, ye shall now, and especially hereafter, be graciously rewarded with the heavenly inheritance; for in doing your duty to earthly masters ye really pay honour and do service to the Lord Jesus himself, who hath placed you in your subordinate station for that purpose. 25. But he, whether master or servant, who indulges himself in wronging the other by any injustice, shall receive a just and impartial recompense and reward for all his iniquitous conduct, none being respected by Christ more than another upon account of any external circumstances.

Ver. 2. The chief of the 'things above' are—the Father and his eternal love; Christ and his righteousness and intercession; the Holy Spirit and his graces; the company of angels and the spirits of just men made perfect; rest from labours; happiness and glory. C.

Ver. 4. The 'glory' mainly consists in victory over sin and Satan; in acknowledgment as faithful servants, dear children, and heirs of God; in copartnership in the throne of God and the Lamb; in companionship with the blessed; in perfected holiness of heart implanted by the Spirit; and in the glory of renovated bodies, together with the inconceivable splendours of the paradise of God. C.

Ver. 11. Christ is all things to the believer. He is his light, his life, his wisdom, his righteousness, his sanctification, his redemption, his hope here, his glory hereafter.—Christ is... in all; that is, in all believers, of whatever nation, kindred, or tongue: and 'in all' places where two or three are assembled in his name; and 'in all' times and circumstances, even to the end of the world. C.

Ver. 14. Above all—not as if other graces could exist without charity, or as if charity were better than them all; but charity is to be put on as a covering, ornament, or cincture, to all the other garniture which believers were required to put on. C.

Ver. 17. In the name of the Lord Jesus—asking of God, speaking to men, and acting in public and private, as instructed of him by his Word and Spirit, and in all conducting yourselves as his disciples, representatives, and servants. C.

REFLECTIONS.—How dignified and happy are they who are risen with Christ, and whose life is laid up with him in God! Certain is their glorious appearance with Christ in the last judgment, and their eternal reign with him in heaven. And it is necessary that they set their affections on things above, and abhor and mortify every lust, shun every sinful practice, and study to be like Jesus their Head, their Saviour, their Portion, their Master, in both heart and life. A worldly and wicked mind and a heavenly hope are quite inconsistent. It is absurd to conceive ourselves members of Jesus Christ, redeemed to God by his blood, while we live in unchastity, covetousness, sinful passion, malice, falsehood, or blasphemy. If we belong to him, we must prove it by our conformity to him in our tempers and practice. Actuated by the faith of his forgiving kindness, what merciful compassion, what meekness, what humility, what forbearance, what readiness to forgive injuries, what brotherly love, what calmness of mind, what experimental and abundant knowledge of the Scriptures, what labours to edify one another, what thankfulness to God, what constant improvement of Christ, what punctuality in relative duties, ought to mark every Christian! And in every relative

Paul exhorteth to fervency in prayer.

CHAPTER IV.

1 He exhorteth them to be fervent in prayer, 5 to walk wisely toward them that are not yet come to the true knowledge of Christ. 10 He saluteth them, and wisheth them all prosperity.

MASTERS,^a give unto *your* servants that which is just and equal; knowing that ye also have a Master ^bin heaven.

2 Continue^c in prayer, and watch in the same with thanksgiving;

3 Withal^d praying also for us, that God would open unto us a door of utterance, to speak the 'mystery of Christ, ^efor which I am also in bonds:

4 That I may make it manifest, ^fas I ought to speak.

5 Walk^g in wisdom toward them that are without, redeeming the time.

6 Let^h your speech *be* always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

7 Allⁱ my state shall Tychicus declare unto you, *who is* ^ja beloved brother, and a faithful minister and fellow-servant in the Lord;

8 Whom ^kI have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

9 With ^lOnesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here.

10 Aristarchus^m my fellow-prisoner saluteth you, and Marcus,ⁿ sister's son to Barnabas,

COLOSSIANS IV.

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CHAP. IV.

^a Ep. 6.9. Le. 25.47.
10.13. De. 14.12. Job
24.10.11. Mat. 3.5. Ja. 5.
4.1 Co. 7.22.

^b 1s. 5.15.16. 66.1.2.
Ps. 135.3.10.12.13.1.

^c See Ep. 5.18.20. 5.
4.20. Ro. 12.12. 8.20.27.
15.30. Lu. 18.1-7. 11.8.

^d Mar. 13.34. 14.38.1.
Th. 5.17. Phil. 4.6. ch. 3.
15.17. Jude. 2. He 5.7.
Ja. 4.8. 5.14. 10.1. Jn. 5.
14.15 Ps. 50.15.

^e 2 Co. 1.11. Ep. 6.19.
He. 13.18. 1 Th. 5.20. 2.
Th. 3.1. Ro. 15.30. 1 Co.
10.9 2 Co. 2.12.

^f See ch. iii. 1.26.22.
Ep. 3.8.7. 1 Co. 4.1.
Mat. 13.11.13.16.

^g ch. 1.24. 2 Ti. 1.8.
Phil. 1.7.13. Ep. 3.1.13.
6.19.20.

^h Mat. 10.27. 28.1.
Co. 9.10. Ep. 6.10. 20.
Ro. 1.9.10. 1 Co. 2.4. 2.
Co. 2.14.3. 12.4.2.

ⁱ Ps. 90.12. Mat. 10.
16.1 Th. 5.12. Ep. 5.15.
16.

^j ch. 3.16. Ep. 4.20.
Ec. 10.12. Lu. 4.22. Ps.
45.2. Pr. 10.32. Mar. 9.
50.1 Pe. 3.15.

^k See Ep. 6.21. 22.
Ac. 20.4.2. Ti. 4.12.

^l He. 13.1. Ro. 15.13.
1 Co. 3.5.9. 4.12. 2 Co.
3.5.6.4.5.7.10.1-10.20.

^m See Ep. 6.22.1 Th.
3.2. Ro. 12.15. 15.1. 1.
Ga. 4.19.6.2. 2 Co. 11.2.
28.29.

ⁿ Phil. 10-19. Ep. 6.
21. He. 3.1.

^o Ac. 19.20.20.4.27.2.
Phil. 24. Ac. 1.12.5.5.
15.37. 39. 2 Ti. 4.11.1.
Pe. 5.13.

^p Marcus of whom
we read in Ac. 12.12.
He was son of Mary.
He left Paul when on
his first great mission-
ary journey, and con-
sequently Paul re-
fused to take him on
the second, which
caused a separation
between him and
Barnabas. Although

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there is no direct
proof of the fact, we
may believe that
Mark was the author
of the second Gospel.
—P.

^q Ro. 15.7. 16.2.1 Co.
10.10.11.

^r ver. 7. 1 Co. 5.9.4.
12.2 Co. 3.6. 5.20. Phil. 1.
14.17.

^s ch. 1.7. Phil. 23.
ver. 7.

^t Ro. 15.30. Ja. 5.16.
Ga. 4.9. Ep. 6.18.

^u Or, *striving*.

^v Mat. 5.48. 1 Co. 2.
6.15. 14.4. 2 Co. 10.11.
Phi. 2.15. 3.15. ch. 1.22.
28. He. 5.14.6.1.

^w Or, *filled*.

^x Not Ro. 10.2, but
ver. 12. ch. 1.28.29.

^y Re. 1.11; 3.14-17.
ver. 15.16.

^z Lu. 1.7. Ac. 1.1. 2.
Ti. 4.10.11. Phil. 24.

^{aa} Luke the evangel-
ist is doubtless
the person meant.
It is strange that two
of the evangelists
were thus with Paul
during his imprison-
ment at Rome.—P.

^{ab} Ro. 16.5. 1 Co. 16.
10. Phil. 2.

^{ac} 1 Th. 5.27.

^{ad} Phil. 2.

^{ae} 1 Co. 4.1.2.1 Ti. 4.6.
12.10. 6.20. 2 Ti. 2.2.3.
16.22-20.4.1.5. ch. 1.25.
28.29. Ro. 15.27. Ac. 16.
18-35.14. 20.4.10.22.

^{af} 1 Co. 16.21. 2 Th. 3.
17.

^{ag} Paul employed
an amanuensis, but
generally added an
autograph blessing
and salutation. This
he knew would give
external authority to
the epistles, and
cause them to be re-
garded with more
reverence.—P.

^{ah} He. 13.3.25. Ro. 12.
15.15. 30.2. Ti. 1.8.

^{ai} Ro. 16.20.24. 2 Co.
13.14. Phil. 4.23. 1 Th. 5.
2.2 Th. 3.18. 1 Ti. 6.27.
2 Ti. 2.2. Ti. 2.15.
Phile. 25. He. 13.25. Re.
22.21.

His concluding salutations.

(touching whom ye received commandments; if he come unto you, ^areceive him;)

11 And Jesus, which is called Justus; who are of the circumcision. These only *are my* ^bfellow-workers unto the kingdom of God, which have been a comfort unto me.

12 Epaphras,^c who is *one* of you, a servant of Christ, saluteth you, ^dalways labouring^e fervently for you in prayers, that ye may stand ^fperfect and complete^g in all the will of God.

13 For^h I bear him record, that he hath a great zeal for you, and them *that are* in ⁱLaodicea, and them in Hierapolis.

14 Luke,^j the beloved physician,^k and Demas, greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and ^lthe church which *is* in his house.

16 And when this epistle is read amongst you, ^mcause that it be read also in the church of the Laodiceans; and that ye likewise read *the epistle* from Laodicea.

17 And say to ⁿArchippus, ^oTake heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation ^pby the hand of me ^qPaul. ^rRemember my bonds. ^sGrace *be* with you. Amen.

^t Written from Rome to the Colossians, by Tychicus and Onesimus.

public prayer to God, in the name of Christ, plead for his blessings—temporal, spiritual, or eternal. Watch for special calls of Providence and needful assistances of spiritual influence, to make you ever ready, fervent, and persevering in prayer; and watch against all hindrances of it, or deadness or wandering in it. And let all your supplications for mercies be joined with grateful praises and cheerful thanksgivings for what ye have received or expect. 3. And in all your addresses to God earnestly plead with him that I and my fellow-labourers in the ministry may be favoured with extensive opportunities and abilities to preach the gospel in a right manner, and with remarkable success, and to lay open the deep things, and exhibit and offer the unsearchable riches of Christ (for doing of which I am now a prisoner in bonds); 4. That, as far as Providence shall grant me opportunities, I may be eminently assisted in declaring the whole counsel of God with a proper frame of spirit, and in a duly free, extensive, and plain manner. 5. And let the whole of your conversation toward your unbelieving neighbours be managed with such Christian skill, circumspection, and prudence that ye may not be defiled by them, or encourage them in sin; but may, by your example, win them to Christ. In this manner improve and extend every opportunity of doing your proper duty, and doing good to them. 6. And let your speech be always such as proceeds from the grace of God in your heart, and as may recommend his free favour to others, and promote in them a gracious temper, that thereby ye may

vert to Christ, and comes along with him, will inform you fully of everything important about this place. 10, 11. Aristarchus, the Macedonian, who endangered his life for my sake, and is now my fellow-prisoner; and John Mark, nephew to Barnabas, my dear old colleague in apostolic labours (whom, if he come to you, I hope ye will respectfully receive, according to the recommendations he hath received); and Joshua Justus—the only three Jewish preachers who have here assisted me in propagating the gospel, and comforted me under my sufferings,—send you their heartiest wishes of temporal and spiritual blessings. 12-14. Epaphras, your fellow-citizen, who spends much of his time in earnest wrestlings with God in prayer, that ye may continue steadfast in the faith, be fully instructed in and eminently conformed to the will of God, and who manifests an uncommon concern for your present and eternal happiness, and your neighbours in Laodicea and Hierapolis; Luke, the beloved physician and evangelist; and Demas,—send you their Christian respects. 15. Present my cordial love to your brethren at Laodicea; and particularly to Nymphas, and his regular, holy, and religious family, or other Christians who meet at his house for public worship. 16. And when ye have, in a proper and public manner, read this letter among yourselves, let an exact copy of it be sent to and read in like manner by the church in Laodicea; and let the letter from the Laodiceans be also publicly read among you. 17. And as ye are surrounded with subtle enemies who seek to

full favour of God, with all the precious manifestations and effects thereof, may abound towards you. This I heartily desire and hope for; and that my letter may have the greater weight with you, and render you the more earnest in prayer for me, remember that I am suffering, with patience and cheerfulness, in bonds, for preaching the gospel to you Gentiles.

Ver. 1. The 'servants' here spoken of were bond-servants or slaves, wherefore the apostle is the more careful to commend them both to justice and equity—principles that could not long be in exercise until slavery would first change its character, and then cease to exist. C.

Ver. 3. *A door of utterance*—acceptable capacity and favourable opportunity of preaching the gospel. C.

Ver. 6. *With grace*—courteous, respectful, free from all rudeness real or affected.—*Seasoned with salt*—commingled with such wisdom as would render it agreeable to the intellectual taste, worthy of being preserved in memory, thought of, and repeated—even as salt seasons food, and preserves it from putrefaction.—*That ye may know, &c.* That having your thoughts in a state of preservation and readiness, and your minds habituated to a respectful and agreeable, because sincere and humble, manner of address, you may be able to reply to the learned or unlearned, the rich or the poor. C.

Ver. 9. *Onesimus* had been Philemon's slave (see Phil. 1), and is most probably sent as a free man, as the best practical and living commentary on the apostle's directions for masters. C.

Ver. 11. *These only*. It is worthy of remark that Paul had now but five fellow-soldiers at Rome; and yet, let none 'despise the day of small things'; for these were the leaders of that army that finally subdued that gigantic heathen empire.—*Note*, Among the millions of an unconquered world, let the ministers of Christ never despond; God, who encouraged Gideon to assail and conquer Midian with a reduced army, is able to conquer the whole

grace are necessary to make Christians improve their time, and order their speech to the honour of Jesus Christ and the edification of their neighbours. Much mutual esteem of one another, and fervent wrestlings for the church; great sympathy towards the distressed; courtesy to all men, especially the saints; and studious care to fulfil their ministry in the Lord—ought to prevail in every minister of Christ. And earnest care to vie with one another in every grace and duty, and to edify one another in love, and even to render their pastors duly diligent and faithful, ought to take place among all Christian professors.

CONCLUDING REMARKS ON THE EPISTLE TO THE COLOSSIANS.

There is a considerable similarity between the epistles to the Ephesians, the Philippians, and the Colossians; so that they may be most advantageously read as mutual commentaries. The Epistle to the Colossians has in it, however, several particulars that are not referred to in the others. Among these the most prominent are, the germinant doctrines of angel-worship, and acts of voluntary austerity and will-worship, which were subsequently matured by the popeedom of Rome;—which voluntary austerities, in penances, pilgrimages, and such like, 'have indeed a show of wisdom and humility, and neglecting of the body;' but have in reality sprung from that ignorance which has rejected, even as the Jews

rejected, 'the righteousness of God,' Ro. 10. 3; which will-worship has superseded the all-prevailing intercession of Christ, by conjoining with him apostles, saints, and angels, all exalted to be objects of confidence, not only without, but in defiance of, the divine commandment, Mat. 4. 10. Thus early did the enemy begin to sow the tares where even the hands of apostles had sown the wheat! And, no doubt, they will be permitted by a wise and merciful Providence to 'grow together until the harvest,' when the tares of false doctrine and evil practices shall be separated, and the wheat of truth and holiness shall be gathered for the garner of the Lord, Mat. 3. 12; 13. 25. C.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE
THESSALONIANS

Thessalonica was the chief city of Macedonia, rebuilt by Philip the father of Alexander the Great, and so named to commemorate his victory over the Thessalians. Here Paul planted a Christian church, consisting partly of Jews and partly of Gentiles; but was quickly driven from them by the fury of the Jews, Ac. 17. 1-10; and his attempt to return to them seems to have been hindered by the same cause, ch. 2. 18. To show his great affection for, and care of them, and to prevent their being seduced by false teachers, or discouraged by persecution, he wrote them this epistle;—in which he affectionately thanks God for his mercy manifested in their conversion, ch. i. : represents the engaging example he had set before them, and the tender care he had of them; his intention to send Timothy to comfort them, and his praying for their welfare, ch. ii. iii. : and, in view of the approaching judgment of the world, admonishes them to make proper preparation in all the branches of holiness, ch. iv. v.

[Thessalonica was a flourishing city and seaport, the capital of Macedonia. This name was given to it by Philip, father of Alexander, in memory of his conquest of Thessaly. We learn from Ac. 17. 1-9 that Paul, during his first tour in Europe, preached the gospel in Thessalonica with considerable success, but was driven thence through the malice of the unbelieving Jews. From Thessalonica he went to Berea, and thence to Athens. From Athens he sent Timothy to Thessalonica to inquire into the state of the church, and confirm the new converts in the faith. Timothy, on his return, found Paul at Corinth,—whence, about A.D. 52 (as is generally supposed), he wrote this epistle, the topics being suggested by Timothy's report. This is also generally believed to have been the first of that glorious series of epistles with which Paul afterwards enriched the churches. Particular references are made in this epistle to Ge. 15. 16; Is. 59. 17; Zec. 14. 5; 1 Co. 15. 22, 51, 52. C.]

CHAPTER I.

1 The Thessalonians are given to understand both how mindful of them Saint Paul was at all times in thanksgiving and prayer: 5 and also how well he was persuaded of the truth and sincerity of their faith, and conversion to God.

PAUL,^a and Silvanus, and Timotheus, unto the church of the ^bThessalonians *which is* in ^cGod the Father and *in* the Lord Jesus Christ: ^dGrace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

2 We^a give thanks to God always for you all,
making mention of you in our prayers;

3 Remembering without ceasing ⁹your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, his blood, and his death, that ye should always be obedient unto the Lord unto the glory of the Father and of the Lord Jesus Christ our Saviour.

A.M. cir. 4058.
A.D. cir. 54.

CHAP. I.

a Ac. ix, xiii. - xxviii.;
1.6; 15.22, 23, 40. 2 Co.
10.2 Th. i. 1. 1 Pe. 5. 12.

c. 16. 1-3. 1 Ti. 1. 2. 2
1. 1. 2. Phi. 1. 1. Col. 1. 1.
b Ac. 17. 1-10. Phi. 4.

16.2 Ti. 4. 10.
e Ga. 1. 22. 1 Jn. 1. 3.
14 23; 17. 21, 23. 1 Co.

2. Ep. 1.1. 1 Pe. 1.2. 2
h 1.2.
d Ro. 1.7. 1 Co. 1.3. 2

Gal. 1.3. Ep. 1.2.
 1 Th. 1.2. Col. 1.2. 2 Th.
 2. 1 Ti. 1.2. 2 Pe. 1.2.
 4. 6. 24-26.

See Ro. 1. 8-10. 1
o. 1. 4-8. Ep. 1. 15, 16.
ni. 1. 3-11. Col. 1. 3-6. 2

g Ac. 17. 7, 10. ch. 2.
14; 3 6; 4. 9. 2 Th. 1. 3,

Ja. 2. 17. He. 6. 10, 12.
10. 16. 6; 8. 25; 12. 12. 1
15. 58. 12. 1. 2. 1. 2.

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† ch. 2. 13; ver. 5, 9, 10.
2 Th. 2. 13. 1 Pe. 1. 2.

Pe. 1.10. Col. 3.12. Ep
1. 3-11. Ro. 8.28-30; 9
6-23; 11. 2-7. 2 Ti. 1. 9
10. 15-17.

1 Or, *beloved of God*
your election.
j Is. 55, 11 Mar. 16

20. 2 Co 10.4,5. 1 Co.1
24:2.2-4.4 20. 2 Co.6.6
Ga.3.2,5. Col.2.2.ch.2

1, 13. *He.* 2.3; 6.11. 1 *It.*
3.3-7.
k ch. 2.1-II. 2 *Th.* 3.
8.9. *Ac.* 20.18-25. 1 *Co.*

2.2-5, 4.9-13, 2 Co. 1.12;
2.14-17; 3.12; 4.1, 2; 6.3-
10.1 Ti. 4.12-16. 2 Ti. 3.

10. 1 Co. 9. 1-22. 2 Co.
12. 4 2 Ti. 2. 10.
1 1 Co. 11. 1; 4. 16. 2
Co. 8. 5. Phi. 3. 17. 2 Th.

3.9.
π ver. 5; ch. 2.13,14;
3.3. 2 Th.1.4,5. Ac.17.

5.5.41; 13.52. He. 10.34.
Ho. 2.14.
o Tit. 2.7.1 Ti. 4.12.
4 Ro. 8.18. Th. 1.1.

4 Knowing,⁴ brethren beloved, your election
of God.¹

5 For ⁴our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know ⁵what manner of men we were among you for your sake.

6 And ye 'became followers of us, and of the Lord, "having received the word in much affliction, with joy of the Holy Ghost;

7 So that ye were ^oensamples to all that be-
lieve in Macedonia and Achaia.
8 For from you ^rsounded out the word of the

spread abroad; so that we need not to speak any thing.

9 For they themselves show of us 'what manner of entering in we had unto you, and how 'ye turned to God from idols, to serve the living and true God;

10 And 'to wait for his Son from heaven, whom' he raised from the dead, *even* 'Jesus, which delivered us from the wrath to come.

CHAPTER II.

1 *In what manner the gospel was brought and preached to the Thessalonians, and in what sort also they received it.* 18 *A reason is rendered both why Saint Paul was so long absent from them, and also why he was so desirous to see them.*

FOR yourselves, brethren, know 'our entrance in unto you, that it was not in vain.¹

2 But^b even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we 'were bold in our God to speak unto you the gospel of God with much contention.²

3 For^d our exhortation *was* not of deceit, nor of uncleanness,³ nor in guile:

4 But 'as we were allowed of God to be put

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Ver. 5, 6, h. 11, 13.
Ac 14, 15. 1 Co 12
2 Ga 4, 8. 15. 2, 3, 18-20.
xxxviii. xlii. xliii. lx.
1 Mar. 12. 23. Lu. 25.
1 Cor. 12. Th 3. 11.
Ac 1. 11. 3. 1. Phi. 1.
Re 1. 7. He 9. 26.
Ti 2. 13. 1. 2. 3. 2 Pe 3. 1. 14. Cl. 4. 17.
Ac 2. 24. Ro. 4. 25.
1 Pe 1. 21. 1 Co xv. 1.
Mt. 1. 21. 3. 7. Ro 8. 1. 9. 2. Th 1. 10. 11.
Re 5. 9. 1 Pe 2. 22. 3. 10.
Ga 3. 13. ch. 5. 9. 15. 45.
17, 22-23.

CHAP. II.

a See ch. i. 3. ver. 13. Th 1. 11.

1 Not in vain, but followed by 'belief of the truth, and productive of 'fruit unto holiness.—C

b 2 Th 3. 11. Ac 16. 12. 22-24. 37.

c 2 Co. 1. 5. 6. Ac 17. 2. 10. Phil. 1. 30. Col. 2. 1. 1. 4. 5. 29. ch 3. 3. 7. Ep 6. 19. Jude 3.

2 Contentious. Ferocity and zeal in the face of determined and obstinate opposition.—C

d 2 Co 2. 17. 4. 2. 5. 7. 23. 11. 3. 1. 10.

e Ga. 2. 7. Ep. 3. 8. 1. Th 1. 11. 12. Th 1. 1. 1. 1. Co. 1. 2. 19. 17. Ga 1. 10. 1. Co. 2. 4. 13. 2. Co. 4. 1. 2. 5. 11. 20.

3 Nor of uncleanness—as ministering

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to your corrupt passions, but, on the contrary, as enforcing, then mortification.—C

f See Je. 17. 10. Re 1. 7.

g Ac 20. 33. 2 Co. 2. 17. 4. 2. 5. 7. 23. 11. 3. 1. 10.

h 1 Ro 1. 9. 1. 2 Co. 1. 18. 11. 21. Ga 1. 6. Phi 3. 13. Ro 10. 18. 2 Pe 2. 1. 3. 1. 1. Je 6. 13. 14. Ez 13. 16. 19.

i Ro 1. 9. 1. 2 Co. 1. 18. 11. 21. Ga 1. 6. Phi 3. 13. Ro 10. 18. 2 Pe 2. 1. 3. 1. 1. Je 6. 13. 14. Ez 13. 16. 19.

k 2 Co. 2. 1. 11. 12. 13. 15. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

l 1 Co 2. 3. 9. 1-22. 2. Co 10. 1. 2. 10. 11. 13. 4. Th 3. 9. 2. Th 2. 10. 24. 25.

m Ro 1. 11. 2 Co. 12. 14. 15. Ga 4. 19. Col. 1. 8. 12. 12. He 11. 17.

n Ac 18. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

o Ac 18. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

p 1 Sa 15. 3. Ac 20. 18. 33. 2 Co 2. 2. 2. Th 3. 7. 9. 1. Th 4. 10. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

q 1 Sa 15. 3. Ac 20. 18. 33. 2 Co 2. 2. 2. Th 3. 7. 9. 1. Th 4. 10. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

r 1 Th 3. 7. 9. 1. Th 4. 10. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

in trust with the gospel, even so we speak; not as pleasing men, but God, 'which trieth our hearts.

5 For 'neither at any time used we flattering words, as ye know, nor a cloak of covetousness; 'God is witness:

6 Nor^j of men sought we glory, neither of you, nor *yet* of others, when 'we might have 'been burdensome,⁵ as the apostles of Christ.

7 But we were 'gentle among you, even as a nurse cherisheth her children:

8 So, 'being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

9 For ye remember, brethren, 'our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

10 Ye^p are witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among you that believe:

assistants did not merely reach your ears; but while it was attested by miracles, the almighty influence of the Holy Ghost brought it home to your hearts, and produced in your souls an unshaken assurance of the truth and importance of it, and of your personal interest in the blessings thereby conveyed; God thus owning our plain, patient, and faithful preaching of the gospel among you, in order to promote your eternal salvation. 6. And by this powerful influence of the gospel on your hearts ye immediately became imitators of us preachers, and of Christ our glorious Master, in faith, obedience, and patience, having, amidst all your severe persecutions, firmly believed the truths of the gospel, and thereby received such inward consolations of the Holy Ghost as sweetly supported you under your sufferings; 7. So that ye became eminent, encouraging, and exemplary patterns of faith, patience, and holiness, to all those who in Greece were afterwards turned to the Lord. 8. For the gospel of Jesus Christ, having had such glorious success among you, was thenceforward published far and near with great reputation and advantage—the fame of your faith in God through Jesus Christ, manifested by remarkable fruits of holiness, having so spread abroad that we have no occasion to speak of it; 9. For wherever we travel we meet with persons who are disposed, with wonder and joy, to mention to us what happy effects our ministrations had among you; with what sincerity ye embraced the gospel which we preached; and how, by its powerful influence, ye voluntarily and quickly renounced your heathen idols, and with indignation turned from them, to believe in, adore, and obey that God who alone has all life, glory, and blessedness in himself, and is the fountain of all created life, natural, temporal, spiritual, or eternal; 10. And to wait with faith, preparation, patience, desire, and hope, under all your present sufferings, for the glorious appearance of his eternal Son, whom he hath raised from the dead to judge the world—even Jesus Christ, who, by his obedience and suffering, secured, and by his loving sacrifice seeks, our deliverance from his dreadful wrath, which will be for ever coming, like a perpetual torrent of deep displeasure, to the wicked.

Ver. 1. *In God the Father, because dwelling in his love.* 1. In

Ver. 10 *Hope* the hope especially of Christ's second coming—is the chief subject of this epistle. It is the pole-star of the church on earth; for then, and only then, will be consummated the church's happiness. The Greek word does not convey the idea of immediate expectation, but rather of deep, abiding, patient faith and expectation. P.

REFLECTIONS.—Thrice happy is it when the gospel is really accepted in the hearers' hearts; and when they, by their conversion from idols to God, and a holy imitation of Christ and his servants, in love, patience, and purity, prove their active faith in him! They are a credit to their religion who receive the gospel with full assurance of its divine truth, excellence, and importance, and with joy in the Holy Ghost, amidst manifold tribulations. With great pleasure should faithful ministers assist one another, and reflect on the success of their labours, regard their spiritual children, pray for them, and labour to promote their edification. And nothing is more endearing, comforting, or animating to holiness, than saving views of Jesus Christ the Son of God and his everlasting salvation.

CHAPTER II. VER. I. And yourselves, my dear Christian brethren, know that, as I and my two fellow-preachers did not entertain you with unprofitable subjects, or a mere sound of words in our ministrations, so they were not without that good fruit which the promise of God had given us ground to expect. 2. And in hopes of this, even after we had been treated with the utmost cruelty and contempt at Philippi, we, in an humble dependence on our God, publicly preached the gospel among you with a holy resolution and undaunted courage, and with great zeal and fervour of spirit—striving for your conversion, and against the furious opposition of the unbelieving Jews. 3. For our exhortations to duty, and comforting encouragements under sufferings, did not consist of erroneous doctrines leading to licentiousness, but of the pure gospel of Christ, productive of holiness in heart and life; nor did we minister to you in hypocritical pretences of piety and zeal, or of love to you, in order to promote our own selfish ends, but in the sincerity of our hearts, for the glory of God and your real welfare. 4. There was

pretence to cover some secret design of making advantage of you; 6. Nor were we ever ambitious of being honoured by men, or ever contrived, intended, or endeavoured to be admired, caressed, or applauded by any among whom we ministered; nor, though as messengers of Christ we might have justly claimed it, did we ever require a maintenance from you; 7. But, on the contrary, we behaved among you with such humility, modesty, meekness, and self-denial, as plainly marked the most tender and affectionate concern to do everything possible for your spiritual benefit, help, comfort, and eternal salvation; 8. Insomuch that we not only took great pleasure in preaching to you the gospel of Christ in a suitableness to your necessities, but were ready to testify our affection to you in the most tender compassion, exhausting our strength and spirits, and nazarizing or even laying down our lives to promote your spiritual and eternal welfare. 9. In proof of which, ye cannot but remember, that while we were among you we not only spent our strength in our ministerial labours, but even worked early and late at our secular callings for our livelihood,—that, as an evidence, it was not your wealth, but your spiritual and eternal salvation, we were earnestly desirous of—we might preach the gospel to you without putting you to any expense. 10. We can appeal to your consciences, and even to the all-seeing and heart-searching God, that we exercised ourselves in a conscientious discharge of all the duties of religion towards God, and of righteousness towards men; and always in such a sober, humble, benevolent, and inoffensive manner as might best recommend the good ways of the Lord among you, who were brought to the faith of Christ by our ministrations. 11, 12. And while we set you a good example in our own behaviour, ye cannot but know how we counselled, entreated, excited, and encouraged every one of you to practise the like Christian duties in your respective stations, and did all that we could to comfort you under your tribulations; and, with the greatest earnestness and affection, in the name and authority of Jesus Christ, solemnly charged you to live answerably to the boldness and will, and to the love of God.

11 As ye know how we exhorted, and comforted, and charged every one of you, as a father doth his children,

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.⁶

13 For this cause also thank we God without ceasing, because, when we received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe.

14 For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews;

15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men;

16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway; for the wrath⁸ is come upon them to the uttermost.

17 But we, brethren, being taken from you

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9 ver. 7. 1 Co 4 17.
Ga. 4.19. Ge. 12.19. Pr
4.1-13.

10 Ep. 4.1. Col 1.10
1 Ti. 2.7. Ge. 17.1. 1 Pe.
1.15. 1 Co. 7.24.

11 1 Co. 1.9. 1.20. Ga.
1.6.5. 1 P. 4.2. ch. 5.4.
Th. 1.14. 1 Ti. 9. He.
3.1. 1 Pe. 2.9. 1.10. 1 Pe.
1.3.10.

12 Kingdom and
glory has been pro-
nounced a Hebrewism
for 'glorious king-
dom,' but the phrase
seems rather to be
descriptive of the
'kingdom of God' in
its two stages: first,
as a church militant,
then as a church tri-
umphant.—C.

13 See ch. 1.3, 5.

14 Mat. 10. 40. Ga. 4.
14.2. Pe. 3.2. ch. 4.8.

15 ver. 1.5. 10. Ja. 1.18.
1 Pe. 1.23. Ac. 16. 14. 1
Co. 3.5.6. He 4.12. In
6.53.68. 15. 17. 17. 2
Co. 3.18. Je. 15.10.

16 ch. 1.6. Ac. 17. 5. 13
He. 10. 32-34. Ac. viii.
xii.

17 Mat. 5.12. 23. 34. 37.
Lu. 6.23. 12. 53. Ac. 2.
23. 30. 3.15. 15. 39. 7. 5. 28.
4.11. 19.

18 Or, chased us out.

19 Ac. 13. 50. 14. 5. 19.
17. 5. 13. 18. 17. 19. 9. 22.
21. 25.

20 Ac. 15. 16. Mat. 23.
32. 24. 21. Mar. 11. 15.
Mat. 3. 12. 8. 12. 11. 21.
24. 10. 43. 41. 44. 2. 7.
Lu. 13. 3. 5. 9. 17. 22. 37.
10. 27. 41. 45. 21. 20-24.
He. 6.8. Re. 22. 11. 1 Pe.
4.8.

21 The (judicial)
wrath that, on ac-

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ount of their sins,
has delivered them
up to their own con-
science, and given them
over to a reprobate
mind.—C.

1 Co. 5.3. Col. 2.5. 2
Ki. 2.20.

ch. 3. 10. Ro. 1. 13.
1. 20.

d As Ac. 23. 12. or
14.1.

9 Satan hindered,
by stirring up the
enmity of the Jews.
—C.

10 Pr. 16. 31. Eze. 10.
12. 23. 42. 2. Co. 1.14. Phi.
2.16. 4.1. Jude 24. Re.
1.7.

11 Or, glorying.

CHAP. III.

a ver. 5. Ac. 17. 15.

1 Forbear. Rather,
'bear the anxiety'
arising from an un-
certainty about your
state either of suffer-
ing or happiness (see
ver. 9).—C.

b Ac. 16. 11. 17. 14. 15.
Ro. 10. 21. 1 Co. 10. 10.
Phi. 2. 19. 25. Ep. 6. 21.
22. Col. 4. 7. 8. Ac. 14. 22.
Ro. 1. 22.

c Ac. 5. 41. 20. 24. 21.
13. Ro. 5. 2. Col. 1. 2. 2.
Ti. 1. 8. Ja. 1. 2. Phi. 1. 14.
Ep. 3. 13.

d In. 16. 2. 33. 1 Co. 4.
9. Ac. 14. 22. 20. 23. 17. 5.
21. 11. ch. 2. 14. 15. Ro. 8.
29. 2. Ti. 3. 12. 1 Pe. 2. 11.
ver. 4. Re. 3. 19. He. 12.
5-11.

2 Appointed—even
as gold or silver is
appointed to the fire
for burning.—C.

for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

18 Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.

19 For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?

20 For ye are our glory and joy.

CHAPTER III.

1 Saint Paul testifieth his great love to the Thessalonians, partly by sending Timothy unto them to strengthen and comfort them: partly by rejoicing in their well-doing: 10 and partly by praying for them, and desiring a safe coming unto them.

WHEREFORE, when we could no longer forbear,¹ we thought it good to be left at Athens alone;

2 And sent Timothy, our brother, and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith;

3 That no man should be moved by these afflictions: for yourselves know that we are appointed² thereunto.

4 For verily, when we were with you, we

sentiments, inclinations, and views of you who believed it. 14. As a proof of which blessed operation in you, ye had no sooner embraced it in faith and love than ye became imitators of us and of the believers in Judea—courageously, calmly, patiently, and even cheerfully submitting to the persecutions of your countrymen for the sake of Christ, even as they did to those of their Jewish brethren, 15. Who, in the madness of their rage, murdered the Lord of glory and only Saviour of mankind, as their fathers did the ancient prophets; and who have all along, and everywhere, persecuted us ministers of Christ—acting in direct opposition to the merciful nature and holy law and gospel of God, and even to the common welfare of men; 16. Doing what in them lies to hinder our preaching the gospel to you Gentiles, for your conversion and salvation; and thus, through their obstinate prejudices and furious opposition to Christ and his servants and cause, filling up the measure of their own and their fathers' iniquities, till the righteous wrath of God, which has already begun against them, dreadfully complete their ruin, and without remedy destroy their church and state for many ages, till the fulness of the Gentiles' conversion to Christ occasion their restoration. 17, 18. Being, by their outrageous persecution, driven from you exceedingly against our will, when, in your tribulation and danger, ye had much need of our further counsel, admonitions, cautions, and encouragements, my brethren, and especially myself, have been extremely desirous, and have once and again attempted, to pay you a visit; but Satan, that adversary of Christ and his ministers, and of your salvation, has hitherto, by his instruments, laid such entanglements and obstacles in our way as rendered it improper. 19, 20. We are, nevertheless, still as mindful of you as ever, and as affectionately desirous to see you, if the Lord permit; for what is the hope which chiefly animates us in our ministrations? What is our chief joy in them?

readiness to suffer for its sake! Desperately malicious are apostate professors against Christ, his truths, and people, and certain and dreadful is their punishment. In manifold forms Satan bestirs himself to hinder the spread of the gospel by faithful ministers.—But dear is the affection such bear to their spiritual children; great the comfort they take in them now, and exalted the honour they will have by them in the great day of account.

CHAPTER III. Ver. 1. Such was the distressing care of my mind about you, as young converts in perilous circumstances, that, when I found I could by no means quickly return to you myself, I chose rather to struggle alone with difficulties unnumbered at Athens than neglect anything which might contribute to your edification; 2. And therefore cheerfully parted with my dearly beloved brother Timothy, whom God has by his grace called to, richly furnished, and rendered most laborious and faithful in the ministerial office, and sent him to labour among you in exciting, strengthening, and confirming your faith in Christ and the great doctrines of the gospel, and that he might revive in your souls a sweet sense of the glorious advantages and delights which result from your faith in this, and especially the other world; 3. That so none of you might be disheartened or staggered at the afflictions and persecutions which ye or we have to endure for the sake of Christ; especially as ye know that God, in his eternal, infinitely wise, and holy purpose, has appointed us, the servants and followers of Christ, to suffer with and for him, as well as to reign with him. 4. For when I and my fellow-labourers in the work of the gospel were present with you, we warned you that both you and we must expect trouble and persecution in following Christ; and ye know it quickly came upon us before your eyes. 5. And on account of the troublesome circumstances in which we were forced to leave

preached among you, and are often speaking of us with esteem and honour, and earnestly desirous of another visit from us; 7. These good tidings of your steady perseverance in the faith of Christ, and the genuine fruits thereof, entirely removed all our painful anxiety about you, and exceedingly comforted us under all the troubles to which we have been exposed for the gospel's sake. 8. For whatever were our difficulties, dejections, and solicitude concerning you before, we are now alive and comforted in our souls, and go on cheerfully in our work, since we knew that ye continue so steadfast in your adherence to the Lord Jesus, and hold fast the profession of your faith without wavering. 9. For, considering the happy state of your affairs, how can we ever be thankful enough to God, in fresh returns of praise, for his grace bestowed on you, and for giving us hearts to rejoice so exceedingly and sincerely in it before him: 10. In all our stated and occasional devotions praying with uncommon fervour, earnestness, and importunity, that, if it be his will, we may be allowed to visit you again, and be further instrumental in instructing, establishing, and building you up in knowledge, faith, comfort, and holiness, unto complete and eternal salvation? 11. And to promote these valuable purposes, may God himself, whose kingdom ruleth over all, and who is your loving God and Father; and our Lord Jesus Christ, who, as Mediator, is Head over all things to his church—by his overruling providence, grant us a speedy and unobstructed opportunity to visit you. 12. And whether we be permitted to come to you or not, may the Lord Jesus, as your Head of influence and government, enable you, by his Spirit, still more abundantly to increase in Christian love towards one another, as members of the same mystical body of Christ, and children of the same heavenly Father, and even in all good-will towards all men, with all sincerity and fervour, even as our affection increases towards you.

CHAPTER V.

1 *He proceedeth in the former description of Christ's coming to judgment, 16 and giveth divers precepts, 23 and so concludeth the epistle.*

BUT of the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly that ^bthe day of the Lord so cometh as a thiefⁱ in the night.

3 For^c when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

4 But^d ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye^e are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6 Therefore^f let us not sleep, as *do* others; but let us watch and be sober.

7 For ^hthey that sleep, sleep in the night; and they that be drunken, are drunken in the night.

8 But let us, who are of the day, be sober, putting^g on the breastplate of faith and love; and for an helmet, ^jthe hope of salvation.

9 For ^kGod hath not appointed us to wrath,

A.M. CH. 4058
A.D. CH. 54

CHAP. V.

a Mat. 24:36 Ac. 1:7

b Lu. 12:40, 41:34

c Mat. 13:34 Mat. 24:42

d 1 Th. 5:13 2 Pe. 3:10

e 1 Th. 5:13 2 Pe. 3:10

f 1 Th. 5:13 2 Pe. 3:10

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shall punish such abominable transgressors: 7. For he, being infinitely holy, neither did nor could, by his gospel and grace, call us to the knowledge and fellowship of Christ, that we might indulge ourselves in uncleanness or any other sin, but that he might, by the strongest obligations and motives, engage us to chastity, holiness, and unblamableness, in our whole conversation before him. 8. Whoever therefore he be that rejects or contemns these admonitions and commands, does not despise the authority of man, but of the great God himself, by whose inspiration we deliver them, and who gives his sanctifying Spirit to all true believers, to direct and excite them to all proper obedience. 9, 10. But with respect to the great duty of loving one another as brethren in the faith, hope, holiness, and blessings of the gospel, I need not inculcate it upon you as though ye were averse to it; for, by the teaching of God's Word and Spirit, ye have been instructed in the obligations and manner of performing this duty, and are inclined and enabled to practise it, not only towards your fellow-Christians at Thessalonica, but towards all those of the churches around you; so that I need only beseech you to persevere and abound more and more in the manifestation and exercise of this brotherly love towards all the saints, your poor brethren of Judea not excepted; 11, 12. And for promoting it, let all of you study to behave in a meek and peaceable manner, never officiously meddling with other people's affairs, but attending to the duties of your respective stations and personal concerns, and industriously labouring in your several callings for the support of yourselves and families, and that ye may be enabled to give to such as are in straits—as ye know I and my fellow-ministers of Christ commanded and exemplified to you while we were with you—that so ye may live in such an upright, faithful, decent, and becoming manner towards the heathens around you as to prevent their reproaching you or your religion; and that, instead of needing the charity of others, ye

Holy Ghost, that those members of Christ's mystical body who shall be living on the earth at his appearance to the last judgment shall not be happy, or have their bodies fashioned like unto Christ's glorious body, sooner than those that shall be found in their graves: 16. For in that important day the Lord Jesus, in his human nature, shall visibly, and in great glory, descend from heaven, and in a most solemn manner, somewhat similar to the thunders at Sinai, summon the world to appear at his tribunal; and then the bodies of those who died in a state of faith and vital union with him shall be quickened to a glorious immortality, before the bodies of the wicked be raised, or the living saints gathered to his right hand. 17. But immediately after their resurrection, the members of his body, to which we all belong, who shall be then living, shall undergo a refining change, and, together with the raised saints, be carried up, by his almighty power, into the air, that we may sit down on his right hand; and being there acknowledged and acquitted, shall for ever continue, soul and body, in his immediate presence, to behold his glory. 18. Wherefore comfort yourselves and one another with respect to the death of your Christian friends, and every other trial ye undergo, with these views of your and their happiness in the last judgment and eternal state.

Ver. 6. *In any matter.* The great object of the passage ver. 3-8 being to denounce lewdness and enforce chastity, it cannot be interpreted as merely forbidding and condemning fraud or oppression in common business, but must be understood as denouncing any injury to a father or husband by the seduction of a child or wife. C.

Ver. 13. *Asleep* is a literal and true description of the state of death. In natural sleep the body alone sleeps, the spirit is awake and active, as often appears, not merely from the existence of dreams, but from the fact that, in dreaming, men are frequently known to reason as accurately as when awake. Even so, in death, the body is really asleep till the resurrection, but the spirit of the believer is awake and with the Lord, 2 Co. v. C.

REFLECTIONS.—Christians should every day carefully study an increase of holiness in heart and life

A.M. CH. 4058
A.D. CH. 54

CHAP. V.

a Mat. 24:36 Ac. 1:7

b Lu. 12:40, 41:34

c Mat. 13:34 Mat. 24:42

d 1 Th. 5:13 2 Pe. 3:10

e 1 Th. 5:13 2 Pe. 3:10

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but to obtain salvation by our Lord Jesus Christ,

10 Who^l died for us, that, whether we wake or sleep, we should live together with him.

11 Whereforeⁿ comfort² yourselves together, and edify one another, even as also ye do.

12 And we beseech you, brethren, ^oto know them which labour among you, and are over you in the Lord, and admonish you;

13 And ²to esteem them very highly in love for their work's sake. And ^qbe at peace among yourselves.

14 Now we exhort³ you, brethren, ^rwarn them that are unruly,⁴ comfort the feeble-minded, support the weak, be patient toward all *men*.

15 See^s that none render evil for evil unto any *man*; but ^tever follow that which is good, both among yourselves, and to all *men*.

16 Rejoice^u evermore.⁵

17 Pray^v without ceasing.

18 In^w every thing give thanks; for this is the will of God in Christ Jesus concerning ^yyou.

19 Quench^z not the Spirit.

20 Despise^z not prophesyings.

from us to be with Christ, and shall be quickly raised in glory, and set with him in the last judgment. Inexpressible is the solemnity of that day, and the comfort and honour it will bring to the saints.—Thrice blessed is that people whose God is the Lord! In death they sleep in Jesus' bosom; in the resurrection they appear with him in glory; and through eternity they shall see his face and sit with him on his throne.

CHAPTER V. Ver. 1. But with respect to the precise time or opportunity that Christ will take for his appearance to judge the world and complete your happiness, I have no need to say anything. 2. For from what ye have heard from Christ and his ministers, ye cannot but perfectly know that however unalterably that time be fixed in the mind of God, yet, to excite all concerned to constant preparation and watching for it, the precise period or day thereof is altogether concealed; and it will come as unexpectedly on all, and as terribly on the wicked, as a thief who breaks into a house at midnight, when the master and all his family are asleep; 3. For while secure sinners shall be flattering themselves with nothing but peace and prosperity, that awful day, and the everlasting destruction which attends it, shall, by means of the sin which they carry about in them, overtake them in the most sudden, agonizing, and unavoidable manner. 4. But ye, my dear Christian brethren, are not like others under the power of spiritual darkness, that ye should sleep secure in sin, faithless and unconcerned about that awful event, or unprepared for it; and therefore, though it may unexpectedly surprise you, it cannot issue in your hurt or ruin. 5. Nay, all of you by profession, and I hope most of you in reality, are enlightened in the knowledge of Christ, and the way of salvation through him, that ye may be watchful, and walk honourably in the light of gospel truth and holiness, with your eyes open, and as persons exposed to public view; and being thus made light in the Lord, we are no more covered with the shadow of iniquity, and

21 Prove^a all things; ^bhold fast that which is good.

22 Abstain^c from all appearance of evil.

23 And the very ^dGod of peace ^esanctify you wholly; and *I pray God* ^fyour whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

24 Faithful^h is he that calleth you, who also will do *it*.

A.M. cir. 4058. A.D. cir. 54.	A.M. cir. 4058. A.D. cir. 54.
<i>a</i> 1 Co. 2.11, 15. 11, 27. 12.10, 14. 29.1 Jn. 4.1.15. 8.20. Ac. 17.11. 2 Th. 2. 15.	<i>g</i> 1 Co. 1. 8. Ph. 1. 6. 10. Col. 1. 22. ch. 3. 13. Ep. 5. 26, 27. Jude 24.
<i>b</i> Re. 3. 11. He. 4. 14. 10. 23. Ph. 1. 27; 3. 10. 1 Co. 15. 58.	<i>h</i> 1 Co. 1. 9; 10. 13. 2 Th. 3. 3. Tit. 1. 2. He. 6. 17. 18. Nu. 23. 19.
<i>c</i> Ex. 23. 7. Is. 33. 15. Ep. 5. 7. 11. Ps. 1. 17. 6. 4. Jude 23. Ph. 4. 8. Ro. 13. 13. ch. 4. 12.	<i>i</i> Col. 4. 3. 2 Th. 3. 1. Ro. 15. 30. Ep. 6. 19. 20.
<i>d</i> Ro. 15. 33; 16. 20. 1 Co. 14. 33; 2 Co. 13. 11. Ph. 4. 9. He. 13. 20. 2 Th. 3. 16.	<i>j</i> Ro. 16. 16. 1 Co. 16. 20. 2 Co. 13. 12. 1 Pe. 5. 14.
<i>e</i> Le. 20. 8. Jn. 17. 17.	<i>k</i> Or. <i>adjure</i> . A Col. 4. 10.
	<i>l</i> Ro. 16. 20. 24. 1 Co. 16. 23. 2 Co. 13. 14. Ga. 6. 18. Ep. 6. 24. Ph. 4. 23. 2 Th. 3. 18. He. 13. 25. Re. 22. 21.

25 Brethren,⁴ pray for us.

26 Greet^j all the brethren with an holy kiss.

27 I charge⁷ you by the Lord ^kthat this epistle be read unto all the holy brethren.

28 The^l grace of our Lord Jesus Christ *be* with you. Amen.

¶ The first *epistle* unto the Thessalonians was written from Athens.

that they may not be exposed to shame, so they who indulge themselves in carnal security, or immoderate cares or pleasures of this world, delight in and are under the power of ignorance, error, guilt, and corruption.

8. But let us who are spiritually begotten unto God by, and endowed and surrounded with, the light of gospel truth and grace, be vigilant and moderate in our affections or pursuits of earthly enjoyments; and being in a state of warfare with sin, Satan, and the world, let us make use of our Christian armour for defending ourselves—particularly of faith in Christ, and in God through him; and of love to him, and to one another in him, which, as a breastplate, may defend our heart; and of a well-grounded, solid, and satisfying hope of eternal life through him, which, as a helmet, may secure our head, till we come off more than conquerors through him that loved us: 9. For by what God has wrought for and in us, it is evident that he would have none of us through our sins to be lost without hope for ever, but come to a free, rich, and everlasting redemption through the merits and mediation of Christ. 10. Who, as our Saviour, obeyed and died in our room and stead, to take away our sin, that, by the merit and efficacy of his death, we who believe in him, whether we be found dead or alive at the last day, should, together with, in union to, and fellowship with him, be solemnly admitted into eternal blessedness. 11. Wherefore, with the views and hopes of and converse about these glorious events, labour, as ye have begun, to comfort, establish, and edify one another. 12. And as they who minister in holy things are the ordinary means and instruments which Christ hath appointed for the instruction, conversion, and edification of men's souls unto complete salvation, we earnestly entreat and charge you to converse freely with, own, and honour, and show your liberality, love, and respect to all his faithful servants and their ministrations—who painfully labour among you for the good of your souls; and, by virtue of their commission and ability from Christ, watch over your spiritual concerns, according to the laws which he has enacted in his Word; and who, as occasions require, warn you against all sin, error, and danger; reprove what is amiss in your conduct; and exhort, counsel, and encourage you to persevere in the ways of truth, sobriety, and holiness; 13. And to esteem them in the most honourable and affectionate manner, on account of the dignity and importance of the work in which they are employed for the glory of God and your spiritual advantage; and, as ye would not dishonour Christ, grieve them, or his Spirit in them, nor prevent your profiting by their labours, follow the things that make for harmony, peace, and friendship, with them and with one another. 14. And we further beseech both ministers and people among you, in their respective stations, to admonish those that are any ways disorderly in their walk towards God or men, and to warn them of their sin and danger, and the dishonour which they bring on their holy profession, and the pernicious influence of their conduct on others, and thus endeavour to reclaim them. Encourage and comfort distressed, timorous, and dejected fellow-Christians; deal tenderly with and endeavour to

strengthen the weak in faith or knowledge, and labour to uphold them from falling or stumbling; and, as far as ye can, without sin, exercise patience and forbearance towards all men, friends or enemies. 15. What-ever injurious treatment ye receive, see that ye never attempt to revenge the injuries done you, but render good for evil; and always apply yourselves to do what-ever is kind, useful, and beneficial, not only to fellow-Christians, but to every one with whom ye are connected.—16. And as to personal duties, study, for the credit of religion and your own comfort, always to maintain a cheerfulness of temper, rejoicing in the Lord Jesus Christ, and God in him, in whatever he is in himself or to you, or has done, does, or will do for you. 17. But as in this world your weakness, sinfulness, necessities, and dangers are constant, let your souls always maintain a praying frame; and see that ye daily, on stated or other occasions, abound in fervent prayer for yourselves and others. 18. Always, and in all circumstances, mingling your supplications with hearty thanksgivings to God for the unnumbered mercies, spiritual and temporal, which ye have or do receive, and the eternal which ye have in hope; for this is the grateful tribute which God, by the strongest obligations, requires of you for his honour in the receipt of these favours. 19. And as none of these duties can be performed without the special assistance of the Holy Ghost, beware of neglecting, stifling, and extinguishing his gifts, graces, or operations; but carefully comply with, cherish, and improve his gracious illuminations, suggestions, and motions, to excite and enable you to proper fervour in every good work. 20. And as the Holy Ghost works by means of and according to the Word of God, see that ye never contemn, but highly prize and improve the Scriptures, and every gospel ministration thereof, whether extraordinary or not. 21. But as many false teachers are gone abroad into the world, take care, under the direction and assistance of the Holy Ghost, thoroughly to try all doctrines and practices by the rule of God's Word; and whatever ye find to be really true, good, and honourable, steadfastly cleave to it in your faith and practice. 22. And, with the greatest care, avoid everything erroneous or sinful, and even the most distant appearances thereof, or temptations thereto. 23. And, for these purposes, may that God who is reconciled to you in Christ, and who is the author, giver, commander, and approver of all true peace with himself, or with each other, thoroughly purge you from all iniquity, and make you eminently partakers of his image; and may he preserve all the powers of your soul—all your animal spirits, senses, appetites, or natural tempers, and all the members of your body, from every sinful inclination or work, that ye may be found perfect at the coming of Christ. 24. On his faithfulness ye may indeed depend; for he who has by his grace lovingly called you to his kingdom and glory, will, according to his promise, carry on and perfect whatever concerns you in your way to glory, if you will only continue faithful. 25. As we ministers are so earnest in our prayers for you, we beg that ye will daily and fervently pray for us, that, by the direction

and assistance of the Holy Ghost, we may be inclined, enabled, and encouraged to the diligent and faithful discharge of our important trust, and at the end receive a crown of glory as our gracious reward. 26. Let our most affectionate and religious respects be presented to all our Christian brethren with you; and see that ye testify your cordial love to one another in the most sincere, friendly, chaste, and pious manner. 27. And as the contents of this letter are of great importance and general use, I solemnly charge you, in the name of the Lord Jesus, that it be distinctly read unto all your members, who, I hope, live together as brethren in faith, profession, holiness, and comfort.

Ver. 1. *Times*. Long periods marked by prophetic signs.—*Seasons*. Briefer periods wherein the prophecy is fulfilled. C.

Ver. 7. Even among the heathen drunkenness during the day was considered so utterly scandalous that the apostle, writing to the Thessalonian converts, treats of it as a thing unknown. What a humiliating contrast with the state of many countries nominally Christian, where drunkards may be seen revelling in their streets in the open face of day; and so far from being ashamed, glorying in their beastly degradation. C.

Ver. 8. Believers are here described as putting on their armour, because they are considered as in a state of constant danger from inveterate enemies. C.

Ver. 17. *Pray without ceasing*. Not as if it were possible to have the thoughts always engaged in prayer, but to observe such regular and stated times, seasons, and opportunities as the Word of God prescribes, the practice of his people exemplifies, or as Providence or the Spirit calls us to observe and improve. C.

Ver. 23. *Spirit*. The separable intellectual being that 'has neither flesh nor bones,' and which, when 'the dust returns to the earth,' returns for judgment 'to God who gave it.'—*Soul*. Man, considered as a living and sentient being.—*Body*. The members that obey the will in good or evil. C.

REFLECTIONS.—To desire to know the time of Christ's great coming is but needless and sinful curiosity. But great is the importance of earnest watchfulness and diligent preparations for it. With sudden ruin it will dreadfully overwhelm the world of the ungodly; but will bring the most abundant comfort to those who are begotten again to a lively hope of eternal felicity through the resurrection of Christ from the dead. And the blessed, the distinguishing grace of their pardon, will then most evidently appear. What activity, watchfulness, and sobriety; what daily warring against the devil, the world, and the flesh, in the exercise of faith, love, and hope; what mutual harmony and study of one another's edification and comfort; what due regard to the messengers, ministration, and Spirit of Christ; what careful examination of doctrines and practices, and of our own hearts, by the Word of God; what steadfast adherence to and following after that which is good; what careful avoiding of sinful anger, and every other appearance of evil; what a joyful, prayerful, and thankful frame of spirit; what cordial love and friendship—are necessary to prepare us for that great event! Infinite then is the mercy that the God of peace hath undertaken our sanctification, and will, through faith, certainly effect it. And it is his grace, power, and faithfulness, and our living faith, that are the great security of our eternal happiness. Never then let me murmur at nor fear the event of any duty when my reconciled God is so full of compassion for me; and in fervent prayer and serious perusal of the Scriptures let me be a worker together with him.



GENERAL VIEW OF THE ACROPOLIS. [I. Thessalonians, v:28.]—The first Epistle of Paul to the Thessalonians was written from Athens, and we give a view of the Acropolis and Parthenon which stood in St. Paul's day, and also a glimpse of modern Athens as it appears to-day. We are looking toward the north. We see the ruins of the theater of Bacchus and of the Parthenon, and of the Erech-

theum, and of the Propylea. To the right of the Parthenon we see Mount Lycabettus, and to the right of Mount Lycabettus we see the palace of King George I. We see a road passing along at the foot of the Acropolis over which St. Paul passed often during his stay in Athens. The Parthenon that stands upon the Acropolis, dismantled and desolate, is even to-day the most perfect specimen of architecture on the earth.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

This, like the former epistle, appears to have been written, not from Athens, according to the unauthorized note at the end of both, but from Corinth. It evidently was written soon after, and with the view of correcting a misapprehension of some expressions in the former epistle. Twice (1 Th. 4. 15, 17) the apostle had spoken in such a manner of 'the day of the Lord,' that they had concluded it was just at hand. This impression would appear to have led to such a cessation from secular duties as would soon have produced want in families, and have exposed the Christians to the ridicule of the Jews and heathens. The apostle, therefore, writes to rectify this error, while he labours to strengthen their faith and hope under existing persecutions. The epistle contains evident references to the following portions both of the Old and New Testaments:—Ex. 7. 11, 12; 8. 18; 9. 11; Mat. 16. 14; Ac. 14. 22; 2 Pe. 1. 20, 21. *C.*

CHAPTER I.

1 Saint Paul certifieth them of the good opinion which he had of their faith, love, and patience: 11 and therewithal useth divers reasons for the comforting of them in persecution, whereof the chiefest is taken from the righteous judgment of God.

PAUL,^a and Silvanus, and Timotheus, unto the church of the Thessalonians in God¹ our Father and the Lord Jesus Christ:

2 Grace^b unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We^c are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

4 So that we ourselves ^aglory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure;

A.M. Cir. 4060.
A.D. Cir. 56.

CHAP. I.

a See 1 Th. i. 1. Ac. 13. 9; 15. 22; 16. 1; 17. 1; 10. 14. 23; 17. 21-23. 1 Jn. 1. 14, 15, 16.

1 In God. See note on 1 Th. i. 1.—*C.*

b Ro. 7. 1 Co. 1. 3. 2 Co. 1. 2. Gal. 1. 2. Phil. 1. 2. 1 Th. 1. 1. 1 Pe. 1. 2. Jude 2.

c Ro. 1. 8. 1 Co. 1. 4. Ep. 1. 4. 15. 16. Phil. 1. 3. 7. Col. 1. 3-5. 1 Th. 1. 2. 3. 5. 6. 7. 4. 9. ch. 2. 13. Mat. 13. 23. Ps. 84. 7. Pr. 4. 18. Is. 40. 29-31. 2 Pe. 1. 4-8. 3. 18. 10. 17. 9.

d 2 Co. 1. 14. 9. 2. 1 Th. 2. 19. 20. 14. 19; 3. 3; 10; 3. 4. 7. 1a. 5. 11.

e Phil. 1. 28. 1 Pe. 4. 17. 18. ver. 6.

f Ep. 4. 1. 13. Col. 1. 10. 12. 22. 1 Th. 5. 23. Re. 3. 4. ver. 11.

g 1 Th. 2. 14. He. 10. 32. 33. Ac. 14. 22. Ro. 8. 17. 2. 12. 12. 16. 33.

h Re. 6. 10. 16. 5-7; 10. 21. 8. 20. De. 32. 43. Zec. 2. 8.

i Re. 14. 13. Mat. 5. 11. 25. 14. Ro. 8. 17. 2 Co. 4. 17. 2. 12. 1 Pe. 1. 6. 7. 15. 10. He. 4. 9. Lu. 16. 25.

A.M. Cir. 4060.
A.D. Cir. 56.

k 1 Th. 4. 16. Mat. 24. 30; 25. 31. Jude 14. Re. 20. 11, 12.

l Gr. the angels of his power.

m Ps. 50. 3. De. 32. 22. 41. 43. Na. 1. 2. 6. Ro. 2. 8. 9. He. 10. 27. 2 Pe. 3. 7. 10. 12. Jude 15. Re. 1. 7.

n Of, yielding.

o Is. 27. 11. Ho. 4. 6. Ps. 79. 6; 92. 6, 7. 9. Zep. 1. 6. 1 Th. 4. 5. Ep. 2. 12. Gal. 4. 8. Pr. 29. 18. Jn. 3. 18. 36. He. 2. 310. 33; 12. 25. 29. Ro. 2. 8.

p Phil. 3. 10. 2 Pe. 3. 7. Ps. 79. 6. Mat. 25. 41. 40; 3. 12; 13. 41. 42. 40. 50. 15. 33. 14. 2. 10; 66. 24. Mar. 9. 43-48. Ro. 2. 8. 9. Jude 6, 7. Re. 14. 10, 11; 20. 10, 14, 15.

q That this 'destruction' does not signify annihilation, as some have erroneously taught, is evident from the fact that the punishment being everlasting, the consciousness of being and of guilt must be everlasting likewise.—*C.*

r Mat. 25. 31. Ac. 1. 11; 3. 19. 20. Ps. 89. 7; 68. 24. 35. 1 Th. 1. 10; 4. 16. 1 Co. 2. 9.

5 Which^e is a manifest token of the righteous judgment of God, that ye may be counted ^aworthy of the kingdom of God, ^bfor which ye also suffer:

6 Seeingⁱ it is a righteous thing with God to recompense tribulation to them that trouble you;

7 And to you who are troubled, ^jrest with us; when the Lord Jesus ^kshall be revealed from heaven with his mighty angels,²

8 In^l flaming fire taking³ vengeance on them that ^mknow not God, and that obey not the gospel of our Lord Jesus Christ:

9 Who^o shall be punished with everlasting destruction⁴ from the presence of the Lord, and from the glory of his power;

10 When he shall come ^pto be glorified in

CHAPTER I. Ver. 1. Paul, an inspired messenger of Christ, and Silas and Timothy, his assistants in planting the gospel among you, to those in Thessalonica who have been graciously turned from heathen idols to the true and living God, and to Jesus Christ as the only true Messiah; 2. Again earnestly wish that the divine favour, in all its manifestations and effects, and all manner of spiritual peace and prosperity, may abound to all and every one of you, from God as the fountain, and through Christ as the compassionate dispenser thereof. 3. Reflecting upon what we have further heard of the remarkable increase of your faith towards God and love towards one another, we find ourselves sweetly constrained solemnly and daily to thank God for the marvellous influences of his grace on your hearts, by which these and all other graces are maintained and improved. 4. And in all the churches of Christ whither we come, with the highest esteem, honour, and delight, we make mention of your firmness of mind, calm submission, holy resolution, strong and lively faith, and steadfast adherence to Christ and the gospel, under all the persecutions and afflictions which have all along attended you for his sake; 5. Which is a manifest token that God has appointed a future, just, and impartial judgment of the

his own precious blood, shall, in the most public and awful manner, attended by all his millions of mighty and holy angels, appear in the clouds at the last day, cate our everlasting God of all grace, that, by the them, Jews or Gentiles, who continue in their sins, strangers to the true knowledge of God, and rebellious against the light of nature; or who continue to disobey, reject, and condemn the gracious calls of our Lord Jesus Christ in the gospel: 9. Both which sorts of sinners shall then begin to be punished with an everlasting loss of and banishment from his blissful presence, and all the glorious effects of his saving power, and an eternal suffering of the most inexpressible remorse in their souls because it shall then appear that the day of repentance and opportunity is past; 10. At the very time in which he will appear, to your joy, to glorify himself in the full performance of all his promises, in the complete salvation of all his believing ones; and to be glorified and adored by them who by faith cordially embrace the testimony of the gospel preached by us—in thankful and everlasting wonder at the riches of his grace, and the great things he has done for them. 11. In reflection upon these important events, and in hopes of your escaping the terrors and sharing the joys thereof, we daily and earnestly suppli-

grace of God, who has called you to it, and of Jesus Christ, who has secured and promised, and will bestow it upon you.

Ver. 5. The meaning seems to be this:—Admitting, as all men do, that God is a righteous Judge, he must therefore, at some time, render to every man according to his works. To you he has assigned present persecutions, but has therewith given you grace as the foretaste and token of rest and glory; to your persecutors he has given present power, but as they will they are given over to Satan's temptation, their own evil passions, and the torments of an evil conscience—a punishment already begun in time as a 'manifest token' that it will be continued in eternity. *C.*

REFLECTIONS.—Happy is the state of believers in God through Christ; and rich and abundant the mercies that flow from both to them. There is great ground of thankfulness when the faith, love, and patience of Christians grow exceedingly, even under great tribulation and cruel persecution. And why should saints fret at their present troubles, when the last judgment will so quickly set everything right! Awfully tremendous, but infinitely glorious, will be that appearance of our Redeemer! Fearful is the work he will then and through eternity make on obstinate sinners, especially such as rebelled against the clear light, and refused the precious blessings of the gospel. But delightfully will he glorify himself in the public honours

his saints, and to be admired in all them that believe (because our testimony among you ²was believed) in that day.

11 Wherefore also we pray always for you, that our God would count^s you ^wworthy of *this* calling, and fulfil all the ^tgood pleasure of *his* goodness, and the ^wwork of faith with power;

12 That^e the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

CHAPTER II.

1 He willeth them to continue steadfast in the truth received, 3 sheweth that there shall be a departure from the faith, 8 and a discovery of antichrist, before the day of the Lord come. 15 And thereupon repeateth his former exhortation, and prayeth for them.

NOW we^a beseech you, brethren, by the coming¹ of our Lord Jesus Christ, and *by* our gathering together unto him.

2 That^o ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us,² as that the day of Christ is at hand.

3 Let^e no man deceive you by any means:
for *that day shall not come* except there come
a^d falling away³ first, and that ^eman of sin be
revealed, the ⁹son of perdition;

4 Who opposeth and ^hexalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God.

5 Remember^t ye not, that, when I was yet with you, I told you these things?

A.M. cir. 4060.
A.D. cir. 50.
q.ch.2.13.ver.3.1 Th.
1.52.13.
r 1 Th.1.23.10. Col.
1.3.9-12.20. Phil.1.4-
11 Lp.17.16-19. 1.4.19
1 Th.5.23.24. 1 Pe.1.3.
7.2 Pe.1.2.
s Or, 1 *ouchsafe*.
t See ver 5, Ep.4.1.
Col.1.12. Re.3.4. 2 Pe.
1.4.10.
u Ep.1.4.19.2. 7.8.
Ro.5.20.21. Tit.3.5-7.
Zec.4.7.
v Ep.1.19.20. 1 Th.
2.13. Col.2.12. Jn.6.29.
1 Th.1.3.5.
w 1 Pe.1.7. 4.14. ver.
10. Jn.17.10.21.24.26.

CHAP. II.

a Ro. 12, 1; c. 10, 16
1 Th. 4, 1; 1 Th. 5, 1; 1 Th. 5, 17
1 Th. 5, 17
Mt. 25, 31-34; 24, 30, 31
b Jc. 8, 29. *By the coming.*
Rather, concerning
the coming.—C.
d Jc. 8, 29
6 Col. 1, 24; 2 Th. 8, 2
4 1 Pe. 2, 1; 1 Jn. 4, 1
1 Jn. 4, 1
1 Pe. 4, 7; 1 Th. 4, 15
1 Pe. 4, 7
e See note * below
f Mt. 24, 42, 23; 2 Th. 5, 1
8 Ep. 5, 6
g Da. 7, 8, 20-25; 11, 35-39
1 Th. 4, 13; 2 Th. 1, 3
1 Jn. 4, 14; 1 Jn. 2, 8
9 1 Th. 5, 1
h Rather, "the falling away, the great apostasy foretold in the prophets and by Christ."
i 1 Th. 5, 1; 2 Th. 2, 8
Re. 13, 5, 11, 12, 14
Da. 7, 25
j Re. 9, 11; 13, 10; 17, 26, 27
2 Th. 2, 10; 17, 12
k 1 Th. 5, 1; 2 Th. 1, 36
2 Th. 2, 8; Re. 13, 6-8
with 1 Co. 8, 5
l 1 Th. 5, 1
Th. 2, 11, Col. 1, 28. Ac. 20, 17
m It would seem from this remark that the views and teachings of Paul had been misrepresented in the popular mind, and that the apostle, not only by false oral statements, but by a forged letter, had been the cause of much evil. The letter had been written by him.

I cannot think that the apostle could refer in such terms as these to the "unbelievers," standing or misinterpreting of his former epistle to the "unbelievers," while at Corinth an epistle, falsely ascribed to him, had recently been circulated among the Thessalonians, and that the "unbelievers" had been led astray. The object now is to expose the forgery, and to remove the wrong impressions.

4 Or, *holdeth*

Re 17. 5. Ac 20. 29.
1 Jn 2. 18. 2. Co 1. 12.
3 J 1. 9. Ro 10. 3.
Col 2. 18-24.

The truth of this statement may be seen by reference to the "Concluding Remarks on Galatians" in the Appendix.

5 ver 34. 1 Cor 1. 11.
xvi. 21. Re 20. 25.
xvi. 21. 1 Th 4. 3. 1 Th 3. 1.
5-14. 34.

6 1 Da 7. 10. 11. 22. 26.
11. 2. 11. 19. Re 12.
12. 17. 13. 10. 1 Th 2.
6-8. xvi. 14. 16. 16. 18.
2 Th 2. 4. 10. 21. 24. 25.
11. 2. 11. 10. 25. 5. Re 4.
11. 2. 11. 10. 25. 5. Re 4.

7 De 13. 13. Mat 24. 24.
2 Re 8. 44. 2 Co 4. 1 p. 2.
2 Jn 1. 13. 14. 19. 20.

8 1 Th 3. 1. Re 13. 8.
17. 8. 2 Co 15. 4. 3. p.
2. 10. 10. 10. 10. 10. 10.

9 Ps 31. 1. 10. 20. 27.
Ps 1. 20. 1. 22. 22. 12.
44. 20. 26. 4. Ez 4. 1.
Ro 1. 24. Mat 24. 51.
11. 2. 11. 2. 11. 2. 11. 2.
10. 13. 2. 11. 2. 11. 2.

10 De 37. 35. Re 1. 8.
Ps 9. 17. Mat 10. 16.

11 ch 1. 34. Ep 1. 4. 1.
1 Th 4. 2. 1 Th 9. 1. 2.
1. 2. 1. 2. 1. 2. 1. 2.

12 1 Pe 5. 10. 1 Th 5. 23.
1 Ju 10. 28. 1 Th 5. 23.
1 Th 5. 23. 1 Th 5. 23.
1 Th 5. 23. 1 Th 5. 23.

13 1 Co 10. 13. Phil 4.
4. 1. 1 Th 5. 23. 1 Th 5. 23.
1 Th 5. 23. 1 Th 5. 23.

14 The traditions, the
"traditions," the "instruc-

6 And now ye know what withholdeth,⁴ that he might be revealed in his time.

7 For the mystery of iniquity doth already work:⁵ only he who now letteth, *will let*, until he be taken out of the way.

8 And then shall that ^kWicked be revealed, whom the Lord shall consume ⁿwith the spirit of his mouth, and shall destroy with the brightness of his coming.

9 *Even him*, whose coming is ^oafter the working of Satan, with all power and signs and lying wonders,

10 And^p with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11 And^a for this cause God shall send them strong delusion, that they should believe a lie:

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

13 But we are bound to give thanks **alway** to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth;

14 Whereunto^t he called you by our gospel,
to the obtaining of the glory of our Lord Jesus
Christ.

15 Therefore, brethren, "stand fast, and hold the traditions⁶ which ye have been taught, whether by word, or our epistle.

world, I must now, in the most solemn manner, entreat and adjure you, by your belief, expectations, and desire of that awful event, and by your hopes of being gathered, along with us and other saints, to his right hand, and of being for ever with the Lord, 2. That ye take heed that none, pretending to a spirit of prophecy, or misconstruing our words, or appealing to spurious writings which pass in our name, or any old tradition, mislead and perplex your mind, or stagger your faith, by insinuations that the coming of Christ to the last judgment is instantly to take place; the failure of which, if believed, might tempt you to disbelieve his coming at all, or even the whole truth of the gospel. 3. Let no pretences whatever decoy you into this pernicious notion; for, by revelations from God, I can assure you that the last judgment shall not happen till there has been a remarkable general apostasy from the faith, worship, and holiness of the gospel; and an antichristian succession of impious men, Romish popes, and their agents, has manifestly appeared in the church, countenancing and propagating the vilest corruptions in doctrine, worship, and practice, and, by seduction and persecution, destroying the souls and bodies of multitudes, till they themselves at last sink into everlasting destruction: 4. Who also, by pretended claims to civil and ecclesiastical authority, shall proudly assume a sovereign power over magistrates, ministers, or even angels, good or bad—a power in heaven, earth, and hell, superior to what had ever been ascribed to any

christian empire which I have just mentioned. 7. For that apostasy, which includes an unsearchable depth of error and wickedness, is already, in a secret manner, spreading its malignant influence in the pride, worldly-mindedness, will-worship, and corruption of the doctrine of free justification before God, which take place among Christian professors, and would quickly appear in all its extent, power, pomp, and grandeur, were it not that the present imperial pagan government of Rome will prevent and restrain it till God, in his appointed time, remove the seat of the emperors from Rome, and even abolish the present form of the empire: 8. And then, through the growing ambition and luxury of church-rulers, under the protection and indulgence of the Christian emperors, and the division of the empire into ten kingdoms, all submitting to the delusion, shall that wicked and lawless system of the Papacy appear in its full power and pomp, and continue till the Lord Jesus, by the pure preaching of the gospel, and the zealous opposition of the Reformers, and by his fearful judgments, when he comes to fill the whole earth with his glory, shall utterly destroy it.—9. The introduction and maintenance of which papal system will, in imitation, and by the special influence and craft of Satan, be effected, by high pretences of authority from Christ, to work miraculous and wonderful operations for his honour; 10. And, at his instigation, will be carried on, by every subtle and deceitful

truths, and took pleasure in perverting his Word, corrupting his worship, violating his laws, and persecuting his people. 13. But, in both duty and affection, we must bless and thank God that he hath warned you against such ruinous apostasy, having, in his universal, undying love, called you to complete and eternal salvation, to which he has sought by faith and through the universal and gradual renovation of your nature and knowledge, righteousness and true holiness wrought in you by the Holy Ghost, and through a faithful trust in Christ, and faithful adherence to him, as manifested and offered in the gospel, as God's appointed means of eternal happiness; 14. To which complete and eternal salvation, in consequence of faith in Christ, he has tenderly called you by the gospel which we preached unto you, that, through the attending operation of the Holy Ghost, ye might be fully entitled to, prepared for, and at last introduced into, the eternal enjoyment of that glorious blessedness which our Lord Jesus Christ has secured and prepared, taken possession of, promised to, and bestows upon, his believing people. 15. Inconsideration therefore of the secret and subtle operations of Antichrist to draw men from the faith, and of what God has done for and promised to you, we earnestly beseech you to stand fast in the faith, hope, comfort, and holiness of the gospel—steadfastly maintaining all those important points of truth and duty, in which our

16 Now^a our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* ^aeverlasting consolation and good hope through grace,

17 Comfort^y your hearts, and stablish you in every good word and work.⁷

CHAPTER III.

1 *He craveth their prayers for himself, 3 testifieth what confidence he hath in them, 5 maketh request to God in their behalf, 6 giveth them divers precepts, especially to shun idleness, and ill company, 16, and last of all concludeth with prayer and salutation.*

FINALLY, brethren, ^apray for us, ^bthat the word of the Lord may have *free* course,¹ and be glorified, even as *it is* with you:

2 And that ^cwe may be delivered from unreasonable² and wicked men: for ^dall men have not faith.

3 But the Lord is ^efaithful, who shall stablish you, and keep *you* from evil.³

4 And ^fwe have confidence in the Lord touching you, that ye both do and will do the things which we command you.

5 And ^gthe Lord⁴ direct your hearts into the love of God, and ^hinto the patient waiting for Christ.⁵

6 Now we command you, brethren, ⁱin the

A.M. cir. 4060.
A.D. cir. 50.
e ch. 1.2. 2 Co 13.14
f 3.12. 1 Jn. 4.19. 12
g 10.27. 13.10. 13.1. Re.
1.5.
h Ps. 103.17. He. 9.12.
i 13.30.1 Pe. 1.3.4. He. 2.
18.10.2 Co. 4.17. 18.5.1.
j Is. 40.1.3. 41.10.14.
46.4. 51.3.12. 54.10. 57.
18.10. 58.11. 60.17. 66.
61.2. 66.11. 67.1. 71.1.
81.6. 81.13.1 Th. 1.1.
7 See note on 1 Th.
3.11.—C.

CHAP. III.
a 1 Th. 5. 5. Ep. 6. 10.
b Col. 4. 3. Ro. 15. 30.
Mat. 9. 38.
c Ac. 6. 7. 13. 40. 1 Co.
16. 9. Tit. 2. 10. 14. 1 Th.
1. 5.
d Gr. may run.
e Ro. 15. 31. 1 Th. 2.
18.
f Gr. absurd.
g Ro. 10. 16. Mat. 11.
25. Jn. 9. 44. Ac. 2. 40. 13.
45. 5. 17. 5. 13. 28. 24. 2.
Co. 4. 3.4.
h Nu. 23. 19. 1 Co. 1. 10.
10. 1. 1 Th. 5. 23. 24. 3.
3. 13. Jn. 17. 15. 2 Ti. 4.
18.
i From evil. Ra-
ther, 'from the evil
one,' Satan.—C
j 2 Co. 7. 16. Ga. 5. 10.
1 Th. 4. 10. 5. 11. ch. 2. 15.
ver. 9. 11. Ro. 2. 7. Ga. 6.
9.
k 1 Ch. 29. 18. Jude 21.
1 Jn. 4. 16. 19. Mat. 22. 37.
1 Th. 4. 1. 59.
l The Lord, even
the Lord Jesus work-
ing by his Spirit. See
note on 1 Th. 3. 11.—C.
m 1 Th. 3. 4. 1. 10. Tit.
2. 13. 1 Th. 4. 8. He. 9. 28.
2 Pe. 3. 12.
n Or, the patience of
Christ.
o 1 Co. 5. 4. Ac. 3. 6.
ver. 12.

A.M. cir. 4060.
A.D. cir. 50.
k ver. 14. 15. 11. 1 Th.
5. 2. Ro. 10. 1. 2. 13. 5.
1 Th. 5. 14. 4. 11. Th. 3.
10. 2. Jn. 8. 9. 10. 1 Co. 5. 9.
11. 13.
l The word 'tradition' is liable to be misunderstood. Its Greek equivalent in the original means 'lesson,' or 'oral teaching.' The apostle first taught the Thessalonians orally. It is in the doctrines and precepts he then set before them that he here refers, and not to anything which we could legitimately call tradition.—P.
m 1 Co. 4. 16. 11. 1. 1 Th. 4. 2. 10. 4. 11.
n We did not break our rank, forsake our post, or neglect our spiritual or temporal duties. See ver. 11. C.
o Ac. 18. 3. 20. 34. 1 Co. 4. 12. 2 Co. 11. 9. 12. 13. 1 Th. 2. 9.
p It is probable the apostle worked during part of the night to give him leisure for conversing with inquirers or preaching to Christians through the day.—C.
q Mat. 10. 1 Co. 9. 1. 6. 14. Ga. 6. 1 Ti. 5. 17. 18.
r 1 Co. 4. 16. 11. 1. Phi. 3. 17. 1 Th. 4. 12. 1 Pe. 5. 3.
s Ge. 3. 10. 1 Th. 4. 11.
t 1 Th. 5. 13. ver. 6. Is. 56. 10. Mat. 20. 3. 6. 1 Th. 4. 15.
u ver. 6. Ro. 12. 1. 2 Co. 10. 1. ch. 2. 1. 1 Th. 5. 21. 10. 14. 2. Th. 4. 1.
v 1 Th. 4. 11. Ep. 4. 28. Ro. 12. 11.
w Ga. 6. 9. 1 Co. 15. 58. 2 Pe. 3. 18. 1. 4. 8. 1 Th. 4. 18.
x Or, faint not.

name of our Lord Jesus Christ, that ye ^kwith- draw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.⁶

7 For yourselves know how ^lye ought to fol- low us: for we behaved not ourselves disorderly among you;⁷

8 Neither did we eat any man's bread for nought; but ^mwrought with labour and travail night⁸ and day, that we might not be charge- able to any of you:

9 Not⁹ because we have not power, but ⁿto make ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, ^othat if any would not work, neither should he eat.

11 For we hear that there are some which ^pwalk among you disorderly, working not at all, but are busy-bodies.

12 Now them that are such ^qwe command and exhort by our Lord Jesus Christ, ^rthat with quietness they work, and eat their own bread.

13 But ye, brethren, ^sbe not weary⁹ in well- doing.

14 And if any man obey not our word by

faith in and adherence to the truths of the gospel, and enable you constantly to speak and act for God, and for one another's edification.

Ver. 4. This 'man of sin'—this patron of sin—this 'son of perdition'—this heir of destruction—is to be found sitting 'in the temple of God,' the church, 1 Co. 3. 16, 17; 2 Co. 6. 16; 1 Ti. 3. 15; Re. 3. 12. 'He exalteth himself above all that is called God'—above all authority in churches and states. Ps. 82. 6; Jn. 10. 34—'showing himself that he is God,' by assuming his titles, attributes, and powers. Now these characteristics have never been discovered in any man or succession of men, but in the Papacy. There, however, they all meet.—Wherefore the conclusion is inevitable—the prophecy describes the Papacy. C.

Ver. 6. The Roman empire 'withheld' and prevented the erection of the Papacy. So soon as it 'was taken out of the way,' the papal dominion, as great as as despotic, was erected upon its pedestal. C.

Ver. 8. That 'that Wicked' or 'lawless one' may, according to Scripture, represent a succession or be an individual, is unquestionable. The two views are not inconsistent with each other. Among the successive pontiffs of Rome there may yet arise one who shall surpass in pride, presumption, and anti-christian despotism, and be punished with such accumulated and personal judgments as were dealt out in detail to his typical predecessors. C.

Ver. 11. Not that God will send 'delusion' purposing to mislead; but God will send truth to inform and rebuke, and self-interest will reject God's testimony; and wicked men, listening to the voice of their own counsel and the impulses of their own passions, will be deluded into a rejection of God's holy call to reformation, as Pharaoh's heart was hardened by God's righteous demand of his people's freedom. See Ex. 9. 34. 35. C.

Ver. 13. From the beginning is an equivalent for eternity. Comp. Fr. 8. 23 with Ep. 1. 4. C.

REFLECTIONS.—It is dangerous to fix the periods which God has concealed. Disappointment of the events expected may tempt us to discredit the whole gospel. That Christ will come is certain; our business is not to inquire when, but to be always ready to meet him. Happy will be the time when all the ransomed millions shall be gathered to and be for ever with him! By what strange wickedness of men does God punish

cleave to his precious truths, and give thyself unto prayer; so shalt thou be comforted and established in every good word and work.

CHAPTER III. Ver. 1. Now, my dear brethren in Christ, let me entreat your most fervent prayers for me and my fellow-labourers in preaching the gospel, that we may be graciously directed, assisted, and owned of God, in our great and difficult work; and that the gospel of salvation, of which Christ is the author and principal subject, may be speedily and successively spread far and wide; and may, as with you, be honourably received, and produce glorious effects in the conversion, edification, and holy conversation of multitudes, wherever it is preached: 2. And that we may be kept or rescued out of the hands of unbelieving Jewish zealots and false brethren, who are so insolently perverse and absurd in their reasonings and prejudices, and maliciously wicked in their principles and practices—labouring everywhere to defame, vex, and cruelly persecute you; for many who pretend to religion, and even to Christianity, do not cordially embrace Jesus Christ in his gospel by a true faith, which works by love, and purifies their heart. 3. But let neither the falls of others, nor their violent opposition to you or your way, for the sake of the gospel, discourage you; for God, whose faithful promise ye have heartily embraced, will graciously fulfil whatever he hath spoken, in confirming, establishing, and strengthening you in the doctrine and grace of faith, and in your profession of it, and practice of godliness according to it; and will preserve you from the ruinous influences of sin, Satan, and the world. 4. And as your preservation must be in the way of holy obedience, we firmly and joyfully trust in the Lord Jesus, that, through union to and gracious influences from him, ye shall, as heretofore, be enabled to persevere in an exact observance of

our former admonitions, continue to be idle and busy-bodies, by virtue of our commission from Christ, we do, in his name and authority, charge you to remove from your holy communion, and avoid all unnecessary familiarity with, every member of your church who thus obstinately perseveres in a course so injurious to public and family peace, dishonourable to the Christian character, and contrary to the rules of the gospel. 7. For ye know how ye ought to persist in following the holy, just, active, and unblamable pattern which we carefully set before you when among you; 8. Labouring to our utmost in preaching the gospel, and in working at our trades for our necessary subsistence, that we might give to no one the smallest occasion to pretend we were burdensome: 9. Not because we had not a divine right to a proper maintenance, as apostles and ministers of Christ, but that we might prevent every prejudice against us, and propagate the gospel more successfully, and that we might set you a good example, and excite you to industry in your respective callings. 10. For having observed some appearances of an indolent temper among you, we, when with you, strictly commanded, that if any of your members should, through wilful indolence, reduce himself and family to straits, he should not be allowed any maintenance out of the public charity of the church, which ought only to be applied for the relief of such as through sickness, old age, or the like, are not able to work for themselves. 11. And we still insist on this, as we are credibly informed that there are some of you who, in contradiction to our express injunctions, the general rule of Christianity, the express requirements of the moral law, and the order of the creation, and of all regular societies, indulge themselves in idleness, sauntering about, and curiously prying, and officiously thrusting themselves into other people's business, to the disturbance of neighbours, and creating of jealous-

this epistle, *note that man,¹ and have no company with him, that he may be ashamed.

15 Yet² count *him* not as an enemy, but admonish *him* as a brother.

16 Now ^{the} Lord of peace himself give you peace always by all means. The Lord *be* with you all.

¹ 1 Co. 16. 21 Col 4. 18. with ch. 2. 18. Ro 16. 22.

A.M. cir. 4060.
A.D. cir. 56.
v ver. 6. Mat. 18. 17.
1 Cor. signifies that
man by an epistle.
* 1 Co. 16. 21. 2 Co. 10.
8. 13. 10. 1 Th. 5. 14.
* 1 Ro. 15. 33. 10. 20. 1
Co. 14. 33. 2 Co. 13. 11.
Phi. 4. 9. 1 Th. 5. 22. Nu.
6. 24. 25. Ps. 119. 117. 147.
14. Ro. 5. 11. 8. 8. Ju.
16. 33. 2 Co. 4. 17.
2 The special au-
thentication of this

A.M. cir. 4060.
A.D. cir. 56.
epistle was doubtless
occasioned by the cir-
cumstances of the first
letter referred to in
ch. 2. Paul here
states that while he
employed ordinarily an
amanuensis, yet he
authenticates each
genuine epistle by a
closing salutation in
his own hand. P.
a See Ro 16. 22. 1
Th. 5. 22. Ro. 22. 25.

17 The salutation of Paul ^{with mine own} hand, which is the token in every epistle: so I write.²

18 The^a grace of our Lord Jesus Christ *be* with you all. Amen.

¶ The second *epistle* to the Thessalonians was written from Athens.

among you. 14. And if, notwithstanding our present and former admonitions, any persist in their idleness, or other disorderly courses, let your church set a brand of infamy on them, turning them from her fellowship; and let every particular member abstain from all unnecessary converse with them, that, being put to shame, they may, through the influences of God's Spirit, be made to reflect on, and repent of, loathe, and abhor their sin. 15. But never treat them with austerity or roughness, as if ye aimed at their temporal or spiritual ruin, nor immediately look on them as implacable and incorrigible enemies to Christ and the gospel; but, in all your reproofs, censures, and admonitions, deal tenderly and affectionately with them, as brethren, in hopes that, by your diligent and repeated attempts, they may be reclaimed and restored to their former place in the church. 16. Now may the Lord Jesus Christ, the author, fountain, and bestower of all manner of peace and prosperity, by all the means of his own appointment, continually and abundantly confer it upon you, in your personal and relative capa-

cities; and may he himself afford all and every one of you his special presence in the way of providence and grace, to protect, guide, assist, comfort, and perfect all that concerns you. 17, 18. Marking therefore my kindest wishes to you in my own hand-writing, as I do in all my letters, as a token of their being genuine, I earnestly pray and hope that the full love and favour of our Lord Jesus Christ, inclusive of all its manifestations, fruits, and effects, may continually abound to all and every one of you, from this time henceforth and for ever.

Ver. 2. *Faith* here evidently signifies faithfulness to resolutions, promises, and obligations, as appears from comparing this with the following verse, where the Lord is distinguished as 'faithful.' C.

Ver. 6. *Disorderly*. A military allusion signifying out of rank, out of union with the general movement, and without or contrary to the word of command. C.

Ver. 17. The apostle, either from tremor of the hand, inexperience in the Greek characters, or perhaps because he worked and dictated at the same time, usually employed an amanuensis, but affixed his own signature to prevent imposition. C.

REFLECTIONS.—There is need of much fervent

prayer for the success of the gospel, and for the preservation and assistance of faithful ministers, that their labours may not be obstructed by the craft or violence of wicked men. And it is an inconceivable mercy to have God's promise and care for securing our endurance and comfort in an evil day. Thrice happy are they whom the Holy Ghost directs into the love of God, and into a patient waiting for Christ's great coming; and whose hearts truly accept the faith, holiness, and hope of the gospel. —It is necessary, for the honour and safety of the church, that scandalous professors be prudently and carefully censured and withdrawn from; but true kindness, not harshness, must be used to bring them to repentance. The industrious, but helpless poor, should be relieved with cheerfulness, according to their wants; but idle and disorderly persons ought to receive, not liberality, but correction, from both church and state. —It is a great mercy to have exemplary ministers, persevering and lively Christians, but especially to have a gracious Redeemer present in the church.

CONCLUDING REMARKS ON THE SECOND EPISTLE TO THE THESSALONIANS.

This epistle naturally suggests the necessity of caution and careful examination when some new and striking doctrine is propounded; especially when such a doctrine rests upon some isolated portions of Scripture. The prophetic utterance in the Gospel by Matthew (ch. 24. 30, 34), conjoined with that of Paul (1 Th. 4. 15, 17), seems, when superficially examined, to indicate the speedy, the almost immediate, coming of the Lord to judgment. By superficial examination is meant, an examination of the passages by themselves, without the light to be derived from 'comparing spiritual with spiritual,' scripture with scripture. Such comparison, humbly and prayerfully conducted—as all scriptural examination specially requires—would have enabled the Thessalonians to discover that, while the Lord, as judge, is ever at hand, the precise time of his coming is utterly unknown (Mat. 24.

36, 42), and that a long series of events, most precisely foretold, must be realized before the day of his final coming to the judgment of the quick and the dead. The Thessalonians, in thus hasting to a conclusion apparently warranted by some few passages of Scripture which they had not paused to compare with others, exhibited, however, nothing but what is common in the history of all ages of the church. Hence have arisen errors and heresies upon the one side; and, to escape them, the lethargic sleep of infallibility, on the other. But God, who always brings good out of evil, light out of darkness, and order out of confusion, has overruled this propensity in the case of the Thessalonians, and drawn from the apostle this second epistle, in which their error is corrected, and a salutary warning against precipitate judgments furnished to all future ages of the church. C.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

Descended from a Jewish mother and grandmother, Timothy had been very early instructed by them in the knowledge of the Old Testament. By the ministration of Paul at Lystra he was converted to the Christian faith, and remarkably enriched with the gifts and graces of the Holy Ghost, Ac. xvi. Having circumcised him, that the Jews might take no offence at him on account of his father being a Greek, Paul took him to be his companion, under the character of an evangelist. And having left him at Ephesus to rectify and establish the complete order of the church there, he sent him this and the subsequent epistle, to fix upon his mind the instructions which he had formerly given him, and enable him to communicate the same to others. In them the apostle testifies his affection, warns him of danger, and directs him in his personal and ministerial conduct.—The second was written from Rome, perhaps several years after the first.

[The date of this epistle is supposed to be about A.D. 64, soon after the apostle's imprisonment at Rome. It contains references to the following passages in the Old Testament:—Ge. 45. 10. 11. Ps. 119. 15. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.]

4 Neither^a give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith; *so do*.

5 Now^a the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:

6 From which some having swerved, have turned aside unto vain jangling;

7 Desiring^a to be teachers of the law; understanding neither what they say, nor whereof they affirm.

8 But we know that the law is good, if a man use it lawfully;

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fa-

A.M. cir. 4069
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4 ch. 4. 7. 10. 1. 4. 20. 2
Tit. 1. 14. 23. Tit. 1. 14. 3
9. 2. Pe. 1. 16.
1. Mat. 22. 37. 40. Ro.
13. 8. 14. 12. 5. 14. 2. Ti.
1. 3. 2. 22. He. 9. 14. 10.
22. Ga. 5. 6. Ac. 24. 16. 1
Pe. 1. 22. 1. Jn. 3. 18. 23. 4.
7. ch. 4. 2. 15. 15. 6. 4. 10.
20. 2. Ti. 1. 18. 4. 10. Tit.
1. 10. 14. 1. 1. 1. 1. 1. 1.
A. Ga. 4. 21. ch. 6. 4. Ro.
2. 19. 20. 1. 22.
2. Ro. 7. 12. Ps. 119. 128.
19. 7. 10. Ga. 4. 24.
1. Ga. 3. 19. 5. 23. Ro.
13. 1.
1. Co. 6. 9. 10. Ga. 5.
19. 21. Ho. 4. 1. 2. Ro. 21.
6. 22. 15.

^a Paul in his former state was not only a sinner, but he was helpless and reckless. While in that state God's divine grace was bestowed upon him; it first led to faith, and next to love. These while in one sense wrought by grace, in another sense were its immediate concomitants. Divine grace is always, and necessarily, manifest-

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ed by them; and where they are not found there can be no grace.—P.
2. He. 13. 4. Ro. 1. 26.
27. Le. 18. 22. Ex. 21. 16.
De. 24. 7. Ke. 21. 8. 27.
22. 15. 26. 5. 4. Ho. 4. 1.
21. 10. 4.
2. ch. 6. 3. 2. Ti. 1. 13. 4.
3. Tit. 1. 9. 2. 1.
2. Co. 3. 7. 11. Ps. 139.
2. Co. 4. 6. 15. Ep. 1. 6.
12. 14. Phi. 1. 11.
2. ch. 6. 15. 2. Co. 11. 31.
Ro. 1. 25. 9. 5. Ne. 9. 5.
1. 1. Co. 9. 17. 1. Th. 2. 2.
4. Ga. 2. 7. ch. 2. 7. Tit. 1.
3. Ro. 1. 5. 2. Co. 5. 18. 20.
Ep. 1. 3. 5.
2. See note on 1. Th. 3. 11.—C.
2. Ac. 9. 15. 1. Co. 7. 25.
15. 10. 2. Co. 3. 5. 4. 1. 1
Th. 2. 4. ch. 2. 7. 2. Th. 4.
7. 17. Col. 1. 25.
2. Ac. 8. 3. 9. 1. 5. 13. 22.
4. 26. 9. 10. 1. Co. 15. 9. Ga.
3. 13. Phi. 3. 6.
2. ver. 14. 16. 1. Co. 15.
8. 10. Ro. 5. 20. 21.
2. Lu. 23. 34. Jn. 9. 39.
4. 1. Ac. 3. 17. 1. Co. 2. 8.
Mat. 12. 31.
2. Ro. 5. 20. 2. Co. 15. 10.
2. 12. Th. 1. 13. Ga. 5. 6. 1.
Jn. 4. 19. Lu. 1. 47.
4. See note in first column.

thers and murderers of mothers, for man-slayers,

10 For^a whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

11 According to the glorious gospel of the blessed God, which was committed to my trust.

12 And I thank^a Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.

14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.^a

CHAPTER I. Ver. 1. Paul, an inspired and immediately commissioned messenger of Jesus Christ, who is the great Lord and Redeemer, the author, object, ground, and bestower of all our solid hopes of grace here, or eternal glory hereafter—and of God our Father in him; 2. To his dearly beloved Timothy, of whose conversion, and establishment in the grace and doctrines of faith, God has made him the honoured instrument—earnestly wishes the most abundant manifestations and effects of God's infinite love and tender compassion, to support, relieve, and comfort you under all the temptations, labours, difficulties, and dangers of your station, together with all manner of peace with God, your conscience, and the saints, and all manner of prosperity, temporal or spiritual, from God the fountain of blessings, and from Jesus Christ who gives them to all believers. 3, 4. I earnestly desired you to tarry some time at Ephesus after I departed thence into Macedonia, that you might, in the most solemn and authoritative manner, charge the judaizing Christians there to beware of corrupting the gospel of Christ, which I preach, with anything different or contrary; and that they never regard or propagate any foolish and ill-grounded traditions, or any frivolous genealogies of descent from Abraham or any other patriarch, which leads to useless, intricate, and endless controversies, and have no tendency to promote the conversion of sinners to God, their establishment in the doctrines of faith, or their diligent perseverance in walking with God.—5. Now the end of that charge, which I ordered you to enforce, as well as of the whole law of God, in opposition to fabulous, fruitless, and perplexing disputes, is, to promote a spirit of love to God, to Christ, and to one another, as springing from a sanctified heart, and a faithful, pure, and quiet conscience, purged from dead works by the blood of Christ, and from an inward principle of sincere faith, without the least hypocrisy; 6. From which grand scope and important ingredients of practical religion some having wandered, have turned aside into a course of vain talking of things altogether unprofitable, and serving only to stir up animosities, strifes, and doubtful disputations; 7. Affecting to set up for doctors and interpreters of the law, and to impose it upon the Gentiles, while in reality they neither understand the true scope and design of it, nor what they say in their confident pretensions to explain it. 8. But we who, through the knowledge of the gospel, are enlightened in the principal design and tendency of the whole Jewish dispensation, are fully convinced that the law is a good appointment of God for answering good purposes, if it be properly used as a means of bringing us to Christ, and

all his commandments, but stands in force for the condemnation of all impenitent, unbelieving, and obstinate transgressors, particularly those who have no fear of God in their hearts, no desire after him, and no care to be subject to his authority; and for those who wilfully rebel against his laws, and worship false gods; those who, being destitute of true holiness, condemn God and religion; those who murder their near relations or others, or who indulge themselves in fornication, adultery, sodomy, or other unnatural lusts; those who steal men or women, that they may either use or sell them as slaves; those who addict themselves to lying in jest, excuse, malice, or to procure gain; those who violate their promises, vows, or oaths, or swear falsely in courts of judicature; and, in fine, those who indulge themselves in any form of wickedness, contrary to the pure doctrines of revelation, and to the holy nature, design, and obligation of the gospel of our salvation through Christ, which so illustriously displays the glorious perfections, counsels, and operations of the infinitely happy, ever-blessed, and self-sufficient God, who communicates to creatures whatever happiness they enjoy—the preaching of which gospel was committed to me as a precious trust, to be faithfully preserved and dispensed wherever I come. 12. And while I think of the high honour of this important trust, I cannot but, from the very bottom of my soul, bless and praise our infinitely gracious Saviour and Lord Jesus Christ, who has qualified, authorized, and strengthened me as an apostle faithfully to minister the gospel of his grace; 13. Even me, who, before my heart was graciously and powerfully reached and converted, had been a furious blasphemer of his divine Person and doctrine, an outrageous persecutor of his members, a most injurious reviler of his name, people, and interests. But my transcendent wickedness, proceeding from ignorant and blind zeal, not from any desperate and malicious opposition to the Holy Ghost's clear convictions of his Messiahship, to the everlasting astonishment of angels and men, and especially my own, I, after all, freely received forgiving and converting mercy, and was graciously put into the apostleship. 14. Yea, the free favour of the infinitely compassionate Lord Jesus to me—ward superabounded all expectation, estimation, or conception, in awakening and convicting my unbelieving heart, and developing deep and strong love to him, his people, and cause, to which I had formerly been so inveterate an enemy; and in the conversion of multitudes to himself by my ministrations. 15. Thus my own experience, as well as the whole tenor of the gospel revelation, bears witness for the efficacy of the gospel, and the

secution of his members. 16. And for encouraging the most enormous transgressors to believe in him, it must be remarked, that this astonishing instance of free, loving, and abounding grace towards me, was designed, by the infinite wisdom and goodness of God, not merely for the salvation of my soul, but that in me first of all, and as the very chief of sinners, Jesus Christ might set forth a distinguished example to what amazing length his patience and mercy can extend—as an encouragement to every sinner who shall ever, by his grace, be led to trust in him alone for pardon and eternal life. 17. Let therefore that infinitely gracious Lord Jesus, who is the Sovereign of all things, and head over all things to his church—everlasting, incorruptible, and purely spiritual; and who, together with his Father and blessed Spirit, is the infinitely and only wise God, and Giver of all wisdom to creatures—be henceforth and for ever magnified and adored in the loftiest strains.—18. The above charge I have committed to your special care, that, according to some prophetic intimations concerning you before you entered on the ministry, you may be more excited to improve your superior gifts and miraculous powers in acting the part of a diligent, courageous, and faithful soldier of Jesus Christ, in fighting under him against sin, Satan, and the world, and valiantly standing up for the truth against all opposition; 19. Holding fast the doctrines of the gospel in a firm faith and constant profession thereof, and holding it forth to others in your ministry, and studying to be conscientiously upright in preaching it, and living answerably to it; which some neglecting and rejecting, have, to their inexpressible danger, loss, and damage, entirely renounced its doctrines and their profession of it, and abandoned themselves to error and immorality; 20. Of which apostates I mention two infamous ringleaders, that you, and all other Christians, may beware of them, and bear testimony against them; namely, Hymeneus and Alexander, whose notorious subversion of the faith and holiness of the gospel, and dangerous errors and immoralities, laid me under the disagreeable necessity of apostolically casting them out of the visible church, and delivering them up to Satan, as his subjects—that by means of such awful discipline, they might be brought to a conviction and repentance of their wickedness, at least deterred from persisting in their blasphemous defamations of the name, doctrines, and ways of the Lord.

Ver. 3. When I went into Macedonia. This journey was made after Paul's release from his first imprisonment in Rome, which took place about A.D. 63. Immediately after his release, he probably carried out his intention of visiting Spain; then he turned again eastward, and after a missionary tour through Asia

CHAPTER II.

15 This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; ^aof whom I am chief.

16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, ^afor a pattern to them which should hereafter believe on him to life everlasting.

17 Now^h unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

18 Thisⁱ charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

19 Holding^j faith, and a good conscience; which^k some⁵ having put away,⁶ concerning faith have made shipwreck:

20 Ofⁱ whom is Hymeneus and Alexander; whom I have ^adelivered unto Satan, that they may learn not to blaspheme.

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1 That it is meet to pray and give thanks for all men, and the reason why. 9 How women should be attired. 12 They are not permitted to teach. 15 They shall be saved, notwithstanding the testimonies of God's wrath, in child-birth, if they continue in faith.

EXHORT¹ therefore, that, first of all, ^asupplications, prayers, intercessions, *and* giving of thanks, be made for all men;

2 For kings, and *for* all that are in ^aauthority; that we may lead a quiet and peaceable life ^bin all godliness and honesty.

3 For^c this *is* good and acceptable in the sight of ^aGod our Saviour;

4 Who^e will have all men to be saved, and to come unto the knowledge of the truth.

5 For *there is* ^aone God, and one mediator between God and men, the man Christ Jesus;

6 Who^h gave himself a ransom for all, to be testified³ in ^adue time.⁴

7 Whereunto^j I am ordained a preacher, and an apostle, (^aI speak the truth in Christ, *and* lie not;) a teacher of the Gentiles in faith and verity.

A Ro 1.9; 1.2 Co 1.18, 23; 11.11, 31. Ga 1.20. 2 Th 2.5, 10.

Ver. 9. *The law is not made for a righteous man.* Rather, 'the law does not lie against a righteous man,' either in its precepts, which he loves, Ps. 119. 97; He. 8. 10, or in its curse, from which Christ has set him free, Ga. 3. 13. C.

Ver. 13. These words, if interpreted by themselves, might lead to the conclusion that the apostle's ignorance and unbelief contributed in some way to his salvation; and so they have been interpreted: but taken in comparison with other Scriptures, the grace and good pleasure of God, and not any peculiarity in the state of the sinner, will be found the moving cause of salvation. The verse will be more easily understood, in accordance with the analogy of other scriptures, if arranged thus: 'Who was before a blasphemer, and a persecutor, and injurious (but I obtained mercy), because I did it ignorantly in unbelief.' See, accordingly, ver. 16, which ascribes the divine mercy entirely to the divine wisdom and purpose. C.

Ver. 18. *Prophecies.* Some 'prophecies,' not elsewhere recorded, that prognosticated the future zeal and faithfulness of Timothy.—*That thou* (encouraged by them, &c. C.

REFLECTIONS.—Solemn and important, honourable and delightful, is that trust which God has committed to gospel ministers. But they have need of abundant grace and mercy from Christ and his Father, to fit them for and assist them in their work, and support them under the trials they must undergo on account of it. For in manifold shapes of vain jangling, legal prattling, horrid blasphemy, and cruel persecution, Satan always labours to oppose the gospel, and them who faithfully preach it. And careless and erroneous teachers are great plagues to churches, and murderers of souls. It is absurd to inculcate or expect obedience to God's law without repentance and reliance on the Spirit of God, our consciences sprinkled with Jesus' blood, and an abiding principle of true faith be exerted within us. And it is the highest folly for unbelievers to seek happiness by that law which cannot but condemn them for their wickedness. Thrice happy are they who are delivered from it as a broken covenant, and are only under it in Christ as a binding rule of duty. Infinite is the excellency, and powerful the virtue of the glorious gospel. From an infinitely gracious God it springs, and to his high honour and praise it tends. Its matter is Christ, and all that is in or done by him. It suits, it extends to, and ought to be earnestly received by every hearer. The most guilty and obstinate ought to yield to its almighty force. And happy is it when ministers can recommend it from their own remarkable experience of its pardoning, re-

respect to all sorts or ranks of men—Jews or Gentiles, high or low; 2. Particularly for emperors, kings, or other magistrates, though heathens,—that their persons and ministrations may be blessed, that they may be enabled to rule in the fear of God; that, under their protection, and encouraged by their example and influence, we may safely and peaceably exercise ourselves in public, private, and secret acts of piety towards God, and of honourable honesty and virtue towards every man. 3. For thus to pray, and live in a manner becoming Christians, is agreeable to the good and holy nature and will of God, and through Christ well pleasing in his sight, who has manifested himself to us sinful men under the endearing character of a Saviour; 4. Who, for the more illustrious display of the goodness, blessedness, variety, and abundant riches of his grace under the gospel dispensation, seeks effectually to save men, of all sorts and ranks, greater or lesser sinners; and has for this purpose appointed that the gospel of salvation be preached to every creature under heaven. 5. And it is the more proper that prayers and thanksgivings be made for all sorts of men through Christ, in whom all nations shall be blessed, since God now manifests himself equally the one only God of both Jews and Gentiles, and Jesus Christ, God-man, is set forth as the only Mediator, able, willing, and appointed to make up the breach between God and sinful men; 6. Who having an infinite dignity in his person, and being lord of his own life, offered up himself, soul and body, an atoning sacrifice and to keep for men the broken law of God, in the room of men of all sorts and ranks, to deliver them from the bondage of sin, Satan, the law, and death, that their salvation might be published to them, especially under the gospel; 7. For the publishing of which, I solemnly avow myself a faithful and sincere teacher, chiefly of the Gentiles, manifesting to them the infallible truths and faithful promises of God for their salvation. 8. And therefore, in the name of my glorious Master, the Saviour of mankind, I insist that ministers and Christians, without regard to any ceremonial sanctity of places, pray for all sorts of persons, as above directed, with fervour, purity, and elevation of heart to God, without any wrathfulness of temper against either Jews

with such graces, tempers, and practices as fulfil God's law, honour his name, and prove useful to others. 11, 12. And let no woman dare to preach in public assemblies, or in any case usurp authority over her husband or his sex, but learn, according to the dictates of nature and the law of God, to be duly submissive and obedient: 13. For the woman being at first formed after and out of the man, plainly intimated that she was made for him, not he for her; and that she ought to depend on and be subject to him, not he to her. 14. And being first seduced by the devil, that old serpent, in paradise, and made the primary instrument in the ruin of mankind, is a further reason for her humility and subjection. 15. Nevertheless, notwithstanding the particular threatenings issued forth against them immediately after the fall, women are generally preserved in the agonies of childbirth, and shall be saved as well as the man, yet generally in the endurance of this superior effect of the curse; yea, through the incarnation of Jesus Christ, the promised one, all of them shall be saved, with an everlasting salvation, who exercise themselves in true faith in God through Christ, and in love to him, his people, and cause, and in a holy, chaste, sober, meek, and temperate behaviour.

Ver. 1. *Supplications* for the averting of evil.—*Prayers* for obtaining blessings.—*Intercessions* on behalf of others.—*All men*, both believers and unbelievers—in opposition to the narrow bigotry of the Jews. C.

Ver. 4. *All men.* Men of all nations and of all ranks—Jews and Gentiles, rich and poor, without 'respect of persons.' C.

Ver. 5. *One God.* In opposition to the many idols and false gods of the heathen.—*One Mediator.* In opposition to angel and saint mediation. C.

Ver. 8. *That men.* Rather, 'the men,' as distinguished from 'the women,' ver. 9.—*Everywhere.* In opposition to the Jewish doctrine that confined acceptable prayer to the temple, synagogue, or oratory. C.—The leading idea in this passage is, that wherever and whenever public prayer is offered up, it is the province and duty of the men (not the women) to offer it. I do not think there is any reference to Jewish ideas or prejudices regarding special places for prayer. That point does not seem to have been before the apostle's mind here at all. P.

Ver. 9. *Broidered hair, or gold.* The Greek has 'plaits and gold,' doubtless in allusion to a mode of adorning the hair still common in Syria. It is trained down the back in numerous long, thin plaits, each plait having fastened upon it a row of small gold coins. P.

Ver. 15. *Notwithstanding she shall be saved in child-bearing.* The Greek of this difficult passage seems to me to convey the idea that her salvation, whatever may be implied in it, was to be by

8 I will therefore that men pray every where, lifting^a up holy hands, without wrath and doubting.

9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered⁵ hair, or gold, or pearls, or costly array;

10 But (which becometh women professing godliness) with good works.

11 Let^a the woman learn in silence with all subjection.

12 But I suffer not a woman to teach,⁶ nor to usurp authority over the man, but to be in silence.

13 For Adam was first formed, then Eve.

14 And Adam was not deceived,⁷ but the woman being deceived, was in the transgression.

15 Notwithstanding⁴ she shall be saved in child-bearing,⁸ if they continue in faith and charity and holiness with sobriety.

CHAPTER III.

2 How bishops, and deacons, and their wives, should be qualified, 14 and to what end Saint Paul wrote to Timothy of these things. 15 Of the church, and the blessed truth therein taught and professed.

THIS is^a a true saying, If a man desire^b the office of a bishop,¹ he desireth a good work.

2 A^c bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour,² given to hospitality, apt to teach;

3 Not^d given to wine,³ no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

4 One^e that ruleth well his own house, having his children in subjection with all gravity;

5 (For if a man know not how to rule his

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1 Ps. 65. 2. Mal. 1. 11
Jn. 4. 21-24.

2 Ps. 134. 1. Is. 1. 15.
Mat. 5. 24. 10. 12. 14. 15.

Phil. 2. 14. Ja. 1. 6. He. 10.
22. 11. 15.

3 Is. 3. 5. 1. Pe. 3. 3-5.
Is. 3. 10-20. Zep. 1. 8.

5 Or, *plaited*.
6 Pr. 31. 31. Lu. 1. 6.

7 Ge. 3. 13. 1. Co. 14. 34. Ge. 3.
16. Ep. 5. 22. 24. 13. Col.

3. 18. 1. Pe. 3. 14.
8 That is, in the church,

as bearing ministerial rule in it.
—C.

Ge. 1. 27; 2. 7. 18. 22.
1. Co. 11. 8. 9.

5 Ge. 3. 6. 13. 2. Co. 11.
3.

7 Eve was 'deceived.'
Adam was not

'deceived' either by his wife or by the serpent—he knew what he did when he took the forbidden fruit.

1 Is. 7. 14. 9. 6. Je. 31.
22. Mat. 1. 25. Lu. 2. 7.

Gal. 4. 4. 5. or ch. 4. 3. 5.
10. 14. Tit. 2. 5. with Ge.

3. 16.
8 In child-bearing.

Rather through, or during the time of child-bearing—the sorrows of which were the immediate penalty of the woman's transgression, Ge. 3. 16.—C.

CHAP. III.

a ch. 1. 7. 5. 14. 9. 2. Tit. 1. 1. Tit. 3. 8.

b Ac. 1. 1. 20. 20. 28. Phi. 1. 1. ch. 1. 11. 12. 2. Tit. 1. 11. ch. 2. 7. 5. 17. 1. Pe. 3. 2. Ep. 4. 11. 1. Co. 12. 28.

1 A bishop. Literally, 'an overseer' See Ac. 20. 17. comp with ver. 28.—C.

c Tit. 1. 6. 9. 2. Tit. 2. 24. Ro. 12. 13. ch. 4. 12.

2 Or, *modest*.
3 Tit. 1. 7. 2. Tit. 2. 24.

1. Pe. 5. 2. 15. 50. 10. 12. Mi. 3. 5. Le. 10. 9. Je. 9. 13. Tit. 3. 2. Eze. 44. 21.

4 Or, *Not ready to quarrel, and offering wrong, as one in wine*.

5 Ge. 18. 19. Jos. 24. 15. Ps. 101. 2. 8. Tit. 1. 6.

* The oldest and best MSS. are against the reading *of*, which is consequently given up by all critics.

Of eminence. Or, is the true reading and the clause ought to be translated, 'Who was manifest

in the flesh'—i.e. Christ, the sublime mystery (see Col. 1. 2-4. the Omnipotent Redeemer). The giving up of the reading 'God' does not in the very slightest degree weaken the evidence of the fundamental doctrine of our Lord's divinity.

7 Or, *one newly come to the faith*, Nu. 4. 3. 1. Sa. 1. 1. 12. Pr. 12. 18. 18. 13. 20. 23. Ps. 138. 6. with Jude 6. 2. Pe. 2. 4. Mat. 25. 41. Is. 14. 23.

8 Ac. 22. 12. 6. 3. 1. Sa. 2. 24. 1. Co. 5. 12. 1. Th. 4. 12.

9 ch. 6. 9. 2. Ti. 2. 26.

10 Phil. 1. 1. Ac. 6. 4. 5. 6. see ver. 2. 3. Le. 10. 9. Eze. 44. 21.

11 ver. 16. ch. 1. 19. Ep. 4. 10. Tit. 1. 6. 9. 10. 11. Pr. 21. 1. Jude 1. 3. Phi. 1. 27. He. 4. 14. 10. 25. 23. 2. Jn. 9. 10. 3. Jn. 4. 1.

2 Ti. 2. 2. Ac. 6. 4. 5. 6. ch. 5. 9. Ro. 16. 1. Ti. 2. 3. 4. ch. 2. 10.

3 ver. 2. 4. Tit. 2. 6. Pr. 20. 6. Ge. 18. 19. Jos. 24. 15. Ps. 1.

2. 15. Ps. 1. 2. 8. Mat. 25. 21. 2. Co. 1. 12. Ac. 23. 11. 24. 16.

6 Or, *ministered*.
7 Ti. 2. 1.

8 ch. 4. 1. 3. 1. Co. 11. 34. 2. Jn. 12. 3. Jn. 14. Phi. 1. 24.

9 Mat. 13. 59. 5. 2. Ti. 2. 20. He. 3. 2. 3. 5. 6. Mat. 10. 18.

10 Je. 10. 10. 1. Th. 1. 9. 11. 5. 9. 10. 2. 2. 3. 4. 10. 21. Jude 3.

6 Or, *stay*.
7 ver. 16. Ga. 3. 1. ch. 4. 6. 2. Ti. 1. 13. Jn. 18. 37. 1. Co. 2. 7.

8 1. 7. 14. 9. 6. Jn. 1. 14. 1. Jn. 1. 2. Ga. 4. 4. Ro. 8. 1.

9 See note * in first column.

2 Mat. 3. 16. 2. Co. 13. 4. 1. Pe. 3. 3. Ro. 1. 4. Jn. 10. 8. 10. 1. Jn. 5. 6.

3 Mat. 4. 11. 28. 2. Lu. 2. 13. Jn. 20. 12. Ps. 68. 17. 47. 5. Ep. 3. 10. 1. Pe. 1. 12.

4 Ac. 13. 46. 48. Ep. 3. 5. 6. 8. Col. 1. 6. 23. 27. Ro. 12. 18.

5 Col. 1. 5. 23. Re. 7. 9. d Mat. 16. 19. Lu. 24. 51. Ac. 1. 9. Ps. 110. 1. He. 1. 3. 14. 18. 1.

8 Received up into glory in human nature. See Jn. 17. 5.—C.

own house, how shall he take care of the church of God?)

6 Not a novice,⁴ lest being lifted up with pride, he fall into the condemnation of the devil.

7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

8 Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre;

9 Holding⁵ the mystery of the faith in a pure conscience.

10 And let these also first be proved; then let them use the office of a deacon, being found blameless.

11 Even^m so must their wives be grave, not slanderers, sober, faithful in all things.

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13 For they that have used⁵ the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly:

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground⁶ of the truth.

16 And, without controversy, great is the mystery of godliness: God was manifest in the flesh,⁷ justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.⁸

and a praise to them that do well. The extent of God's grace, and of Christ's mediation, to all sorts and ranks of men, should excite us cheerfully and powerfully to pray for them. And infinite is the mercy that in God's grace and Jesus' merit there is room for us all. The gospel and ordinances of God are now confined to no place in the world; but faithful ministers may preach it to every creature; and men may everywhere have full access to God in his worship. But let us always remember the holiness and reverence with which we ought to approach him.—Since sin entered by a woman, what reason have women to be remarkably holy and humble, and to avoid all ostentation of dress, which is but a badge and memorial of sin! And there is need of faith and love, and a holy conversation, in order to their safe and sanctified endurance in childbirth.

CHAPTER III. Ver. 1. And with respect to offices in the Christian church, it is certain that he who, having suitable qualifications, is inclined, from a regard to the glory of God and the edification of souls, to enter upon the office of a pastor or overseer in it, is engaged in a most important and useful

ability, to relieve the necessities of the poor, and entertain godly ministers, or others properly recommended; and should be furnished with a good stock of Christian knowledge and experience, that he may be capable of expressing his sentiments with freedom, clearness, and propriety, for the instruction of others, and for supporting and defending the truths of the gospel on all suitable occasions. 3. He must by no means be given to long or frequent drinking, nor be of a furious and quarrelsome temper; nor so fond of earthly riches as to be ready to procure them by unworthy means; but should be of a meek, calm, peaceable, and forbearing spirit: not abusive, noisy, and clamorous, in talking or disputing; nor covetous of what belongs to his neighbour; nor inordinately attached to the things of this world. 4. And if he have a family, he must be one who maintains a prudent authority over his children and servants, obliging them to submit to his lawful commands respecting either religion towards God or decent behaviour towards men. 5. For if a man do not govern his own family right, it cannot be expected that he has prudence or resolution enough to be a ruler in the more high and difficult affairs of the church of God, where everything

of his usefulness, the discredit of religion, the triumph of its adversaries, the grief of the godly, and the stumbling of young converts.—8. The deacons also, whose office it is to manage the public funds of the church, ought to be men of a grave, decent, and venerable behaviour, and of good report; not given to speak one thing while they mean another, nor to talk contrarily at different times to serve a turn; not indulgers of themselves in the too free use of intoxicating liquors, which would blemish their character, and render them unfit for their work; not of an avaricious temper, that might tempt them to withhold from the poor, or apply it to their own use. 9. And as to their religious character, they ought to be steadfast adherents to the pure, unmixed, but mysterious and incomprehensible truths of the gospel, with all the sincerity of a heart purified by faith, and purged from an evil conscience by the blood of Christ. 10. And it is proper that their qualifications, moral and religious, be well tried and manifested before they be admitted to their office. 11. And if they are in a married state, their wives, for the credit of religion and of their husbands, ought to be of a grave, chaste, and decent behaviour, free from all lightness of temper, words, dress, or deportment; not given to idle tales, or to any other such things, but watchful over

CHAPTER IV.

1 *He foretelleth that in the latter times there shall be a departure from the faith.* 6 *And to the end that Timothy might not fail in doing his duty, he furnisheth him with divers precepts belonging thereto.*

NOW the Spirit ^a speaketh expressly, that in the latter times ^b some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;¹

2 Speaking^c lies in hypocrisy; having their conscience ^d seared with a hot iron;

3 Forbidding^e to marry, ^f and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

4 For^h every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving:

5 Forⁱ it is sanctified by the word of God and prayer.

6 If^j thou put the brethren in remembrance of these things, ^k thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

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CHAP. IV.

a 2 Th. 2.3. 2 Ti. 3.1-5. 2 Pe. 2.1. 1 Jn. 4.18. Jude 18. Da. 7.8, 20, 24. 25. 11. 35-39. b Mat. 24. 5-12. 2 Pe. 2.1. Re. 13. 1, 8. 1 Jn. 2.18. Jude 3, 4, 18. 2 Th. 2.3, 4. 7. 9-11. Re. 9.2, 11. 13. 5, 6, 13, 14; 16. 14-17. 5. 16, 2.

1 The Greek words signify 'teachings of devils,' and not 'doctrines about devils,' or 'demon-worship.' That many of those false doctrines which prevailed in the early church, and still prevail, had their origin in the teachings or suggestions of Satan and his angels, cannot be questioned. It is to this Paul here alludes.—P.

c Ro. 16.18. Ep. 4.14. 2 Pe. 2.15. 18. 19. 3. 2, 3. 17. Mat. 7.15. 2 Ti. 3.5.

d Ep. 4.19. Ro. 1.28.

e He. 13.4. 1 Co. 7.39.

f Ge. 1.29. 305. 9.3. 1 Co. 10.30. Mat. 14.19. Ro. 14.6. Ec. 5.18. ver. 4.

g Ge. 1.31. Ro. 14.14. 20.1. Co. 10.25. Tit. 1.15. Ac. 10.15.

h ch. 6.17. 1 Co. 7.14. Ge. 1.29. 9.3. Ac. 10.15. Mat. 4.4.

i Ro. 15.15. 2 Ti. 1.6. 2.15. 2 Pe. 1.12, 13, 15. 3.1. Jude 5.

j 2 Ti. 2.15. 3.10, 14-17. 13. Col. 1.16. Je. 15.16. 1 Pe. 2.2. Ps. 110.11. 18. 97-100. 1. 2. 1 Co. 1.5.

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1 ch. 1.4; 6.20. 2 Ti. 2.16. 25. 3.4.4. Tit. 1.14. 1.9. 1 Co. 9.24. Ac. 24.10. Tit. 2.11-13. 3.8, 14.

2 Mat. 15.8. He. 13.9. Col. 2.23. Is. 1.11. 15. Je. 6.20. Am. 5.21, 22. 1 Co. 8.6. Mat. 6.6, 7. 7. 22, 23.

3 Or, for a little time.

4 De. 28. 3-12. 30. 9. Ps. 1.31. 37. 4. 29. 84.11. 91. 10. 97. 11. 112. 2. 3. 110. 16. 118. 114. 145. 19. Pr. 3.10. 8. 35. 9. 11. Ec. 8.12. Is. 3.10. 32. 1. Mat. 6.16, 33. 19. 29. Ro. 8.28. 14. 17. 1 Co. 3.22. ch. 6.6.

5 Re. 1.12, 21.

6 ch. 1.15. 3.1. 2 Ti. 2.11. Pr. 22.20.

7 1 Co. 4.9. 13. 9. 26. 2 Co. 4.8-10. 6. 1-10. 2 Ti. 3.10, 11.

8 Ga. 2.16. Ac. 15.11. Pr. 3.5. Ps. 37. 3-7.

9 Ps. 36.6. 107. 13-20. Ac. 14. 17. 17. 25-28.

10 Is. 45. 17. 22. 2 Co. 5.21.

11 ch. 6.14. 2 Ti. 4.2. Tit. 2.13. 8.

12 1 Co. 16. 10, 11. Tit. 2.7, 15.

13 In order to which—walk with the wisdom, prudence, and steadiness of experienced age.—C.

14 Tit. 2.7. 1 Pe. 5.2. 1 Co. 11.1. 2 Co. 6. 4-7. 1 Th. 1.6. 2.10. 2 Th. 3.7. 9.

15 ch. 3.14. ver. 6, 15. 16. Jn. 5.39. 2 Ti. 2.15. 3.15-17. 4.2.

16 1 Ti. 1.6. ch. 1.18. 5. 22. Ac. 6.6. 14. 23. 13. 3. 8. 17. 10. 6.

17 ver. 13. Ps. 1.2105. 5. 119. 97-99. A. 6.4.

7 But^a refuse profane and old wives' fables, and exercise thyself *rather* unto godliness.

8 For bodily exercise profiteth ^b little;² but godliness is profitable unto all things, ^c having promise of the life that now is, and of that which is to come.

9 This^d *is* a faithful saying, and worthy of all acceptation.

10 For^e therefore we both labour and suffer reproach, because we ^f trust in the living God, who is the ^g Saviour of all men, ^h specially of those that believe.

11 Theseⁱ things command and teach.

12 Let^j no man despise thy youth;³ but be thou an ^k example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

13 Till^l I come, give attendance to reading, to exhortation, to doctrine.

14 Neglect^m not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

15 Meditateⁿ upon these things; give thyself

bolden them to an open, free, and courageous profession of the doctrines of Christ, and of their faith in him, by which they have derived grace from him, to render them faithful in fulfilling their trust for his glory.

—14. These things I write for the present direction of you or others, hoping, ere long, to see you at Ephesus, or somewhere else, and give you further instructions. 15. But if our interview should be deferred beyond my expectation, this letter will serve to direct your behaviour in that religious society which the only living and true God has formed and established, for his own spiritual residence and honour, of credible professors of his truths, animated by his Spirit; and which holds forth and maintains the doctrines of the glorious gospel upon which it is founded, and of which Jesus Christ is the sum and substance. 16. For, without all controversy, that doctrine which furnishes us for and animates us to the strictest piety towards God and love to our neighbour, is a great, glorious, and incomprehensible mystery, viz. that the eternal Son of God, one in nature and equal in glory to his Father and blessed Spirit, was manifested in his incarnation and debasement in this world; and having honoured God's law and justice by his obedience, sufferings, and death, was set apart and made of God as the Saviour and righteous Head of his church; and being by the Holy Ghost raised from the dead for our justification, was honourably attested in the miraculous confirmation and success of the gospel; and angels had all along admired and ministered to him, they did, in his resurrection and ascension, and will at his great coming, attend him; and being raised from the dead, and ascended to heaven, he was, is, and will be, preached to both Jews and Gentiles, and by faith received by multitudes of them, particularly the latter, as their only and all-sufficient Saviour: yea, as he was gloriously received up to his Father's right hand to receive all glory and power, so he has been and shall be gloriously received, owned, and professed by multitudes under the glorious dispensation of his Spirit; and shall, after his judging the world, be solemnly introduced, with all his mystical and divine, all the inexpressible glories and felicities of

punctuation, the meaning would seem more plain, and the structure of ver. 15 and 16 more natural, by adopting the following change, viz. 'But if I tarry long, (I write) that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God. The pillar and the ground of truth, and great, without controversy, is the mystery of godliness: God was manifest in the flesh, &c. C.'

Ver. 16. *God was manifest in the flesh.* In favour of this reading it has been irrefragably proved by Matthei and Burton (*Testam.* p. 141, &c.), that it is, upon the whole, supported by the testimony of the Greek fathers; and the false reasoning of Griesbach and Beisham has been fully exposed in the *British Critic*, v. ii. p. 297. See also Bengel, Renck, Bull, Magee, Nolan, and Henderson; the last of whom, in particular, appears to have settled the criticism of the question for ever. C.

REFLECTIONS.—Highly should we esteem the Christian church, which, animated by his Spirit, is the peculiar dwelling of the Most High. Yea, God, in infinite mercy, has provided for her officers to manage both her spiritual and temporal concerns. Earnestly then should such labour for the important qualifications of solid experience, knowledge, blameless character, faithfulness, gravity, generosity, and affability; and be the most exemplary in the regular government of their passions, appetites, tongues, and families. And the more faithful, prudent, and diligent they are in discharging the duties of their office, they will be the more honoured in the church, and bold in their holy profession.—While the church holds forth and maintains the truth, upon what a glorious mystery of godliness is she herself founded! Unfathomable is the depth, importance, and glory of it, as it shines forth in God manifested in the flesh, to make atonement for sin, and mediate between God and men: raised from the dead, received up into glory, and attested by the Holy Ghost, in the glory of his person and cause, and of believers in him, beheld, witnessed, ministered to, and adored by angels; preached far and wide to and believed on by multitudes of Jews and Gentiles; exalted to his Father's right hand, and to be head over all things to the church; and at last, after the final conquest of the world, entering heaven with all his angels and ransomed saints!

CHAPTER IV. Ver. 1. And to stir you and others

carry on their corrupt designs—their consciences being as unaffected with the guilt or dreadful consequences of sin as flesh seared with a hot iron is incapable of feeling; 3. And will forbid clergymen or others to marry, thus exposing them to temptations to unchastity; and will prohibit the use of those wholesome meats which God at first created for the sustenance of mankind, and which now, under the gospel dispensation, he allows all Christians their full freedom to use: 4. For everything, as God made it, is answerable to the purposes for which he created it; and nothing that is proper for food ought to be forbidden or scrupled, providing it be received with religious acknowledgments of God as the author and giver of it: 5. For it is sanctified to our lawful use of it by the gospel of God, which has removed all ceremonial uncleanness from it, and by his commanding a blessing on it, in answer to our prayers before and after our meals. 6. If you, my dear son in the faith, warn the Christian brethren of this great apostasy, and other things which I have mentioned to you, you will act the part of a useful, wise, and faithful servant of Jesus Christ, ordering your ministrations suitably to the circumstances and dangers of the times, and as one who has thoroughly digested and experienced the pure doctrines of faith in Christ. 7. But as for the fabulous traditions and useless genealogies, either of Jews or heathens, have nothing to do with them; but exercise yourself with the utmost labour, diligence, and vigour in promoting and exemplifying the doctrines and duties of true piety and obedience to God through Jesus Christ: 8. For no labour, in the mere external acts of religion, is either acceptable to God or useful to the souls of men; but evangelical, vital, and practical godliness in heart and life is every way profitable, having manifold blessings annexed to it, by the promise of God, in this life and that which is to come. 9. And these promises of divine favours, temporal, spiritual, and eternal, are glorious in their accomplishment, and worthy of our highest regard, esteem, and entertainment, as they afford a rich encouragement to serve the Lord, and cleave to him, amidst all difficulties, oppositions, and

11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

12 Having^o damnation, because they have cast off their first faith.

13 And withal² they learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busybodies, speaking things which they ought not.

14 I will therefore that the younger women marry,^a bear children, guide the house, give none occasion to the adversary to speak reproachfully.⁹

15 For some⁷ are already turned aside after Satan.

16 If^a any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are⁴ widows indeed.

17 Let^u the elders¹ that rule well be counted worthy of² double honour,² especially they who labour^z in the word and doctrine.³

18 For the scripture saith, ⁹Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer^{is} worthy of his reward.

19 Against an elder receive not an accusation, but before⁴ two^o or three witnesses.

20 Them that sin^a rebuke before all, that others also may fear.

21 I^b charge thee before God, and the Lord Jesus Christ, and the^c elect angels,⁵ that thou observe these things^d without preferring⁶ one before another, doing nothing by partiality.

A. M. CIP. 4069.
A. D. CIP. 05.

De 32.15. Ho. 13.6.
e He 6.4.6.10.26.31.
38. Re. 2.2.

f Tit. 2.3.5. Le. 19.
16. Pr. 11.13.20.19.18.8.
26.20.22. Eze. 22.9.2.
Th. 3.10.11.14.

g 1 Co. 7.9 ver. 8. Ep.
6.4. Tit. 2.8.

h Or for their railing.

i Phil. 2.21; 3.17.18.2.
Th. 1.15; 2.18.4.10. Ga.
3.1.

j ver. 4. Ge. 45.10.11.
4.12. Mat. 15.4. Ep. 6.
1.2. Ru. 2.18.

k See ver. 3.5.9.10.

l Ro. 15.27. 1 Co. 9.
14. Ga. 6.6. Phil. 2.20.1.
Th. 5.12.13. Pr. 10.13.
13.7.17.1 Co. 12.28.

m Elders, from the
description of their
work, must here be
presbyters in office.
Ac. 20.17.28 — C.

n Ac. 28.10 — Ki. 2.9.
15.40.2 Je. 16.18.17.18.
Zec. 9.12.

o Double honour—
equivalent to 'liberal
support'—C.

p Ro. 12.6-8. Ep. 4.
11. 1 Co. 1.14.17. Ac. 6.
3.4.2 Ti. 4.2. ch. 4.16.

q Eliott remarks
on this verse: 'The
concluding words
certainly seem to im-
ply two kinds of ruling
presbyters, those
who preached and
taught, and those
who did not.—P.

r De. 25.4. 1 Co. 9.9.
Mat. 10.10. Le. 19.13.
De. 24.14.15. Lu. 10.7.

s Or, under.

t Mat. 18.16. Jn. 8.
17.2 Co. 13.1. He. 10.28.
De. 17.6.19.15.18.

u Ga. 2.2.11.14. Le. 19.
17. De. 13.11. Tit. 1.13;
2.15.2 Ti. 4.2.

v ch. 6.13. 1 Th. 5.27.
2 Ti. 3.14.1. Ga. 1.20.

w Re. 12.7-9.

x Elect angels. In
opposition to the
apostate angels, 2 Pe.
2.4. The 'minister-
ing spirits' to the
'heirs of salvation',
and, therefore, pro-
per witnesses of the
apostle's charge.—C.

y Le. 19.15. De. 1.17;
17.4. 19.18. Pr. 18.5.2.
Th. 2.5.

z Or, without pre-
judice.

A. M. CIP. 4066.
A. D. CIP. 05.

e Ac. 6.6; 13.3. ch. 4.
14.2 Ti. 1.1.2.2.
g ch. 3.10. Jos. 9.14.
Ep. 5.11. ch. 4.12.2 Jn.
11.

h Ps. 104.15. Pr. 31.6.
Ep. 5.29.

i That is, water
alone.—C.

j Ac. 8.18; 1.16.17.
Ga. 3.19.20.

k Manifest with-
out any need of wit-
nesses. See ver. 19.
—C.

l Are discovered
only after long ac-
quaintance, or by
providential occur-
rences bringing their
secret sins unex-
pectedly to light —
C.

m Ga. 5.22.23. Phil. 4.
8.1 Pe. 3.8-10.

n They that are
otherwise — whose
good works are not
yet manifest, 'cannot
(long) be hid'; so
that by a little atten-
tion the excellence
of their character
will be clearly disco-
vered.—C.

o Ga. 5.22.23. Phil. 4.
8.1 Pe. 3.8-10.

p They that are
otherwise — whose
good works are not
yet manifest, 'cannot
(long) be hid'; so
that by a little atten-
tion the excellence
of their character
will be clearly disco-
vered.—C.

CHAP. VI.

a Ep. 5.8. Col. 3.22.
—25.1 Pe. 2.16.18. Tit. 2.
5-10. Ne. 5.9.2 Pe. 2.10.
15.25.5. Eze. 36.23 Ro.
2.24.

b Servants. Chris-
tians who were slaves
to the heathen.—C.

c Ga. 3.28. Col. 3.11.

d Or, believing.

e Because they
who enjoy the bene-
fit of their service
are believing and
beloved brethren.—
A.

f This apparent
toleration of slavery
among Christians by
no means sanctions
negro slavery; which
originated in, and is
supported by, man-
stealing; nor any
form of absolute and
uncontrolled prop-
erty in the persons and
families of servants.
—C.

g ch. 1.3. Ro. 16.17.
Ga. 1.6.7.2 Ti. 1.13.4.3.
Tit. 1.1.3.2.1.10-14.3.

h d Pr. 25.14. 1 Co. 8.1.
2. Ga. 6.3. ch. 1.4.7.2.
Ti. 2.24. Tit. 1.14.3.9.
Pr. 13.7. 1 Co. 11.16. Ja.
4.1.

i Or, a fool.

j Or, sick.

22 Lay^e hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

23 Drink^h no longer water,⁷ but use a little wine for thy stomach's sake and thine often infirmities.

24 Someⁱ men's sins are open⁸ beforehand, going before to judgment: and some men they follow after.⁹

25 Likewise^j also the good works of some are manifest beforehand; and they that are otherwise^k cannot be hid.

CHAPTER VI.

1 Of the duty of servants. 3 Not to have fellowship with new-fangled teachers. 6 Godliness is great gain, 10 and love of money the root of all evil. 11 What Timothy is to flee, and what to follow. 17 and whereof to admonish the rich. 20 To keep the purity of true doctrine, and to avoid profane janglings.

LET as^a many servants¹ as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed.

2 And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful² and beloved, partakers of the benefit.³ These things teach and exhort.

3 If^c any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

4 He^d is proud,⁴ knowing nothing, but⁵ doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

rulers be duly provided for and honoured; let therefore all of them who conduct themselves in a prudent and faithful manner be reckoned worthy of high esteem and necessary maintenance, especially such of them as addict themselves to the painful and laborious work of faithfully preaching the gospel. 18. For the ancient law which allowed the oxen while treading out the corn to eat of it for their necessary refreshment, plainly hinted that they who employ their time and talents in instructing and governing other church-members, should, in return, partake of a liberal maintenance from such as receive spiritual benefit by them; and Jesus Christ has expressly declared that his labouring servants are worthy of a proper subsistence. 19. And as the support of their character is necessary to their usefulness, another branch of honour due to them is, that no accusation be received against them but before sundry witnesses, and where two or three credible persons are ready to confirm the truth of it. 20. But if they, or any others, be found guilty of public and enormous crimes, they must, without respect of persons, be publicly rebuked in presence of the whole church, that others as well as themselves may be deterred from the commission of the like wickedness. 21. And as an impartial regard to the censuring of offenders, and to other things which I have mentioned,

to their office; beware lest, by any precipitant and unadvised steps, you render yourself a partaker in the guilt and mischievous influence of unsound and ungodly ministers. 24. For as some men's erroneous principles and practices are so notoriously sinful as renders it a plain duty to refuse them admission to any office in the church, so there are others who can artfully conceal their sentiments and wickedness till after they have obtained a call or admission. 25. In like manner, the religious sentiments, gifts, graces, and moral temper and behaviour of some men are so remarkably good and manifest as to render their admission perfectly clear, while it will require much prudent, tender, and close converse with others, of a bashful and reclusive temper, to satisfy a conscientious inquirer whether they be fit or not.

Ver. 12. This cannot be intended as an absolute condemnation of a Christian widow for marrying again, for such marriages were sanctioned by the law of God; nor can it refer to widows who have entered into vows of celibacy, for such entangling vows are nowhere mentioned or sanctioned in the New Testament; but the reference is to widows who have 'cast off their first faith' to Christ. See ver. 15. C.

REFLECTIONS.—Aged persons, and such as are in office in the church, should be treated with great veneration even when overtaken in a fault. And with kind concern should the very youngest be cautioned and

on ministers! They are Christ's deputies, and to him they must give an account. With great prudence, faithfulness, tenderness, courage, and impartiality, must they therefore proceed in rebuking the scandalous, or ordaining other church-officers. And the undoing or salvation of souls is deeply connected therewith. An ignorant, careless, and scandalous ministry is a great plague and reproach to a church. And it is hard for the most faithful to keep themselves from being partakers in other men's sins. But great is the mercy that Jesus', their Master's, blood cleanseth from all sin. Yea, he kindly allows them a moderate use of creature refreshments as their labours and bodily infirmities require.

CHAPTER VI. Ver. 1. As some judaizing teachers, to the discredit of religion and the violation of natural rights, encourage slaves or other servants, when converted, to renounce their servitude, I earnestly admonish you, on all proper occasions, to instruct and urge servants, however enslaved, to honour, reverence, and obey their heathen masters; that so the honour of God and credit of the gospel may not be reproachfully stained, as if it discharged men from their just obligations, and the natural or civil duties of their station. 2. And if any Christian servants are so happy as to be masters of their own religion, let them prize it as

5 'Perverse' disputings of men of corrupt minds, and destitute of the truth,⁷ supposing that gain is godliness: from such withdraw thyself.

6 But^a godliness with contentment is great gain.

7 For^a we brought nothing into *this* world, and it is certain we can carry nothing out.

8 Andⁱ having food and raiment, let us be therewith content.

9 But^j they that will be rich⁸ fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.

10 For^{*} the love of money is the root of all evil; which while some coveted after, they have erred⁹ from the faith, and pierced themselves through with many sorrows.

11 But thou, 'O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12 Fight^a the good fight of faith, lay hold on eternal life, whereunto thou art also called, and

A. M. cir. 4066.
A. D. cir. 65.

1 Co. 11. 10. Ro. 16. 17, 18. ch. 1. 6. 19. 1. 5. 6. 11. 2 Pe. 2. 3. Tit. 1. 11. 14. 10. 2 Ti. 3. 5. 2. 2 Jn. 10. Tit. 1. 10. 2 Th. 3. 5. 14. Re. 18. 4.
6 Or. *callings one of another*
7 Who dispute not for truth but victory.
8 Ps. 37. 16. Is. 31. 16. ch. 4. 8. Pr. 8. 15. 10. 16. 817. 1. 7. Co. 9. 8. He. 13. 3.
9 Job. 21. Ps. 49. 17. Ec. 5. 15.
10 Gal. 28. 20. Ps. 55. 22. 35. 28. 30. 8. Mat. 6. 25. 33. Phi. 4. 11. He. 13. 5. 1 Pe. 5. 7.
11 1. 28. 15. 27. 20. 21. 28. 20. 27. Mat. 13. 22. Ja. 5. 2. ch. 3. 7.
12 *They that will be rich*—by whatever means—by whatever neglect of their souls, and sacrifice of religious principle.—C.
13 Ex. 23. 8. De. 16. 19. 1 Ki. 21. 2-16. Mat. 26. 15. Ac. 5. 3. Tit. 1. 11. with Ec. 11. 8. Ps. 109. 8. -19. Ja. 5. 1-3.
14 Or. *been seduced*.
15 De. 33. 1. 1 Sa. 2. 27. 2 Ki. 1. 9. 4. 10. 40. 5. 8. 2 Ti. 3. 17. 2. 22-26. ch. 4. 12. 1 Th. 2. 10. Phi. 4. 5.
16 2 Ti. 4. 7. 1 Co. 9. 25. 26. 2 Co. 10. 1-5. 14. 7. 8. Phi. 3. 12. 14. Re. 3. 12. 21. 2 Pe. 1. 5. 10.

* Who quickeneth all things that are quickened, and is therefore able to raise

A. M. cir. 4066.
A. D. cir. 65.

from the dead all who suffer for truth and godliness.—C.
17 He. 10. 27.
18 ch. 2. 21. 1 Th. 5. 27. 2 Ti. 4. 1. De. 32. 39. 1 Sa. 2. 6. Ac. 17. 25. Jn. 5. 21.
1 See note * in first column.
2 Mat. 27. 11. Jn. 18. 30. 37. Re. 1. 5. 3. 14. Is. 55. 4.
3 Or. *profession*.
4 ch. 4. 11-16. 2 Ti. 14. Tit. 2. 7. 10-15. Phi. 1. 6. 10. 2. 15. 1 Th. 3. 13. 5. 23. 1 Co. 1. 8. 2 Th. 2. 1.
5 Which in his own (good) times he shall reveal.—C.
6 ch. 1. 11. 17. De. 10. 17. Ps. 136. 2. 3. Re. 17. 14. 19. 15. Ps. 13. 18. 10. 16. Da. 4. 34. 35.
7 ch. 1. 17. Ro. 1. 23. Jn. 3. 26. 6. 57. Je. 10. 10. De. 32. 40.
8 1 Jn. 1. 5. 7. 2 Ch. 6. 11. 5. 13. 14. Ex. 40. 35. Re. 1. 10. 17. 15. 8.
9 De. 4. 12. Jn. 1. 18. 6. 46. 5. 37. 1 Jn. 4. 12. 20. Ex. 33. 20.
10 Ro. 16. 27. Ep. 3. 21. Phi. 4. 3. 11. 17. 2 Pe. 3. 18. Jude 25. Re. 1. 6. 4. 11. 5. 12. 13. 10. 12.
11 ch. 1. 34. 11. 2 Ti. 14. Ps. 119. 46.
12 Ps. 92. 10. Pr. 23. 5. Ro. 11. 20. 12. 16. Phi. 3. 24.
13 Ps. 62. 10. 52. 7. Job 31. 24. Pr. 11. 28. Mat. 6. 33. 34. Mar. 4. 19. 10. 24. Lu. 12. 15. 20. Pr. 23. 5.
14 Or. *the uncertainty of riches*.
15 ver. 10. ch. 3. 15. 4. 10. 1 Th. 1. 9. Je. 10. 10.

hast 'professed a good profession before many witnesses.

13 I^p give thee charge in the sight of God, who quickeneth all things,¹ and *before* Christ Jesus, who before Pontius Pilate 'witnessed a good confession;²

14 That^r thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:

15 Which in his times he shall show;³ *who is* 'the blessed and only Potentate, the King of kings, and Lord of lords;

16 Who 'only hath immortality, 'dwelling in the light which no man can approach unto; 'whom no man hath seen, nor can see: 'to whom *be* honour and power everlasting. Amen.

17 Charge^q them that are rich in this world, 'that they be not high-minded, 'nor trust in uncertain riches,⁴ but in the 'living God, 'who giveth us richly all things to enjoy;

18 That^d they do good, that they be rich in

1 Ec. 5. 18. 19. Ac. 14. 17. 17. 25. Mat. 6. 33. 1 Co. 3. 22. 2 Co. 8. 3. 12. 9. 7. He. 13. 16. De. 15. 7. Mat. 5. 42. Ro. 12. 6. 13. Tit. 3. 8.

tion in the church, he is but a haughty, self-conceited creature, puffed up by the vanity of his own mind, who knows nothing aright of the truth of the gospel, or of his own duty to God or to men; but, like a brain-sick person, is madly fond of impertinent, useless, and entangling questions, and empty disputes about words rather than matter; and which are fit for nothing but to kindle and inflame invidious thoughts and passions, angry debates, blasphemous and reproachful railings, injurious and ill-grounded jealousies, preposterously curious, vain, and froward disputings—proper only for persons of erroneous minds and vicious inclinations, who are utter strangers to Christ and the gospel, and to the reality of grace in their hearts, and reckon religion only so far valuable as it is subservient to their carnal views. Have nothing to do with such persons; abhor their principles and practices; and if they continue obstinate therein, let them be excluded from the church. —6. But whatever such carnal men think, true practical godliness, in which all suitable graces are exercised, in worshipping and serving God through Jesus Christ, under the influence of his Spirit, according to the gospel, attended with a holy and gracious contentment and satisfaction in the disposals of Providence towards us in this life, is the most pleasant, satisfying, and profitable course that can be conceived, and incomparably preferable to an affluence of temporal enjoyments, which at best are empty, precarious, and perishing; 7. For as we brought none of these earthly enjoyments with us into this world in our birth, 'but hold them by the mere bounty and gracious disposal of God, so we must quickly leave them all behind us at death. 8. If then the kind providence of God supply us in this world with necessary food, raiment, and dwellings, we ought to be fully contented with our lot, and thankful for what we enjoy, as very good, nay, best for us. 9. But they whose hearts are set upon riches, and resolve to have them at any rate, as if they were their chief good, plunge themselves into manifold temptations to dishonesty and other wickedness, and into the deep defilement of many foolish and hurtful lusts and passions, which will effectually swallow them up in temporal and eternal destruction: 10. For an

behaviour towards men; and of strict and evangelical piety in all your dealings with God; of faith in Christ, and in God through him; of that love which is the fruit of faith; of patience amidst wants, perplexities, and sufferings; and of a humble and gentle temper towards all men. 12. In this manner contend earnestly for the doctrines of faith; and, in the exercise of faith, fight, as a good soldier of Jesus Christ, against the devil, the world, and the flesh: press forward in faith and holiness, till you obtain the full possession of that eternal life to which you are tenderly called by the gospel, and to the honour of which ye have, in your ordination, preaching, conversation, and sufferings, borne the most public and solemn testimony. 13. And as this matter is of infinite importance to the glory of God and the salvation of men, I solemnly charge you, in the name, and before the face of that all-seeing and almighty God who quickens dead souls, and will quickly raise the dead to the last judgment; and by the authority and in the presence of Jesus Christ the great Messiah, at whose awful tribunal you must quickly give an account of your conduct; and who, when arraigned before Pontius Pilate the Roman governor, set you a glorious example of courage and steadfastness, in bearing a free and open testimony to the truth, when he knew it would cost him his life,—14. That you faithfully and diligently, and to the end of your life, perform your ministerial work, and sincerely and exactly follow the instructions which I have given you, in the full expectation of the glorious appearing of our Lord Jesus Christ to judge the world, and of the account we must give to him of our whole conduct; 15. Which appearance he will make in the most public view of angels and men in the appointed season thereof—who in himself is the infinitely happy and all-sufficient God, the only supreme and almighty Ruler over and source of all authority to all kings and lords on earth, being infinitely more glorious and excellent than any of them; 16. And who alone has an absolutely eternal life of glory and blessedness, originally, necessarily, unchangeably, and independently in himself, and is infinitely pure and inconceivable in his nature, and manifests himself on his heavenly throne

abound in better riches, to their own and others' advantage, even in every good work which their affluence renders them capable of—cheerfully and liberally bestowing it in supplying the necessities of the poor, and promoting the cause of Christ: 19. Making Christ, and him crucified, the sole foundation of their hopes of eternal life, as a blessed possession, and proving and exercising their faith in works of liberality, which, through Christ, shall be for ever graciously rewarded in heaven, when they shall have obtained the full possession of eternal life.—20. And, as it is a matter of infinite importance, let me conclude with solemnly beseeching you, my dear son and brother in Christ, carefully to maintain and hold fast the doctrines of the gospel pure and uncorrupted, and employ to the utmost all your gifts and graces in fulfilling your ministerial office according to the directions I have given you, as a sacred trust committed to you by the Lord Jesus, to be managed in his name and for his glory, and of which you must give him an account; and for this purpose avoid and detest the impious, trifling, and noisy talk of judaizing teachers, as well as the vain philosophy of the Greeks, by both which, under the name of knowledge, they wickedly carry on an opposition to the gospel of Christ; 21. And by an attachment to which, some professed Christians have already lost sight of and renounced the doctrines of revelation.—And to direct, establish, and prosper you in all your important work, may the love and favour of God through Christ, in all its manifestations and fruits, be abundantly vouchsafed to you.

REFLECTIONS.—It is a great honour and encouragement to believing servants, that in Christ and the new kingdom they are on a level with the highest. But it is base and reproachful to their profession to abuse this privilege as a reason of disregard to their masters, whether profane or religious. The gospel was never designed to destroy civil distinctions, but to make men truly adorn them in performing the duties thereof. And the more kind and condescending masters are, the more respectful and obedient servants ought to be. Relative duties make a very important article of true Christian religion. And they who teach otherwise, or propagate any doctrine contrary to a holy practice, are evidently but

good works, ready to distribute, willing to communicate;⁵

19 'Laying⁶ up in store for themselves a good foundation against the time to come, that they may 'lay hold on eternal life.

20 O Timothy, 'keep that which is committed to thy trust, avoiding profane *and* vain bab-

A. M. cir. 4069.
A. D. cir. 65.

5 Or, *sociable*.

6 Mat. 6. 20. Lu. 12. 33 to 9 ver 18. Mat. 10. 40. 41. Ga. 6. 8, 9.

7 'Treasuring up for themselves a good foundation,' even Christ and his righteousness (1 Co. 3. 11), 'against the time' (of storm that is yet) 'to come' (Mat. 7. 25), that having by the grace

A. M. cir. 4069.
A. D. cir. 65.

of God loosed their hold from temporal things (Ga. 6. 14), they may lay hold of eternal life.

8 ver. 12. Phi. 3. 12, 14.

9 Ti. 1. 4. 7. 8. 1 Pe. 1. 4.

10 Re. 3. 3, 10, 11. 2 Ti. 1. 14. 2. 2, 14, 16, 23. ch. 1. 4: 4. 7. Tit. 1. 9, 14: 3. 9.

Col. 2. 8. 1 Co. 1. 20; 3. 18.

20.

1 ch. 1. 6, 19. 2 Ti. 2. 18.

blings, and oppositions of science falsely so called;

21 Which some professing 'have erred concerning the faith. Grace *be* with thee. Amen.

¶ The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

which tempts so many to pride, and to place their faith, hopes, and delights, not in wealth, but in God through Christ!—And carefully should they prove the

sincerity of their faith by such genuine charity as will entail a gracious but everlasting reward. Large measures of gifts, grace, cares, and labours are necessary

for ministers, to render them duly useful and faithful. For the opposition they will meet with is great, and their account very awful and solemn.

CONCLUDING REMARKS ON THE FIRST EPISTLE TO TIMOTHY.

There is generally in the human mind a strong desire to pry into the private life of individuals, especially of distinguished characters. Hence, on the death of such persons, every source of information is explored; and especially every letter, to any person, or upon any topic whatsoever, is sought out and published as a memorial and mirror of the mind of the dead. And when the eye of curiosity has discovered such relics, and they are published to the world, how many trifles do they often contain! how many 'unthought-of frailties' do they often reveal! and how many occasions do they furnish for the exultation of malice, the tear of pity, or the veil of charity!

To this ordeal Paul is here subjected. This epistle furnishes the first specimen of his private letters to his familiar friend. It admits us as to a mirror in which we can discover the most secret workings of his spirit. And oh, what a glorious dis-

covery! What love, what holiness, what self-sacrifice! And then the church! Its most secret springs, its entire spiritual machinery, all laid bare! Its bishops and deacons, its old and young, its unmarried and its widows, its masters and servants, its rich and poor!—all are arrayed, not for public exhibition, but for private, most secret, and confidential inspection! And if any one can read this secret disclosure, without acknowledging the unparalleled holiness of the Christian system, his eyes may be blinded by the practical imperfections and sins of its professors, but he has not examined the glories of the system itself! Indeed, if any one will read this epistle, and thereby observe, not the outward garniture of the temple, but penetrate into its most secret chambers, it would appear impossible for him to deny that its 'builder and maker was God.' C.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

That this epistle was written while Paul was a prisoner is evident from ch. 1. 17. That it indicates a second imprisonment appears more than probable from the following considerations. In the first imprisonment he 'dwelt two whole years in his own hired house, and received all that came to him,' Ac. 28. 30, 31; but when he wrote this epistle he was closely confined, ch. 2. 9, so that Onesiphorus had considerable difficulty in discovering him; ch. 1. 16, 18, and his situation was extremely dangerous, ch. 4. 6, 8, 16, 18. At his first confinement Timothy was with Paul, and is joined with him in writing to the Colossians, Philippians, and Philemon; but the present epistle shows that he was absent in Asia. During his first imprisonment Demas was with him, Phile. 24; now he had forsaken him and gone to Thessalonica, ch. 4. 10. During his first imprisonment Mark also was with him, Col. 4. 10, 11; Phile. 24; but at the date of this epistle Timothy is directed to bring Mark with him, ch. 4. 11. In the former epistle Paul looked confidently forward to his speedy liberation and departure from Rome, Phi. 2. 24; Phile. 22; but in this he is 'ready to be offered, and the time of his departure is at hand,—he has finished his course;' from which it is concluded that this epistle was written a short time before his martyrdom, which is generally referred to the 29th June, A.D. 66. And, as the apostle requests Timothy to come to him before winter, ch. 4. 21. the epistle was most probably written in the summer of A.D. 65. Like the former epistle its chief object is to instruct a young minister in the nature and importance of his office and duties in the church, and prepare him, if need be, for sustaining the persecution of the world. It is written with all the affection of a parent, and with all the solemnity of a man about to die. It contains references to Ex. 7. 11, 12; 8. 18; 9. 11; Mat. 26. 24; Ac. 14. 22; 2 Pe. 1. 20, 21. C.

The cause of Paul's second imprisonment at Rome appears to have been a charge made against him, as leader of the Christians, for being implicated in the burning of the city. This false and absurd charge was probably preferred when the apostle was in Nicopolis, a city of Epirus, Tit. 3. 12. He was there seized and sent to Rome, where he was no longer treated as one accused merely of breaking Jewish law, but as a common criminal, charged with a capital offence. He seems to have felt that his fate was certain: and one chief object in writing this epistle was to prepare Timothy for the trials and persecutions to which he knew the church would soon be exposed. Another object was to secure, if possible, a farewell visit from Timothy. He was now almost alone; all had left him except faithful Luke, ch. 4. 11. He was worn down by care, and sorrow, and bodily weakness; his end, his martyrdom, was drawing near; and yet 'in no epistle does the true, loving, undaunted, and trustful heart of the great apostle speak in more consolatory, yet more moving accents: in no portion of his writings is there a loftier tone of Christian courage than that which pervades these, so to speak, dying words; nowhere a holier rapture than that with which the reward and crown of faithful labour is

10 But* is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished^t death,³ and hath brought life and immortality to light through the gospel:

[illegible][illegible]

18 The Lord grant unto him ⁹that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

CHAPTER I. Ver. 1. I Paul,—called and qualified to be an apostle of Jesus Christ, by the free and gracious appointment of God the Father, to bear witness to, and preach the once crucified, but now risen and exalted Saviour, among Jews, and especially Gentiles; according to the promise of eternal life, which was given in him before the foundation of the world, and in due time made to Abraham, to be fulfilled in his divine seed, by whom that life is secured and dispensed, and in whom it is deposited; and which is obtained through faith in him,—2. To Timothy, my dear son in the faith, of whose conversion to Christ, and appointment to the ministry, God made me the honoured instrument,—wish the most abundant and manifold manifestations and effects of God's full favour and infinite compassion; and all peace and prosperity, temporal, spiritual, and eternal, from God the Father, as the first Mover in the work of our salvation, and from Jesus Christ, our common Lord and Saviour, as the mediatorial Redeemer and Bestower thereof. 3. I heartily thank and praise that only true God, whom, after the example of Abraham, Isaac, and Jacob, and other pious ancestors, I now religiously worship and adore, with a heart and conscience purified by faith in the blood of his Son, that, in my daily prayers, morning, evening, or at noon, I am particularly led out to recommend you to his grace and care. 4. 5. Being exceedingly desirous to see you once more before my approaching death, that I may leave with you my dying charges and paternal instructions;—and my desire is much inflamed by my deep and lively remembrance of that affectionate and filial grief which you manifested at our last parting, and by the manifold evidence you have given of that sincere and unfeigned principle of faith which dwells in your heart, as it did in the heart of your worthy mother and grandmother.—6. Therefore, in my great affection for you, and in consideration of God's distinguished favour in so remarkable

8. Never then be discouraged in or ashamed of bearing a bold and open testimony to our Lord Jesus, and to his gospel, in which he attests his own character and work by the declarations and influences of his Spirit,—or of owning, vindicating, and visiting me his imprisoned apostle; but let your whole soul be animated to sympathize with me and others in our persecutions. and cheerfully to endure the like yourself for the sake of the gospel, in an humble dependence upon the supporting, encouraging, and strengthening assistance of that God of infinite mercy and grace; 9. Who, to express his love and fit us for every good word and work, has provided for us an almighty Saviour, and a full, infinite, and everlasting salvation in him,—and has by the gospel, and the influences of his Spirit, tenderly called us to holiness and happiness,—not as influenced by any natural goodness in us, but because of our saving faith in his ever blessed Son our Saviour, in whom his love was fixed upon all sinful men before the world was created: 10. Which gracious purpose lay, from eternity, as a secret in the mind of God, and was long concealed under dark types and predictions, but is now discovered, with illustrious brightness, by the coming of our Lord Jesus Christ to secure and fix our redemption;—who by dying for his sins in our nature and stead, and rising again as our conquering Head, has taken away the sting of death, broken its power, and turned it into a blessing to them that believe, and delivered them from eternal death;—and who, by the preaching of the gospel, has made a certain and plain revelation of a blessed, excellent, spiritual, and eternal state of happiness and glory for both soul and body in the heavenly world, and of the proper means of our arriving at it through him.—11. For the ministration of which glorious gospel I am immediately furnished and commissioned by Jesus Christ, as an authentic publisher and inspired messenger, to declare unto men, and to the God of the living, the good tidings of salvation.

most certain and infallible grounds am persuaded that he has a firm purpose, full power, authority, and will, to secure my soul, and all its eternal concerns, with which I have intrusted him, against the day of the last judgment, in which the everlasting misery or happiness of every man will be publicly, solemnly, and unalterably decided. 13. Whatever trials therefore you meet with, or may expect in the cause of Christ, see that, encouraged by my example of faith, patience, and hope, you keep in memory, cleave to, and resolutely profess and publish, the platform of the uncorrupted, wholesome, nourishing, and healing doctrines of the gospel, so productive of faith and love, which I have taught you by word or writing—as things which you, through Christ's grace, heartily believe and love,—and in order that faith in and love to him may be produced among your hearers. 14. And those useful and edifying gifts and doctrines, and that ministerial office which have been committed to you in your ordination, see that you faithfully maintain and improve, by the assistance of the Holy Ghost, who, in his person and influences, dwells in us, and other faithful ministers and believers, to enable us to fulfil the duties of our station in the face of all opposition and danger.—15. In these things you ought to be the more faithful and diligent, as you cannot but know, to your grief, that the generality of the Asian professors of Christianity, at least those here at Rome, have shamefully deserted me in my present sufferings, as being afraid or ashamed to stand by me in them. 16-18. But may the God of all grace multiply his merciful favours, temporal, spiritual, and eternal, upon the family of Onesiphorus, as a return of his distinguished kindness to me; for, notwithstanding the cowardice of pretended friends, and the fury of open enemies, with a truly Christian courage and compassion he often relieved, comforted, and refreshed me in my various distresses, by his kind visits and necessary supplies.—Yea, instead of being ashamed of me, or my inglorious imprisonment and

CHAPTER II.

1 He is exhorted again to constancy and perseverance, and to do the duty of a faithful servant of the Lord in dividing the word aright, and staying profane and vain babblings. 17 Of Hymeneus and Philetus. 19 The foundation of the Lord is sure. 22 He is taught whereof to beware, and what to follow after, and in what sort the servant of the Lord ought to behave himself.

THOU therefore, ^amy son, ^bbe strong in the grace¹ that is in Christ Jesus.

A.M. cir. 4070. A.D. cir. 66.	A.M. cir. 4070. A.D. cir. 66.
CHAP. II.	byters, ministers of
^a See ch. i. 2.	Christ, who bore tes-
^b ch. i. 12; 1 Jos. 1:7.	timony, as I did to
Ep. 6:10; 1y. 40:29-31;	the great truths of the
45:24; 2ec to 12. Phil. 4	gov. cl. Living wit-
13:2; Co. 3:5, 12, 6, 10.	nesses are certainly
¹ Be strong in	meant.—P
(dependence upon)	^a 1 Ti. 1:18; 22:3, 2
grace.—C	7; Tit. 1:5, 9.
^c ch. i. 13; 3:10, 14; 1	^c ch. 1:18; 5:2; Co. 10:
Ti. 6:14; 14.	7-5; Ep. 6:1-1; 1 Ti. 8:
2:19; 2y.	^d 1 Co. 9:7, 25; 26:7;
^d In the presence	32; 34:1; 1 Ti. 4:15; Phil. 3
of many other pres-	12:14, with 1 Pe. 5:4.

2 And ^athe things that thou hast heard of me among² many witnesses,³ the same ^acommit thou to faithful men, who shall be able to teach others also.

3 Thou therefore ^aendure hardness, as a good soldier of Jesus Christ.

4 No⁹ man that warreth entangleth himself

Ver. 3. *From my forefathers.* 'After the custom of my ancestors.' See Ac. 24:14. This reference is intended as an answer to the Jews who accused him of forsaking the law of Moses. C.

Ver. 4. *Tears of a believer's sympathy with Christ crucified*—of a penitent's sorrow at the recollection of his sins—or of a son's distress at the last parting from his more than father. C.

Ver. 6. *Stir up.* Either as the fire on the altar, or the lamps on the golden candlestick. This ministerial stirring up is to be effected by reading, prayer, meditation, godly converse, and diligence in every duty.—*The gift of God.* Whether special and miraculous, or common as well as official, does not appear; wherefore it may justly be concluded that every form of gift so conveyed is included. See ver. 14. C.

Ver. 9. *Not according to our works.* The works of unrenowned men being selfish, are therefore sinful, and consequently cannot be the moving cause of their salvation. That cause is found only in the universal love and abounding grace of a wise and merciful God. C.

REFLECTIONS.—It is delightful for ministers to have a clear call from Christ to their work, remarkable success in it, and a habitual practice answerable to it. It is a singular mercy to have religious parents; and great is the blessing when God's grace is continued from age to age in a family. Happy they who receive the gospel with unfeigned faith and love, and serve God with pure hearts, after the example of pious progenitors, and diligently apply themselves to propagate it to others. For O the transcendent excellency of the gospel! It promises eternal life through Christ; it lays open the gracious mind of God; it is the mean of our blessed hope by his power and grace; it manifests death conquered, and immortal blessedness secured for men in Christ. Who would not delight to be an authorized teacher of it! Who would not, without fear or shame, cheerfully undergo the severest persecution for the sake of it and its blessings! Who would not, on the footing of it, commit his eternal salvation to the care of God!—A deep concern to discharge their office and improve their gifts; a holy fortitude, love, sobriety, wisdom, and sound judgment; great regard of, love to, sympathy with, and earnest prayers for their fellow-labourers, should signalize every minister of Christ. And infinite is the mercy, that, when some shamefully desert the cause of Christ and his persecuted servants, others are, by his grace, emboldened to own and regard them; nor shall they, in the last judgment, lose their gracious reward.

CHAPTER II. Ver. 1. Considering therefore the importance of your work, and the danger of mistakes in it or apostasy from it, I beseech you, my dear son in the faith, fellowship, and ministry of the gospel, not to be self-confident, nor to trust in any grace that you have already received; but always to depend on the inexhaustible fund of grace which is treasured up in Christ your Head, and in the full favour of God, residing, manifesting, and exhibiting itself in him, that out of his fullness you may continually receive grace for grace. 2. And, setting out in this strength for every duty, and for propagating the true doctrines of the gospel, which are so abundantly attested by the law and the prophets, and which, in a most public manner, I committed to your trust at your ordination,—take heed that you transmit them pure and uncorrupted to such other ministers as manifest themselves faithful believers, who have the glory of Christ and the welfare of souls at heart, and are furnished with knowledge and utterance, gifts and graces, to dispose and qualify them for explaining, proving, defending, and applying

up your time; but your whole time, thoughts, words, and actions must be occupied in the spiritual service of Christ your gracious Lord, that you may acquit yourself agreeably to his will, who has appointed, called, and persuaded you to fight the good fight of faith, till you lay hold on eternal life. 5. And, in allusion to the laws of combatants in the Grecian games, you, who have entered into the service of Christ, must exert yourself, with the utmost labour and diligence, according to the prescriptions of his Word, for overcoming all the opposition of sin, Satan, and the world, as ever you expect that Christ should crown you with a glorious reward. 6. Yea, again, to allude to labourers in a field or vineyard, you must first be laborious in preaching the gospel for the glory of Christ and good of souls, and wait with patience for the coming of the Lord, when you shall abundantly share the fruits of your work. 7. Consider these things seriously, that you may look on yourself as a soldier, combatant, and husbandman in the work of the Lord, and may expect labours and hardships in attending your service, but comfortably hope for a blessed and gracious reward at the end of it. And may the Lord Jesus enable you thoroughly to understand and practise these instructions, and every other thing which concerns you as a Christian or minister of Christ. 8. The grand article which I enjoin you constantly to bear in mind, for your own support and encouragement under your trials and sufferings, and to preach to others for their conversion and establishment in the faith and hope of the gospel, is that Jesus, the anointed Saviour, who, according to the flesh, proceeded from the loins of David the renowned king of Israel, having suffered unto death as a sacrifice for sin, was raised from the dead for our justification, according to those glad tidings of salvation which I have laboured to preach chiefly among Gentile sinners: 9. For the preaching of which I am at present persecuted and restrained as an evildoer, not fit to live; but thanks be to God, that though I am restrained from preaching the gospel in my wonted manner, yet it is still published far and wide with remarkable success by others, and even confirmed by my patient and joyful sufferings for its sake. 10. And, in view of that which God hath and will do by the ministrations of it, I cheerfully submit to all the distresses which are or can be laid upon me, from a principle of love and zeal for the spiritual and eternal welfare of those whom God has from love called to salvation, through belief of the truth under the power of the Spirit,—that they, encouraged by my example, may be induced to believe, cordially embrace, and boldly profess the truth and excellence of the gospel, notwithstanding the violence and persecution of the times; and may, in this way of God's provision, arrive at the full possession of that eternal blessedness and glory which is secured by and reserved in Christ, and to be enjoyed in immediate fellowship with him. 11. Nor is this doctrine of Christ's death and resurrection, and the future glory of his people, more important than true and comfortable; for if, in conformity to him in his death, and by virtue derived from him, we, in our state of vital union with him, be dead to sin and to this world, and willing to lay down our lives for his sake, we also, in conformity to him, and by the power of his resurrection, shall certainly be quickened, and raised up to

perform his gracious promises to all true believers, and execute his just threatenings on apostates. For it is not consistent with the perfections of his nature or will to act contrary to his settled declarations of mercy or judgment.—14. Of these points, so closely connected with the eternal salvation of souls, seriously and solemnly, on the authority and as in the presence of Christ, put them in mind, who are in or may be admitted to the ministerial office; that they may attend to what is really substantial, and not to trifling debates, which tend only to puzzle men's minds, and pervert them from the truth of the gospel. 15. And let it be your constant care to yield and manifest yourself as a faithful and approved servant of God, who has no occasion to be ashamed on account of neglect, unskillfulness, unfaithfulness, or imprudence; but who, with care and judgment, separates between truth and error, things important and trifling; and applies the Word of God to men according to their circumstances; and, by ministration and example, marks out before them the right way of truth, holiness, and happiness. 16. But always avoid and oppose all irreverent, defiling, and noisy, but daring and empty discourses, which degrade the nature or perfections of God, or the purity of the gospel;—for these will gradually render men more and more erroneous and profane; 17. And will, by degrees, infect and, as it were, incurably eat out the whole system of truth, and vitals of religion in the church; as too plainly appears in the case of Hymeneus and Philetus. 18. Who, by such vain babblings, have been carried away from the truths of revelation into the most destructive errors, supposing that whatever Christ, or any of the inspired writers, have spoken of the resurrection of the dead, is to be taken mystically, with respect to some events already past, and not to any resurrection of the bodies of men at the last day; and by their bold and subtle reasonings they have seduced some from the truth which they once professed. 19. But notwithstanding all this, the doctrine of the general resurrection is certainly a fundamental truth of God, sealed by his miraculous approbation of the preachers of it. And notwithstanding such melancholy instances of apostasy, the blessed love and gracious promises of God—and Jesus Christ, as the sure foundation of eternal salvation, and the state and structure of grace built upon him—shall remain firm and unchangeable; plainly manifesting, that whatever becomes of others, the Lord will claim, and for ever keep, through faith unto salvation, those who cling to Christ and by constant watchfulness keep vitally united to him by faith; and that, as holiness and happiness are inseparably connected in the plan, and every step of the execution of it, all such as profess to trust in Christ for eternal happiness must labour in heart and life to keep at the farthest distance from sin. 20. But as in the houses of great men there are vessels of different materials, excellency, and use; so in the visible church there are ministers and professors, some excellent, honourable, and approved of God, and others who are mean, contemptible, dishonourable to and disapproved by him. 21. If any one, who claims a share in the blessings, privileges, and services of the great Lord of the church, keep himself from corrupt teachers, errors, and practices, he will appear formed for the noblest purposes, and purified, consecrated, and qualified by the Holy Ghost for whatever use he may be called

with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.

5 And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully.

6 The^a husbandman that laboureth must be first partaker⁴ of the fruits.⁵

7 Consider⁴ what I say; and ⁵the Lord give thee understanding in all things.

8 Remember that Jesus Christ, ⁶of the seed of David, ⁷was raised from the dead according to ⁸my gospel:

9 Wherein⁹ I suffer trouble, as an evil-doer, *even* unto bonds; but ¹⁰the word of God is not bound.

10 Therefore^a I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

11 *It*¹¹ is a faithful saying: For ¹²if we be dead with *him*,⁶ we shall also live with *him*:

12 If we suffer, we shall also reign with *him*: if¹³ we deny *him*, he also will deny us:

13 If¹⁴ we believe not,⁷ *yet* he abideth faithful: he cannot deny himself.

14 Of¹⁵ these things put *them* in remembrance, charging *them* before the Lord that they strive¹⁶ not about words to no profit, *but* to the subverting of the hearers.

15 Study¹⁷ to show thyself approved unto God, a workman that needeth not to be ashamed, ¹⁸rightly dividing the word of truth.

16 But¹⁹ shun profane and vain babblings; for they will increase unto more ungodliness:

17 And their word will eat as doth a canker:⁸ of whom is ¹⁸Hymeneus and Philetus;

18 Who¹⁹ concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

19 Nevertheless ²⁰the foundation of God standeth ²¹sure,¹ having this seal, ²²'The Lord knoweth them that are his.'² And, ²³'Let every one that nameth the name of Christ depart from iniquity.'³

A.M. cit. 4070.

A.D. cit. 6.

A.M. cit. 4070.

A.D. cit. 6.

A.M. cit. 4070.

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A.M. cit. 4070.

A.D. cit. 6.

20 But in a great house ²¹there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

21 If²² a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.

22 Flee²³ also youthful lusts: but ²⁴follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

23 But ²⁵foolish and unlearned questions avoid, knowing that they do gender strifes.

24 And ²⁶the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient;⁴

25 In²⁷ meekness instructing those that oppose themselves; ²⁸if God peradventure will give them repentance to the acknowledging of the truth;

26 And²⁹ *that* they may recover⁵ themselves out of the snare of the devil, who are taken captive⁶ by him at his will.

CHAPTER III.

1 He adviseth him of the times to come, 6 describeth the enemies of the truth, 10 propoundeth unto him his own example, 18 and commendeth the holy scriptures.

THIS know^a also, that in the last days perilous times shall come.

2 For men shall be ³lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3 Without⁴ natural affection, truce-breakers, false accusers,¹ incontinent, fierce, despisers of those that are good,

4 Traitors,^d heady, high-minded, lovers of pleasures more than lovers of God;

5 Having^e a form of godliness, but denying the power thereof: ⁶from such turn away.

6 For of this sort are they ⁷which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,²

7 Ever⁴ learning, and never able to come to the knowledge of the truth.

the success of the gospel. 24. It is very unbecoming for any minister of the gospel of peace, or even private Christian, to engage in disputes with a litigious temper of spirit; yea, on the contrary, he ought to be kind and courteous towards all men, conveying the truth into their minds in the most clear and scriptural manner, patiently bearing with their infirmities, and even their prejudices. 25. Endeavouring to win upon the adversaries of truth by softness, calmness, and sweetness of temper, as well as by strength of argument,—in hopes

sacrifice according to the Mosaic ritual—as a ploughman divided the furrow so as best to promote fruitfulness—or as the master of a feast divided the meat, furnishing to every one according to his age and necessities. C.

Ver. 17. The form of the doctrine here condemned is not precisely known. Still it is evident that these erroneous teachers must have asserted, either, (1) That the resurrection was altogether mental, and was 'past' when men believed; or, (2) That it was altogether personal to Christ, and was 'past' when he arose from the dead; or, (3) That it was altogether emblematical, and was 'past' in the act of baptism. One of these, or perhaps all three forms combined, constituted the error which the apostle here so forcibly condemns. C.

Ver. 21. If a man therefore purge himself from these. That

judgment he will proceed according to his promises and threatenings in his word. With great care and openness ought the gospel ministry to be committed to able and faithful persons. And with what careful disentanglement from secular affairs—what readiness to undergo the hardest labours or sufferings—what deep concern for the eternal salvation of believers—what desire to approve themselves to Christ, as faithful, diligent, and prudent—what zealous avoiding of dangerous errors—what exemplariness in practice—what care, by scriptural arguments and Christian temper, to convince and reclaim the erroneous or unruly

8 Now as ^jJannes and Jambres withstood Moses, so do these also resist the truth: ^kmen of corrupt minds, reprobate³ concerning the faith.

9 But^h they shall proceed no further: for their folly shall be manifest unto all *men*, as theirs also was.

10 But thou hast fully known⁴ my doctrine,
manner of life, purpose, faith, long-suffering,
charity, patience,

11 Persecutions," afflictions, which came unto me at Antioch, at Iconium, at Lystra; what

[illegible]

persecutions I endured: but out of *them* all the Lord delivered me.

12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.

13 But ^pevil men and seducers⁵ shall wax worse and worse, deceiving, and being deceived.

14 But ²continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*;

15 And^r that from a child⁶ thou hast known
the holy scriptures, ^swhich are able to make

2. For a set of men shall arise, under the Christian name, who shall be of a notoriously selfish spirit, aiming merely at their own secular honour and ease, without any regard to the good of others; insatiable in their desires and pursuits after the riches of this world; vain-glorious boasters of their own endowments, advantages, and merits; defamers of Christ's offices, people, doctrines, and ways; undutiful to parents, contemning their authority over their children; basely ungrateful to God, princes, and other benefactors; 3. Destitute of that natural affection due to relations and neighbours; perfidious violators of the most solemn engagements, promises, and contracts; false and diabolically malicious accusers of others; abandoned to ungovernable lusts and passions; furious and cruel in their tempers and treatment of others; contemnners and haters of persons or things that are good; 4. Betrayers of civil or sacred trusts, or of their neighbours and relations; headstrong, rash, daring, and precipitant in their words and behaviour; puffed up with self-conceit of their own excellencies or prerogatives; entirely addicted to sensual pleasures; 5. Cloaking and disguising their horrible wickedness with fair shows of holiness and zeal for Christ, and many external forms of piety and devotion, while they remain utter strangers and enemies, in both heart and life, to their powerful influences.—Such false pretenders to the Christian name abhor and reject, and hold no spiritual fellowship with them as church-members. 6. For many of them are extremely subtle in their insinuations; with a show of innocence they will, like snakes, wind themselves into families, pry into their secrets, and exercise an absolute tyranny over their estates and consciences, and surprisingly entice and ensnare the hearts and affections of weak women, or other simple and ignorant persons who are under the power of sinful lusts and passions, and are easily misled by everything which soothes and flatters their corrupt imaginations: 7. And so are always running after every new teacher, and imbibing every new doctrine, and hence never attain to any clear, judicious, and saving knowledge of the true gospel of Christ. 8. Now, as the two famous magicians of Egypt set themselves, by wicked reasonings and false miracles, to oppose Moses when he came by God's appointment to deliver the Hebrews from their bondage, so will these wicked or other false teachers set themselves in opposition to the Scriptures and truths of Christ, and to his servants whom he hath sent to preach spiritual deliverance to the captives of sin, Satan, and their lusts—having their minds altogether corrupted with ignorance, error, and vice, and quite alienated from the pure doctrines or grace of faith: 9. Nevertheless, God shall limit and restrain, and in due time stop their success, and manifest to all men the folly and madness of their sinful opinions, and the baseness of their conduct, as he did in the case of the Egyptian magicians. 10. 11. But, to guard you against all such seducers, and their corrupt principles and practices, I recommend to your imitation what you have seen in my behaviour; for having been so long my companion in travels and

the sake of the gospel; but under all which, for your and others' encouragement, the Lord graciously supported and at last delivered me. 12. And indeed such is the general corruption of mankind in every age, particularly in this, that whosoever will resolutely and perseveringly live in a truly religious manner, in a holy profession of Christ's name, in his strength, and after his example, and according to the rule of his Word, will be exposed to suffering for his sake; and God has appointed that all his faithful members, like himself shall, through much tribulation, enter into their eternal glory. 13. But hypocritical professors, and particularly seducers, instead of submitting to suffering for righteousness' sake, refuse nothing to avoid it, and are continually going further and further into error, violence, and wickedness, doing all they can to seduce others to follow them, while themselves are miserably deceived by Satan and their own lusts. 14. But whatever others do, see that you, Timothy, steadfastly and immovably continue in the belief, profession, and preaching of the pure, uncorrupted, and important doctrines of the gospel, which you have embraced upon the fullest conviction, having learned them from Jesus Christ, the faithful and true Witness, by the ministrations of me his immediately-commissioned and well-attested servant; 15. And which, by means of your early religious education, you cannot but perceive to be entirely consonant to the writings of the Old Testament, which were indited by the Holy Ghost, and delivered by holy men about holy things; and which contain all the principles of, and directions, obligations, and motives to holiness; and, together with those of the New, are, by the blessing of God, sufficient and effectual to instruct you in every important truth, and render you duly wise in everything necessary to the obtaining of eternal salvation through faith in Christ. 16. All these writings of the Old and New Testaments are of a divine original, God having by his Spirit directed and inspired holy men to deliver them exactly according to truth; and they are of manifold and excellent use for revealing important doctrines concerning himself and ourselves, our duty to him and to one another, and concerning our state by nature and grace, and the whole scheme of salvation through a Redeemer; or for reproving and convincing of and reclaiming from sins and errors; or for directing how to obtain righteousness in Christ, and derive renewing and sanctifying virtue from him, to render us holy in heart and life: 17. That, by this absolutely perfect rule of faith and practice, every Christian, and particularly ministers, may be perfected in knowledge, faith, and holiness, and thoroughly furnished, in their station, to instruct, convince, and comfort others.

Ver. 6. *Laden with the consciousness of sins* which these self-interested teachers professed their power to forgive. See the whole mystery of the Romish confessional, as developed in *Dens Theology C.*

REFLECTIONS.—There is great need to be well furnished with the knowledge and grace of the gospel in these perilous times. And it is dreadful to think how

liverances. It is a mercy to have early instruction in the oracles of God, and to persevere in adherence to the truths therein contained. For complete is the authority, fulness, and fitness of the Scripture for instructing, directing, exciting, and encouraging men in every necessary sentiment, word, or work. May they make me wiser than my teachers, and be my heritage for ever!

CHAPTER IV. Ver. 1. Since therefore you are so much surrounded by enemies, and so richly furnished with the infinitely excellent and useful oracles of God, and the gifts and graces of his Spirit. I solemnly charge you, as in the immediate presence of the all-seeing God and heart-searching Saviour, and as you will answer it to him when he shall appear in all the glories of his divine and mediatorial dignity to judge the world, 2. Preach the inspired truths of God with the utmost earnestness, diligence, and perseverance on the Lord's day, or other occasions: in times of peace and of persecution, in public or in private, as often as you have opportunity; and in a free, open, and faithful declaration of the whole counsel of God—with all meekness, patience, constancy, and perseverance—apply them, as occasion offers, for convincing, reproving, and reclaiming the erroneous and immoral, and for counselling, exhorting, and encouraging believers to go on in the way of righteousness. 3. For as already some Jews, so hereafter many pretended Christians, being, through their own pride, lusts, passions, and prejudices, provoked at and enraged against the wholesome, pure, unmix'd doctrines of the gospel, will not endure to hear them, but will seek out and multiply to themselves such false teachers as will tickle their ears with new and unscriptural notions agreeable to their vitiated taste; 4. And through their love of novelties, to gratify their curiosity and corrupt inclinations, will turn a deaf ear to the truths of the gospel, and eagerly listen to, and favourably embrace, every vain, empty, or senseless story, to amuse themselves and keep their consciences easy. 5. Be therefore on your guard against such persons and their errors, and take every opportunity to confute them, and establish the truth in opposition to them; watch against all temptation, and over your own spirit and conduct, and for the souls committed to your care, in every circumstance. Bear with meekness and patience whatever tribulations your adversaries bring upon you; and notwithstanding all their attempts to dishearten and silence you, go on in the name and strength of the Lord, thoroughly performing all the parts of your ministry with fidelity, care, and diligence, to the edification of believers and the conviction of gainsayers. 6. For, as for me, I am on the point of pouring out my blood, as a martyr for Christ, and in confirmation of the doctrines which I have preached; and the time when my soul shall leave my body, and depart from earth to heaven, there to be for ever with the Lord, and my body to be dissolved into its original dust, is now at hand. 7. Yet in this situation I have the comfortable testimony of the Spirit of God and of my own con-

thee wise unto salvation through faith which is in Christ Jesus.

16 All¹ scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction,⁷ for instruction in righteousness;

17 That⁸ the man of God may be perfect, thoroughly furnished⁸ unto all good works.

CHAPTER IV.

1 *He exhorteth him to do his duty with all care and diligence, 6 certifieth him of the nearness of his death, 9 willeth him to come speedily unto him, and to bring Marcus with him, and certain other things which he wrote for, 14 warneth him to beware of Alexander the smith, 16 informeth him what had befallen him at his first answering, 19 and soon after he concludeth.*

I CHARGE^a thee therefore before God, and the Lord Jesus Christ, ^bwho shall judge the quick and the dead at his appearing and his kingdom;¹

2 Preach^c the word; be instant in season, out of ^dseason; ^ereprove,³ rebuke,⁴ exhort,⁵ with all long-suffering and doctrine.

3 For the time will come when they will not endure sound doctrine;⁶ but after their own lusts⁷ shall they heap to themselves teachers, having itching ears;

4 And^d they shall turn away *their* ears from the truth, and shall be turned unto fables.

5 But⁹ watch thou in all things, ^hendure afflictions, ⁱdo the work of an evangelist, ^jmake full proof of⁹ thy ministry.

6 For I am now ^jready to be offered, and the time of my departure is at hand.¹

7 I^k have fought a good fight, I have finished *my* course, I have kept the faith:

8 Henceforth there is laid up for me ^la crown of righteousness, which the Lord, ^mthe righteous Judge, shall give me at that day: and not to me only, ⁿbut unto all them also that love his appearing.

9 Do^o thy diligence to come shortly unto me:

10 For ^pDemas ^qhath forsaken me, having

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12 Pe. 1. 21, 19, 20. 2. Sa. 23. 10. 15. 4. Ti. 1. 11. 9. 11, 2. 11, 12. Ps. 119. 9, 17.
7 Correction of false opinions and practices.—C.
Lu. 1. 15. 11. ch. 2. 21. 11. 16. 29. 31. Ps. 119. 7-11. 19. 27. 100.
8 Or, perfected.

CHAP. IV.

a 2 Th. 2. 1. 1 Ti. 5. 21. 6. 13. ch. 2. 14.
b Ac. 10. 42. 17. 31. Jn. 22. Re. 20. 11-13. Mat. 23. 37-40. Ro. 14. 9-12. Co. 5. 10. 2 Th. 1. 7-10. He. 9. 28.
1 His kingdom of glory. His kingdom now being in humiliation, persecution, and patience. Re. 1. 9; 13. 10.—C.
c Lu. 14. 23. Ho. 8. 1. Pr. 25. 11. Ac. 20. 7. 1 Ti. 5. 20. Tit. 2. 15; 1. 9, 11. 13. ch. 2. 24. 25. 3. 10. 16. Col. 1. 28. 29. Ac. 20. 20. 21. 27. 31.
2 See note * below.
d See 1 Ti. 4. 1-3. ch. 3. 1-6. 1 Ki. 22. 15. 30. 10. Am. 7. 12. 13. Mt. 2. 11. ch. 2. 16. 1 Ti. 6. 3-5. 20. Ro. 2. 8.
3 Reprove. Confute false teachers by sound scriptural argument.—C.
4 Rebuke. Cut to pieces and expose every structure of self-deception.—C.
5 Exhort. Comfort those who are troubled by doubts and fears and sorrows.—C.
6 They will rather listen to vain stories and fabulous legends. See ver. 4.—C.
7 See note † in second column.
8 1 Ti. 1. 4. 5. 7. 14. 27. 6. 20. Tit. 1. 10, 14. with 2 Pe. 1. 16.
9 1 Ti. 5. 6. 1 Pe. 5. 8. 9. Ac. 20. 38. 1 Ti. 4. 16. He. 13. 17.
h ch. 1. 8. 2. 3. 10. 13. 10-12.
i Ac. 21. 8. Ep. 4. 11.
j Or, fulfil. Col. 1. 25. 14. 17. Ro. 15. 19. 1 Ti. 4. 12. 15.
k Rather, 'fully accomplish'—leave no part undone.—C.
l Ph. 1. 23. 2. 17. 2 Pe. 1. 14. 1 Sa. 20. 3.
m See note * in second column.
n 1 Ti. 5. 12. 1 Co. 9. 24. 25. Ac. 20. 24. Ph. 3. 14. He. 12. 1. 2. Pr. 23. 23. Re. 2. 10. 11. 13. 10. Jn. 17. 4; 19. 20.
o 1 Co. 9. 25. Ja. 1. 12. 1. Pe. 5. 4. Re. 2. 10. He. 6. 10.
p 2 Th. 1. 6. 7. Ge. 18. 25.
q Ro. 8. 23. 1 Co. 2. 9. 2 Co. 5. 2. Tit. 2. 13. He. 9. 28.
r ch. 1. 4. ver. 21.
s Col. 4. 14. Phile. 24.
t ver. 10; ch. 1. 15. Ph. 2. 21. 1 Ti. 6. 10. 1 Jn. 2. 15.
u In season, out of season. Rather, 'in good times, or in evil times,' so the words

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literally signify; and how can the preaching of the gospel of Christ ever be 'out of season'?—C.
s Ga. 2. 1. 3. 2 Co. 2. 13. Tit. 1. 4.
t Ac. 16. 10. Col. 4. 14. Phile. 24. Lu. 11. Ac. 1. 12. 12. 25; 13. 13. 15. 37-39. Col. 4. 10. 1 Pe. 5. 13.
u Ac. 20. 4. Ep. 6. 21. Col. 4. 7. Tit. 3. 12.
v Perhaps original copies of his epistles.
w 1 Ti. 1. 20. Ac. 19. 33. 34.
x 2 Sa. 3. 39. Ps. 28. 4. Re. 6. 13. 13. 14.
y Mat. 10. 16. 17. 7. 15. Ph. 3. 2.
z Or, our preaching.
aa ver. 10; ch. 1. 15. Mat. 26. 56. Je. 9. 3. Ps. 14. 2. 4.
ab Lu. 23. 34. Ac. 7. 60. b Ps. 109. 31. Is. 41. 10. 14. 15; 43. 2. 40. 4. Mat. 10. 19. Ac. 23. 11; 27. 23. 24. ch. 1. 7.
c Ph. 1. 12-14. Col. 1. 25. 26. Ro. 16. 25. 26.
d Ps. 22. 21. Is. 49. 25. 26.
e Exposure to lions and other wild beasts in the amphitheatre was a common sentence against the early Christians—so that it is probable the apostle speaks literally of his merciful deliverance.—C.
f Ps. 121. 7. 1 Sa. 17. 37. 2 Co. 1. 10. 2 Pe. 2. 9. 1 Co. 10. 13.
g 1 Pe. 1. 5-7. Jude. 1. Ps. 34. 24.
h Ro. 9. 5. 16. 27. 1 Ti. 6. 16. 17.
i Ac. 18. 2. 26. Ro. 16. 3. j ch. 1. 16-18.
k Ac. 19. 22. Ro. 16. 23.
l Ac. 20. 42. 29.
m ch. 1. 4; ver. 9. Ro. 16. 21-23.
n 1 Co. 16. 20. 2 Co. 13. 13. Ph. 4. 21. 22. Col. 4. 14.
o Ga. 6. 18. Phile. 25. See 1 Ti. 6. 21.

+ Sinful practices always generate some erroneous opinions for their palliation or defence. Nevertheless, 'God is not mocked'—what a man soweth, that shall he also reap. He that soweth to his flesh, shall of the flesh reap corruption.—C.
+ More exactly—'I am already being offered.' The charges were already preferred and the processes begun against the apostle, which, he knew, must terminate in his death. There was now no escape. His close imprisonment prevented him from helping his brethren as he had been accustomed to do.—P.

loved this present world, and is departed unto Thessalonica; Crescens to Galatia, ¹Titus unto Dalmatia.

11 Only ¹Luke is with me. Take Mark, and bring him with thee; for he is profitable to me for the ministry.

12 And ²Tychicus have I sent to Ephesus.

13 The cloak that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.³

14 Alexander⁴ the coppersmith did me much evil: the Lord ⁵reward him according to his works:

15 Of⁶ whom be thou ware also; for he hath greatly withstood our words.³

16 At my first answer ⁷no man stood with me, but all *men* forsook me: ⁸*I pray God* that it may not be laid to *thy* charge.

17 Notwithstanding⁹ the Lord stood with me, and strengthened me; ¹⁰that by me the preaching might be fully known, and *that* all the Gentiles might hear: and ¹¹I was delivered out of the mouth of the lion.⁴

18 And¹² the Lord shall deliver me from every evil work, and ¹³will preserve *me* unto his heavenly kingdom: ¹⁴to whom *be* glory for ever and ever. Amen.

19 Salute ¹⁵Prisca and Aquila, and ¹⁶the household of Onesiphorus.

20 Erastus¹⁷ abode at Corinth: but ¹⁸Trophimus have I left at Miletum sick.

21 Do¹⁹ thy diligence to come before winter. ²⁰Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The²¹ Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

¶ The second *epistle* unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

laid up in Christ and reserved in heaven—that perfection of holiness and happiness secured by his sacrifice, and which he, as the faithful and righteous Judge of the world, shall publicly and freely bestow upon me in the last judgment; and not only on me, but on all those who have by faith, and with pleasure and suitable preparation, waited, looked, longed, and hoped for his great and glorious appearing. 14, 15. Alexander the coppersmith has, by his false accusations and otherwise, proved a most malicious and bitter enemy to me. I therefore leave him, as an utter and irreclaimable apostate, to the righteous anger of God, to be punished according to his deeds in time of his coming. For he has violently set

almighty and fast Friend, the Lord Jesus, appeared for me, and strengthened me by his Spirit to make such a bold and plain representation of my cause as fully manifested that the gospel, in its matter and success, is of God, and no way hurtful to the interests of civil government, and gave many of the Gentiles who were present an opportunity of hearing it; yea, he marvelously delivered me from the rage and cruelty of the emperor, who, under the influence of his father the devil, sought to destroy me. 18. And, by his Word and my past experience, I have an entire confidence in his power, faithfulness, and grace, that he will always keep me from doing anything unworthy of the Christian or minister, though it be to escape the most cruel

tance for an article apparently of so little value. Of the other articles—'books and parchments'—nothing certain can be discovered; and in all such cases conjecture is of little value. C.

Ver. 14. Surely this prayer of the apostle needs no such apologies as commentators have laboured to make for it. For if God will 'reward every man according to his works,' surely it cannot be wrong to pray that he would do soon what he has promised to do finally! If such a petition were an ebullition of passion, it were sin. As an appeal from man to a wise, merciful, and righteous God, it is piety. C.

REFLECTIONS.—Ministers, as well as others, have great need to be excited to their work by serious reflections on the last, the general judgment.—How extensive is their office! There is need of much activity, patience, perseverance, boldness, and impartiality—
and banished are they who are faithful—

CONCLUDING REMARKS ON THE SECOND EPISTLE TO TIMOTHY.

This, though not the last in order of position, is probably the last the apostle ever wrote. About this time Nero, an emperor proverbially cruel, had set fire to Rome, and, in order to divert the public odium from himself, charged the crime against the Christians, and had them condemned to death in great numbers; some were crucified; others being covered with combustibles and burned as night-lights in his gardens; others covered with skins of wild beasts and exposed to dogs, others cast to the lions (Tacitus, *Annales*, lib. xv. cap. 44). Under these circumstances, and in prospect of some such death, the apostle wrote. And certainly it thus serves in an especial manner 'to show with what composure a Christian can die.' C.

THE EPISTLE OF PAUL THE APOSTLE TO TITUS.

This epistle, as well as the two preceding to Timothy, chiefly contains directions for those in the ministerial office. Titus, to whom it was written, was a Gentile, early converted to Christ, perhaps by Paul's ministry. Being found faithful and diligent in the improvement of his spiritual gifts and evangelical trusts, Paul left him in Crete—now Candia, a large island in the Mediterranean Sea—as an evangelist, to put in order the affairs of that infant church.—In this epistle he directs him to appoint proper officers, who might, by their life and doctrine, confute the judaizing preachers and wicked heathens, ch. i.; and to recommend, by his example and instruction, a truly religious behaviour to Christian professors in every station, answerable to that grace of the gospel which they had heard and experienced, ch. ii. iii.

[Of Titus nothing is certainly known than that he was a Greek, and one of Paul's early converts who frequently attended him in his journeys, ch. 1. 4; Ga. 2. 3; 2 Co. 2. 13; 7. 6, 7, 13, 15; 8. 16, 23; 12. 18; neither is there any certain record of the time when, or the individual by whom, Christianity was first introduced into Crete. But it is probable it was introduced at an early period; for, on the day of Pentecost, there were Cretians present, Ac. 2. 11, who would naturally carry with them the account of what they had seen and heard, and thus, either prepare the way of the gospel, by the excitement of curiosity and inquiry, or actually found the church which Titus was now instructed more perfectly to organize. Nor is there any account of Paul's labours in the island, except the bare fact of his visit, which may be inferred from this epistle, ch. 1. 5, though Luke mentions that he touched at the Fair Havens and Lasea on his voyage to Rome. It may therefore, with considerable probability, be inferred that Paul's ministry in Crete was subsequent to his first imprisonment at Rome, and previous to his second, about A.D. 64. It is evident that Paul must have found the inhabitants of the island considerably advanced in the knowledge of the gospel, or that his own ministry had been crowned with much success. But it appears that, from some cause unknown, he was hurried away, and was necessitated to leave Titus behind to assist in completing the apostolic organization of the infant churches. Titus is represented, in ecclesiastical records founded upon early traditions, to have continued in Crete till the age of 94, and to have died and been buried there. The epistle contains references to De. 7. 6; 14. 2; Is. 29. 13; Eze. 36. 25; Ac. 10. 45; Ro. 3. 20; Ep. 5. 2; 1 Ti. 3. 2; 2 Ti. 1. 9; He. 9. 14; 1 Pe. 2. 9. C.]

After his release from his first imprisonment from Rome Paul made a missionary tour among the various churches both in Europe and Asia. It was towards the close of this tour that he visited, apparently for the first time, the island of Crete. He did not remain long; and he left Titus there to complete the work of ecclesiastical organization which he had commenced. From Crete Paul appears to have travelled through the western part of Asia Minor, and then through northern Greece, on his way to Nicopolis, in Epirus, where he had determined to spend the winter. He wrote this epistle when on his way to Nicopolis, and probably about A.D. 66. P.]

CHAPTER I.

1 For what end Titus was left in Crete. 6 How they that are to be chosen ministers ought to be qualified. 11 The mouths of evil teachers to be stopped: 12 and what manner of men they be.

PAUL,^a a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect,¹ and the acknowledging of the truth which is after godliness;

2 In² hope of eternal life, which God, that cannot lie, promised before the world began;

3 But hath in due times manifested his word through preaching, which is committed

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CHAP. I.

a Ac. 13. 9; 15: 22.
21; 26. 16-18. Ro. 1. 5, 9.
11. Ja. 1. 2. Pe. 1. 1.
b Ac. 13. 48. In. 10. 26.
Ep. 2. 8. 2 Ti. 1. 5. Col. 2.
12.

1 See note * below.
c 2 Ti. 2. 25.
d 1 Ti. 3. 16; 6. 3. ch. 2.
11, 12.

e Ro. 8. 24; 5. 2. 1 Pe. 1.
3. Ga. 5. 5. Col. 1. 23. 1
Th. 5. 8. He. 6. 18; 19. ch.
3. 7.

f Or, For.
g Nu. 23. 19. He. 6. 17.
18. Isa. 15. 29. 2 Ti. 2. 13.
h Ro. 1. 2; 16. 25. Ep.
1. 4. 9; 3. 9. Col. 1. 26. 2
Ti. 1. 9. 10. 1 Pe. 1. 20.
Mat. 25. 34.

i Ro. 10. 14, 15; 16. 26.
Col. 1. 6, 23. 26. Ep. 3. 5.
8. 1. Co. 1. 21. Mar. 16. 15.
j Ac. 20. 24. 1 Co. 9.
16. 2 Co. 2. 12. 14. 13. Ga.
3. 2.

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faith of God's true ones, who are accepted by sanctification of the Spirit and belief of the truth.
k Th. 2. 13. 1 Pe. 1. 2. C.
—More accurately:
'For the faith of God's elect.' His work as an apostle of Christ was by preaching the gospel to lead men to the faith, to confirm and build them up in it.—P.

l Ac. 27. 7, 12, 13.
o 1 Co. 11. 34. 1 Ti. 1.
3. Ac. 14. 23. 2 Ti. 2. 2.
m Or, left undone.
n 1 Ti. 3. 7-12. 1 Th. 2. 10. 1 Ti. 4. 12. 6. 10-12.
o Ti. 2. 22. Ge. 18. 19.
Jos. 24. 15.
p 2 Co. 6. 3. 10. 1 Co. 4.
1, 2. Mat. 24. 45. 1 Ti. 3.
23.

q Ps. 26. 10. 16. 2 Ti. 2. 3.

5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting,³ and ordain elders in every city, as I had appointed thee:

6 If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly.

7 For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre;

8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate:

10 For* there are many unruly and vain talkers and deceivers, specially they of the circumcision:

11 Whose^v mouths must be stopped; *who subvert whole houses,⁶ teaching things which they ought not, ^afor filthy lucre's sake.

12 One of themselves, *even* a ^bprophet of their own, said, The Cretians *are* always liars, evil beasts, slow bellies.

13 This witness is true. Wherefore ^crebuke them sharply; that they may be ^asound in the faith;

14 Not^e giving heed to Jewish fables, and commandments of men, that turn from the truth.

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x Ja. 1. 26. Ac. 15. 15.
24. 20. 29. Ro. 10. 17. 18.
Ga. 1. 6. 3. 1. Ep. 4. 14.
1 Ti. 4. 6. 7. 5. 3. 5. 20.
Col. 2. 8. 18. 22. 2 Ti. 4. 4.
3. 13. 2 Pe. 2. 1. 3. 10-19.
1 Jn. 4. 1.
y ver. 9. ch. 3. 10. Re.
2. 2.
z Mat. 23. 14. 2 Ti. 3.
6.
a See note * below.
b Is. 56. 11. Eze. 13.
10. Mt. 3. 5. 11. Ro. 16.
18. Phi. 3. 19. 1 Ti. 3. 1. 8.
6. 5. 10.
c Ac. 17. 28. Ro. 2. 14.
1 Ti. 5. 20. 2 Ti. 4. 2.
ch. 2. 15.
d ch. 1. 2. 1 Ti. 1. 10.
19. 4. 6. 6. 3. 2 Ti. 1. 13.
Re. 2. 13. 3. 7. 10.
e 1 Ti. 1. 4. 6. 7. 4. 7. 6. 3.
5. 20. 2 Ti. 4. 4. Mat. 15.
9. Col. 2. 20-22. Is. 29.
13. 66. 3. 4.
* The connection
will be more clearly
observed if we trans-
late thus:—'Whose

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mouths must be
stopped,asmuch as
they overthrow whole
houses' By their
persevering efforts to
propagate error, they
ruin the faith of
whole families.—P.
g Mat. 15. 11. Lu. 11.
39. 41. Ac. 10. 15. Ro. 14.
14. 20. 23. 1 Co. 6. 12. 10.
23. 25. 1 Ti. 4. 3. 4. Hag.
2. 13.
h Is. 29. 13. 58. 2. Eze.
31. 11. Ho. 11. 12. 6. 4. 7.
Ro. 2. 17. 24. 2 Ti. 3. 5. 7.
8. Jude 4. Ro. 1. 28-32.
i Or, void of judg-
ment.

CHAP. II.

a 1 Ti. 1. 10. 6. 3. 2 Ti.
1. 13. 4. ch. 10. 19. 13. ver.
2. 11-14. ch. 3. 8.
b Pr. 16. 3. 1. Jn. 2. 13.
14. Job 17. 9. Pr. 4. 18.
Ps. 71. 18. 92. 14. 1 Pe. 2.
5-8. De. 32. 29.
i Or, vigilant.

15 Unto^g the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled.

16 They^h profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate.⁷

CHAPTER II.

1 Directions given unto Titus both for his doctrine and life. 9 Of the duty of servants, and in general of all Christians.

BUT speak^a thou the things which become sound doctrine:

2 That^b the aged men be sober,¹ grave, temperate, sound in faith, in charity, in patience.

moting practical godliness in heart and life, in all the duties thereof towards God or man: 2. Which truth is believed and professed, and godliness practised, in the exercise of a lively hope of the incorruptible and undefiled inheritance of eternal life, which the infinitely sincere and infallibly faithful JEHOVAH promised to all in Christ, as their blessed head, before the world began, and quickly after the fall published to our first parents in paradise; 3. And which now, in the fulness of time, he has clearly made known by the publication of his gospel, which is revealed and committed to me, as his apostle, to dispense it to Gentiles as well as Jews, according to the express commandment of Jesus Christ our divine Saviour, from sin and wrath:—4. To his dearly beloved Titus, of whose instruction in the principles of the Christian religion, spiritual regeneration, and saving faith, God made him the instrument,—heartily wishes all the abundant manifestations of divine favour, and all peace and prosperity, in time or eternity, from God the Father as the fountain of all good, and from our Lord Jesus Christ as the revealer, source, and bestower of it. 5. You well know that I left you at Crete, when I departed from it, that you might complete whatever remained unfinished with regard to the doctrine, worship, discipline, and manners in the Christian congregation there planted; and particularly that, as an evangelist, you might preside in the election and ordination of teaching and ruling elders or bishops to take the oversight of the professed Christians in every city there, and feed them with knowledge and understanding according to the orders which I left with you: 6. Remember therefore that these overseers ought by all means to be persons of an unspotted moral character, unblemished with polygamy or causeless divorce; careful to bring up their children in the nurture, admonition, and ways of the Lord; and never suffering them to live disgracefully in a luxurious, dissolute, refractory, ungovernable, disobedient manner. 7. For the nature of an evangelical office, the honour of religion, and the good of souls, require that church-rulers, particularly ministers, be under no reproach or scandal in their life and conversation, be not chargeable with neglect, unfaithfulness, or partiality in dispensing the mysteries of God; nor of a headstrong, conceited, obstinate, inflexible temper; nor of a hasty spirit, falling into a passion upon every slight provocation; nor lovers of nor addicted to immoderate drinking of liquor; nor contentious nor violent in their behaviour, ready to strike such as displease them; nor of a niggardly, sordid, covetous spirit, bent to catch and keep all that they can of base worldly gain, by which the consciences of men are so frequently defiled: 8. But persons who take pleasure, on all proper occasions, to exert themselves in acts of benevolence, particularly to religious ~~preachers~~, travelling preachers, and persecuted

the perverseness of opposers.—10. For in Crete, as well as in other places, I understand there are many pretenders to Christianity, especially Jewish zealots for the Mosaic ceremonies, who are refractory and disorderly, not submitting to any divine rule in their doctrines or manners; but are most pernicious, proud, self-conceited disputers about trifles, and crafty seducers of the simple: 11. Whose mouths ought to be stopped, and their errors confuted, by scriptural proofs, solid arguments, and good examples, since they are so indefatigable and subtle, insinuating themselves into Christian families, and carrying them off from Jesus Christ and the gospel to the ceremonies and law of Moses—teaching and urging upon them things utterly false, and inconsistent with the true method of salvation by Christ alone; and all this to procure for themselves the sordid and defiling treasures of this world, by methods suited to the lusts of the Cretians;—12. For you well remember that Epimenides, their own poet and supposed prophet, describes that nation as constantly addicted to lying, and as crafty and savage in their temper; luxuriously and even ravenously gluttonous, and exceedingly lazy and idle, and so exposed to every temptation. 13, 14. And indeed the perfidious, mischievous, and sensual conduct of the judaizing Christians and their disciples, still confirm the justness of that description. It is therefore necessary that you deal plainly and sharply with them, that neither seducers nor seduced may dare to persist any longer in their evil principles and practices, but be recovered to and settled in the true and uncorrupted doctrines of faith, and may no more attend to or believe, and be carried away with, the fabulous traditions of the Jews, or the imperious injunctions of men prejudiced against and gone off from the truth of the gospel—relative to ceremonial rites of clean and unclean meats or drinks, which are no longer obligatory under the New Testament dispensation.—15. By real Christians, whose hearts and consciences are, through faith, purged by the blood of Christ, every kind of wholesome food may be lawfully eaten; but by those who are still unregenerated, and under the power of unbelief with respect to gospel truths, and who are cleaving to Mosaic institutions instead of Christ, nothing, however good or lawful in itself, can be used without sin or defilement, as their own understanding and conscience, those leading and directive powers of their soul, are quite misguided and corrupted. 16. They indeed make high professions and boasts of their knowledge of God and his will; but their practices are a plain confutation of all such pretences, and manifest them to be detestable enemies to God and godliness, unbelievers of the gospel revelation, disobedient to its authority, and utterly injudicious and unfit for performing anything good; and so disapproved of God.

Ver. 2. In due times. Literally, 'in its own' or 'his own times'

sophistries, exposing misquotations, and establishing the truth on divine authority. C.

Ver. 11. *Whose mouths must be stopped*—not by secular power, for Titus had none, either on his side or at his command; but by quotation of Scripture, such as our Saviour employed against the Sadducees; and the unmasking of hypocrisy, such as he practised against the Pharisees, Mat. 22. 23-46. C.

Ver. 12. Jerome, Socrates, and Nicephorus apply this to Epimenides, who was born at Gnosus in Crete, and to whom several prophecies are ascribed, by Diogenes Laertes, Plato, and Cicero. The work in which the words are said to have been contained is lost. If he prophesied through mere human sagacity, and yet pretended to be an inspired prophet, the apostle merely gives him the title by which the Cretians recognized him; but if he was in any degree really inspired, and yet not a true follower of God, even so was Balaam, and so was Caiaphas; for the one loved the wages of unrighteousness, and the other condemned to death the Lord of life and glory. C.

REFLECTIONS.—Nothing is of higher authority for our direction than such inspired epistles. Nor can anything be more honourable than to be a servant of God and an inspired messenger of Christ. Nothing is more answerable to our need or conducive to our happiness than grace, mercy, and peace: nothing more sure or comfortable than a promise of eternal life from God, who cannot lie. Nor can anything be better framed to convey these blessings to us than the gospel of Christ. As the work of preaching is of infinite importance, and the opposition to it strong and manifold, it requires many great qualifications in ministers, and great care in trying and setting them apart to their office.

—False teachers and unruly professors create ministers much and hard work. But where wickedness abounds, professors are apt to be tainted with it. Men hardened in error need plain refutations; and stubborn sinners need severe rebukes. Such as have not right principles of grace abounding in their heart, and sound principles of truth in their belief, must necessarily err in their conduct. And it is not high professions, but holy lives, that characterize true Christians.

CHAPTER II. Ver. 1. While therefore so many deluding and deluded persons of corrupt minds and practices surround you on every side, take peculiar care to preach and insist upon such truths and duties as are agreeable to and put honour upon the solid, pure, wholesome, and soul-healing doctrines of the gospel of Christ, and which lay all the professors thereof under the strongest obligations to piety and virtue, of whatsoever sex or station they be. 2. Exhort therefore the more aged Christian brethren to be very watchful, circumspect, and sedate, in their temper and carriage;—to behave with a venerable gravity in their words, actions, deportment, and dress;—to be prudent in their conduct and temperate in eating and drinking;—to be sincere believers of the pure doctrines of the gospel, and to live answerably to them; fervent in love to God, to the saints, and to all men; not peevish, but patient, under weakness, tribulations, and offences. 3. Exhort aged women to be

3 The^e aged women likewise, that *they be* in behaviour as becometh holiness,² not false accusers,³ not given to much wine, teachers of good things;

4 That they may teach the young women to be ⁴sober, ⁵to love their husbands, to love their children,

5 *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

6 Young men likewise exhort to be ⁶sober-minded:⁵

7 In^o all things showing thyself a pattern of good works; in doctrine *showing* uncorruptness, gravity, sincerity,

8 Sound^h speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

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c 1 Ti. 2.9, 10; 3. 11; 5. 10. 1 Pe. 3. 1-5. Phil. 4. 3 ver. 4.

2 Or, *holy women.*

3 Or, *makebates or devils.* 1 Ti. 3. 8, 11.

4 Or, *wise,* ver. 2, 5.

d ch. 3. 8. 1 Pe. 3. 5, 6.

Ep. 5. 22. Ac. 9. 30. 1 Ti. 5. 10. 14; 6. 11; 2. 11. 15.

ver. 3, 10. Ro. 2. 24; 13. 8-10.

e ver. 2, 4. Ec. 11. 9, 12.

1. 1 Pe. 5. 5. 1 Ti. 4. 12; 6. 5.

5 Or, *discreet.*

f 1 Th. 2. 10. 1 Pe. 5. 3.

1 Ti. 6. 11, 12; 3. 4, 17, 16.

2 Ti. 1. 13. 2 Co. 2. 17; 4. 13; 5. 10.

g 1 Ti. 5. 14; 6. 3, 20. 1

Pe. 2. 12, 15; 3. 16, with

Lu. 1. 6. Ac. 24. 16. Phil.

2. 14-16. 1 Th. 2. 16.

h Ep. 6. 5. Col. 3. 21. 1

Pe. 2. 18. 1 Ti. 6. 12.

i Or, *gainsaying.*

j Ge. 31. 38, 39; 39. 6.

k Mat. 5. 16. Ep. 4. 1;

5. 8. Phil. 2. 15, 16; 1. 27; 4.

8; 1. 9, 10. 1 Th. 2. 12. 1

Ti. 5. 14; 6. 1. 1 Pe. 3. 15.

16. Ne. 5. 9.

l See 1 Ti. 1. 1. ch. 1.

3. n ch. 3. 4. Ro. 5. 15, 20.

21. or Ac. 20. 24, 27; 13.

26. Ep. 1. 13. Mar. 16. 15.

16. 15. 12. 1-3. He. 2. 3.

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o Is. 2. 2; 3. 11. 9. 60. 1-

3 Ps. 8. 1-3. Lu. 3. 6. Jo.

1. 9. Mar. 16. 15. Mat.

28. 19. Ro. 10. 18; 15. 8-

19. Ep. 3. 6-8. Col. 1. 6,

23.

p Or, *that bringeth*

salvation to all men,

hath appeared.

q 2 Co. 7. 1. Ep. 5. 3-5.

5. 10. 14; 6. 11; 2. 11. 15.

xii. xxi. 1 Pe. 1. 7. 5.

1. 3-10. Lu. 1. 75. Phil. 1.

27. 15; 3. 14. 8. 2 Co. 1.

12; 7. 1. Ac. 24. 16. 1 Pe.

4. 2. 1 Jo. 2. 16.

r 1 Co. 1. 7. Phil. 3. 20.

21. Ac. 24. 15. Col. 3. 4. 2.

Ti. 4. 1. 8. He. 9. 28. 2 Pe.

3. 12. 1 Jo. 2. 2. Ro. 8.

23. 24. Gal. 5. 22. Mat. 24.

30. 31; 25. 31-40; 19. 28. 1

Th. 4. 16. Re. 1. 7; 20. 11,

12.

s ⁶ The glorious appearing

of the great

God, *even* our Sa-

viour Jesus Christ.

See Middleton, *Gr.*

Art.-C.

t Mat. 20. 28; 26. 28.

Gal. 1. 4; 2. 20; 3. 13; 4. 4.

Ep. 5. 21; 7. 12. 10. Col. 2.

11-15. 1 Ti. 1. 15; 2. 6.

He. 9. 12. 14; 10. 12, 14; 7.

25. 29. 1 Pe. 2. 24; 3. 18. 1

Jo. 3. 5. 8.

u Ps. 39. 8. Ex. 10. 5.

6. De. 7. 6; 26. 18. 1 Pe. 2.

9. Ep. 2. 10. ch. 3. 6.

9 Exhort ⁹servants to be obedient unto their own masters, and to please *them* well in all things; not answering again;⁶

10 Not^j purloining, but showing all good fidelity; that they may ¹⁰adorn the doctrine of ¹⁰God our Saviour in all things.

11 For ¹¹the grace of God that bringeth salvation hath ¹¹appeared to all men,⁷

12 Teaching us, that, ¹²denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13 Looking^a for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;⁸

14 Who^r gave himself for us, ¹⁴that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

behaviour; quite modest, virtuous, and chaste;—careful and industrious in their attention to their families; of a meek and humble temper;—kindly submissive and obedient to their husbands in everything lawful;—that so God and his gospel may not be reproached as encouraging disorderly practices. 6. In like manner, advise and excite young men professing Christianity to be considerate, chaste, meek, and sober, and to guard against the impetuous, rash, proud, wilful, and frolicsome temper common to youth. 7, 8. And if you would have these things believed and practised by others, be yourself an exact pattern of everything good and beneficial:—and in all your preaching, deliver nothing but the pure and unmixed doctrine of Christ, with a disinterested and single aim at the glory of God and good of souls; with becoming seriousness and gravity, with all simplicity and godly sincerity, and in plain, significant, scriptural, and determinate language,—that none may misunderstand it or be misled by it; that so your most critical, carping, and cavilling enemies may be put to shame, when they can find nothing to object either to your doctrine or practice.—9. And whereas some judaizing teachers attempt to persuade converted slaves that they are not bound to remain in subjection to their heathen masters, be you careful to inculcate on believing servants to continue, as much as ever, and from better principles, obedient to their masters in everything lawful; and to behave towards them in the most courteous, obliging, and diligent manner, cheerfully executing their commands without murmuring or disputing, and never returning any insolent or saucy answer when reproved or ordered to work. 10. Charge them to be strictly honest, never daring to waste, embezzle, or apply to their own use any part of their master's goods, money, victuals, or time, beyond their allowance;—but always faithfully obeying their orders, and doing all they can for their honour and advantage,—that thus they may be a credit to the gospel, and their profession of it, and may even strike conviction into the consciences of their heathen masters, of the excellency, purity, and power of it, to render men virtuous in every station of life.—11. For the gospel of the grace of God, particularly in the New Testament dispensation of it, which so clearly displays the full favour of God, and so powerfully works grace in men's hearts, as it brings glad tidings of deliverance from sin and misery of every form, and of eternal happiness—ad shows the way of obtaining salvation by faith in Christ, has now shone forth upon all nations, and upon all sorts and ranks of men.—12.

13. Always encouraging and animating ourselves, by believing, expecting, and patiently waiting and longing for the perfect, all-comprehending, and everlasting felicity which is the great object of our hopes, and for the glorious appearing of the great and mighty God, even our Lord Jesus Christ, who at the last day will manifest himself on his throne of judgment, in all the majesty, beauty, grandeur, and brightness of his divine and mediatorial glory, and in all the glory of his Father, and of all his holy and surrounding angels, and to be glorified in his saints. 14. And what may we not look for and hope from him who so loved us as to give himself, soul and body, to the most painful ignominious death of the cross, that he might graciously redeem us from all the guilt, pollution, power, punishment, and in-being of our sins; and sanctify, cleanse, and separate us to himself, as his own loving, precious, and peculiar people, made his by his Father's love, his own sacrifice, and our free and full consent in the day of his grace—that we might, with the most fervent zeal, glorify him in the performance of every duty appointed in his Word, from the best principles and motives, and in the best manner, to the best ends. 15. These are things of such vast importance, and so vehemently opposed or corrupted by the enemies of Christ and his gospel, that you ought, in his name and authority, earnestly to explain and inculcate them, and sharply to confute and reprove the contrary errors and vices. And let your whole conduct be regulated with such prudence, faithfulness, and gravity as may raise you and your office above the contempt of your most inveterate and scornful enemies.

Ver. 4. *To love their children.* Not such a love as indulges the waywardness of their tempers and all the demands of their appetites, and thereby pampers them into future rebels against parental authority; but such a love as indeed sacrifices the ease of the parent for the comfort of the child, yet will not sacrifice the temporal interests of the child by the neglect of education; nor the interests of its immortal soul by the neglect of 'the nurture and admonition of the Lord.' C.

Ver. 8. *Sound speech.* Every man is bound carefully to watch over his words—inasmuch as 'for every idle word he shall give (a personal) account in the day of judgment;' but men holding public office in the church are doubly bound, inasmuch as an unguarded word, an unsound speech, is not merely a fault in themselves, but may either mislead their friends, who pay deference to their opinions, or give enemies, 'who watch for their halting,' an occasion to blaspheme. C.

Ver. 10. *That they may adorn, &c.* The Christian servant who is not himself 'adorned' with dress as his richer superior, may yet, by his cheerful obedience, command of tongue, and unshaken fidelity, 'adorn the gospel' which he professes, and commend it to his master, his children, his guests, and friends—so that, like the captive maid in the house of Naaman, who directed her master to the prophet of Israel and the cure of his

virtue and work; and the younger heartily disposed to receive their instructions and follow their advice. Sound principles, sober gravity, temperance, chastity, holiness, humility, diligence, honesty, and faithfulness, should deeply mark every Christian character. The grace of God, the tenor and scope of the gospel, the certain appearance of Christ to judgment, his death to redeem us from all iniquity, and the heavenly glory which he has prepared for us, in the strongest manner require and enforce our mortification of every lust, and earnest performance of every holy duty. A gospel of God's redeeming grace, manifested to all ranks and sorts of men, requires universal holiness from all. We cannot manifest grace to be in our heart unless we renounce every known sin. We can have no right hopes of heaven unless we are given to the study of holiness as the preparation for it. We have no marks of being Christ's redeemed while sin is our pleasure and work; and we can have no evidence of being his peculiar people, if, in our temper and conduct, we are conformed to the world that lieth in wickedness.

CHAPTER III. Ver. 1. And as the same judaizing teachers dissuade Christians from owning the authority of heathen magistrates, see that you earnestly admonish and charge your people to be peaceably submissive to their supreme or subordinate civil governors, as the deputies and ministers of God; and to pay a conscientious obedience to all their just laws; and to perform every duty becoming their stations, whether it relate to God or to men. 2. Caution them against reviling any, of whatever rank, nation, or religion, or charging things falsely upon them, or even exposing their real faults, but in so far as some valuable end is to be gained thereby. Warn them against a litigious quarrelsome temper and behaviour; and teach them, on the contrary, to be of an equitable, candid, yielding spirit; and to manifest a humble, mild, and good temper in all their words and actions towards all sorts of men, the very worst not excepted. 3. For indeed none can be worse than we once were, and should still have been, if left to ourselves; for in our unregenerate state we were destitute of all spiritual wisdom and knowledge relating to duty or happiness: were disobedient to God and his holy, just, and good laws; were wanderers from him and the way of life and peace—seduced by Satan, the world, and our own treacherous hearts; were perfect slaves to many diversified sinful inclinations and sensual pleasures; were

15 These^t things speak, and exhort, and rebuke with all authority. Let no man despise thee.

CHAPTER III.

1 *Titus is yet further directed by Paul, both concerning the things he should teach, and not teach. 10 He is willed also to reject obstinate heretics: 12 which done, he appointeth him both time and place, wherein he should come unto him, and so concludeth.*

PUT them^a in mind to be subject to principalities and powers, to obey magistrates, to^b be ready to every good work,

2 To^c speak evil of no man, to be no brawlers, *but*^d gentle, showing all meekness unto all men.

3 For *'we ourselves'*^e also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another.

4 But^f after that the kindness and love^g of God^h our Saviour toward man appeared,

5 Notⁱ by works of righteousness which we have done, *but* according to his mercy he saved us, by the *'washing of regeneration, and renewing of the Holy Ghost;*

6 Which^j he shed on us abundantly,³ through Jesus Christ our Saviour;

7 That, being *'justified by his grace, we should be made heirs according to the hope of eternal life.*

8 *This^k is a faithful saying, and these things*

A.M. cir. 4069. A.D. cir. 95.
 1 Ti. 1. 3, 5, 7, 20; 4. 12. 2 Ti. 4. 2; 2. 14, 15. 1 Co. 10. 11. ch. 1. 9, 13.
 CHAP. III.
 a Ro. 1. 13-16. 1 Ti. 2. 1. 2 Pe. 2. 1-17. Mat. 22. 21. Je. 2. 17. Pr. 24. 21. Ec. 8. 210. 4. with 2 Pe. 2. 10. Jude 8.
 b Ga. 6. 9, 10. Ep. 2. 10. ch. 2. 14; ver. 8, 14. Phi. 4. 8. Ga. 5. 22, 23. 2 Pe. 2. 5-8. Ps. xv.
 c Ja. 4. 11. 1 Pe. 2. 15. 23; 3. 9. 1 Ti. 3. 3. ch. 1. 10.
 d 2 Ti. 2. 24, 25. Ep. 4. 2. Phi. 4. 5. Col. 3. 12, 13. Ga. 5. 23, 26. 1 Ti. 2. 7.
 e Ro. 3. 9-18; 1. 28-32. 1 Co. 6. 11, 9. Ep. 2. 1-4. 12; 17-19. 5. 7-8. Ga. 4. 8; 19-21. Col. 1. 21; 3. 7. 1 Pe. 4. 3.
 f See note * below.
 g Ro. 5. 20, 21. Ep. 2. 4-10. 13-22. ch. 2. 11. 1 Co. 6. 11.
 h Or, pity.
 i 1 Ti. 1. 1; 2. 3; 4. 20. ch. 1. 3; 2. 10. Jude 25. Lu. 1. 47. Is. 12. 2. 2 Ti. 1. 9.
 j Ro. 3. 20, 28; 9. 11, 16; 11. 6. Ga. 2. 16, 19-21. Ep. 2. 9. 1 Ti. 1. 9.
 k ver. 4. Ep. 1. 4; 2. 4, 7. 8. Ro. 5. 20, 21; 4. 6. Ac. 15. 11.
 l 1 Ti. 3. 3, 5. Eze. 36. 25-27. Ep. 5. 25, 26.
 m Is. 44. 3. Joel 2. 28. Eze. 36. 25, 27. Ac. 2. 23; 10. 45. Jn. 7. 37; 6. 45; 1. 16. Ro. 5. 5.
 n Or, richly.
 o Ro. 3. 24, 28; 4. 6; 5. 15-21; 11. 6. 1 Co. 6. 11. Re. 1. 5. Ep. 1. 6, 7; 2. 7. Col. 1. 14.
 p Ro. 8. 17, 23, 24. Ga. 3. 29. He. 1. 14. Ja. 2. 5; 1 Pe. 1. 4. ch. 1. 2.
 q 1 Ti. 1. 15; 3. 14-9. 2 Ti. 2. 11. Pr. 22. 20.
 r *'We ourselves.'* i.e. the apostle and all those who, like him, were now believers in Jesus, had once been as sinful as the Cretans.—P.
 s ver. 1, 14; ch. 2. 14. Ep. 2. 10. Phi. 4. 8; 2. 15. 10; 1. 11, 27. Ga. 5. 6, 22-24. Ro. 8. 13, 14, 19. Ep. 1. 1. vi. Col. 1. 1. Lu. 1. 74. 1. 1 Co. 15. 58. Ps. 19. 11. 1. 3; 10.
 t 1 Ti. 1. 4, 6, 7; 2. 7; 3. 20. 2 Ti. 2. 14, 15, 17. 1. 10, 14. 2 Pe. 1. 10. Col. 2. 4, 8, 18-23. 1 Co. 8. 1; 13. 2.
 u Mat. 18. 17. Ro. 16. 17. 2 Th. 3. 14. 2 Ti. 3. 5. 2 Jn. 10. 1 Co. 5. 4, 5; 13. 1 Ti. 1. 20. Ga. 1. 8, 9; 5. 12.
 v 1 Ti. 1. 10; 4. 7. 2 Ti. 3. 8. He. 10. 26. Jn. 3. 20. Mat. 22. 35. Lu. 7. 30; 12. 47. Ep. 6. 21.
 w The meaning may be expressed as follows: 'As thou knowest (by the fact that solemn admonitions have been twice given to him in vain) that such an one is thoroughly perverted (prejudice or pride has upset his judgment, and seared his conscience, and sins being self-condemned.) (He has been twice warned, and therefore summing now he sins against light. He is therefore his own judge).—P.
 x See Ac. 20. 4. 2 Ti. 4. 12.
 y 2 Ti. 4. 9, 21.
 z Ac. 18. 24. 1 Co. 1. 12, 13. 16.
 aa Or, profess honest traders, 1 Th. 2. 9. Ep. 4. 28. 2 Th. 3. 8. 1 Co. 4. 12.
 ab ver. 8; ch. 2. 14. Phi. 1. 11; 4. 7; 2 Pe. 1. 8.
 ac 1 Ti. 5. 26, 28. Col. 4. 15. 18. Phi. 4. 21-23. Ep. 6. 23, 24. Ga. 6. 18. 2 Co. 13. 12-14. 1 Co. 10. 20-23. Ro. xvi.

I will that thou affirm constantly, *'that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.*

9 But *'avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.*

10 A^s man that is an heretic, after the first and second admonition, reject;

11 Knowing that he that is such *'is subverted, and sinneth, being condemned of himself.*⁴

12 When I shall send Artemas unto thee, or *'Tychicus, 'be diligent to come unto me to Nicopolis: for I have determined there to winter.*

13 Bring Zenas the lawyer and *'Apollos on their journey diligently, that nothing be wanting unto them.*

14 And let ours also learn to maintain good works⁵ for necessary uses, *'that they be not unfruitful.*

15 All^t that are with me salute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

¶ It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.

happy change on us. 5. And it neither was nor could be any good work which we, who were so detestable and wicked, had performed, but really of his own full, self-moving, undeserved, nay, abused and provoked mercy, and its compassionate propensions, that he brought us out of that deplorable condition into a state of salvation, through repentance, faith, and regenerating grace, represented in baptism, and effected by a living faith in the Lord Jesus Christ, 6. Whom, in his gifts and graces, God the Father graciously and abundantly bestowed upon us, according to his promise, through the mediation, merit, exaltation, and intercession of our Lord and Saviour Jesus Christ; 7. That being, by the love of God, discharged from guilt and condemnation, and accepted as righteous unto eternal life on account of the righteousness of Jesus Christ imparted to us, we might be adopted into his family as his children, and made heirs of God and joint-heirs with Christ, according to the ground of hope laid down in the promises of the gospel given to us, and according to that grace of hope wrought in our souls by which we expect eternal life through our Redeemer.—8. The important things which I have mentioned are true and faithful, and to be firmly believed, and frequently insisted upon in your ministrations, that they who have believed in God through Christ, according to the gospel revelation, may be induced and excited, with all carefulness and diligence, to abound, excel, and lead the way to others, in all such works as are honourable to God, to Christ, and to their Christian character. And these doctrines, and the good works to which they manifestly tend, are every way excellent in their own nature; and though God cannot be profited by them, they are exceedingly useful

and beneficial to mankind. 9. But avoid and discountenance all senseless and idle debates, of which Judaizing teachers are so fond,—as about descent from this or that particular tribe or family of Israel, or about the sense and obligation of the ceremonial law, which they desire to introduce into the gospel dispensation.—10. If any professed Christian entertain and boldly assert such errors as overthrow the fundamental principles of the gospel, especially if he appear to do it from prejudice against the truths themselves, as directly contrary to his own lusts, or out of a proud inclination to make himself the head of a party, let him be, once and again, solemnly, and in the most convincing manner, admonished of his sin and danger; and if after all this he obstinately persist in his destructive errors, let him be excommunicated from the visible church, and all familiarity with him not required by the laws of nature be carefully avoided by her members; 11. For it is sufficiently manifest that such a man hath utterly turned away from Christ the foundation, and from all true goodness, and that he sins against his own soul, and against the divine authority, light, and truth of the gospel revelation, if not against the convictions of his own conscience. And his persisting to avow such error is sufficient proof against him; yea, thereby he practically condemns himself as not fit to have any fellowship with the true church of Christ.

Ver. 5. (1) Does 'the washing of regeneration' signify baptism; and does the apostle mean that 'the renewing of the Holy Ghost' necessarily accompanies or flows from it? or (2) Does 'the washing of regeneration' signify baptism as merely a ritual sign to all, and seal to believers of 'the renewing of the Holy Ghost?' or (3) Is 'the renewing of the Holy Ghost' merely expository of 'the washing of regeneration?' The first of these views is supported by Hooker, Beveridge, G. Ridley, &c.; the second, by Bishop's

Bible, Hall, Wells, Brown, T. Scott, A. Clarke, &c. The first of these views we unhesitatingly reject; and to the second, though supported by such eminent names, we prefer the third, translating the passage 'by the washing of regeneration, *even* the renewing of the Holy Ghost.' See note on Jn. 3. 5. C.

Ver. 9. *Foolish questions*—on matters of mere idle curiosity; on points that can never be absolutely ascertained; or of no practical use if discovered. C.

Ver. 10. The heretical man was one who, either by the adoption and propagation of fundamental errors, or errors of a minor character, caused divisions in the church. P.

REFLECTIONS.—Nothing is more absurd than for princes to hate and persecute true Christianity, which so truly renders men good subjects. For nothing can more actually influence men to every good word and work than the believing consideration of their marvellously gracious redemption by God, Father, Son, and Holy Ghost. Dreadful is the wickedness in heart and life of every man by nature; and transcendent the grace, precious the blood, and almighty the influence that can save such sinners—that can without, nay, contrary to, their own deserts, renew their hearts after the image of God, justify their persons before him, and through faith give them eternal life. Base is our conduct if, after all, we willingly employ either heart or tongue, hand or foot, in iniquity. The doctrines of the gospel, believed with the heart, are the most real and effectual means of making us careful to maintain good works. Honourable would it be if every professed Christian were thereby distinguished from others. And happy would be the church if all useless controversies were shunned and stifled; every erroneous and schismatical person, after due pains taken for his conviction, were solemnly excommunicated; and faithful ministers were all of one mind, heart, and way in the truth as it is in Christ.

THE EPISTLE OF PAUL THE APOSTLE TO PHILEMON.

This epistle is distinguished as an act of intercession, and furnishes a beautiful specimen of that deep interest which Christians in the higher ranks of life should take in the welfare of those whom Providence has placed in less favourable circumstances. *C.*

This epistle was written during Paul's first captivity at Rome, and probably just before the Epistle to the Colossians. Philemon seems to have been a member of that church (cf. ver. 10 with Col. 4. 9), and to have been converted by the preaching of Paul. 'The bearer of the epistle was a slave who had run away from, and, as it would seem, robbed Philemon (ver. 18), but who now, after having had the blessing of meeting with St. Paul at Rome, and by being converted to Christianity by him, was returning to the master he had wronged, changed and repentant.' The object of the epistle is evident:—it was to effect a complete reconciliation between master and slave. *P.*

4 *He rejoiceth to hear of the faith and love of Philemon, 9 whom he desireth to forgive his servant Onesimus, and lovingly to receive him again.*

PAUL,^a a prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon¹ our dearly beloved, and fellow-labourer,

2 And to *our* beloved Apphia, and ^bArchippus our fellow-soldier, and to 'the church in thy house:

3 Grace^d to you, and peace, from God our Father and the Lord Jesus Christ.

4 I^e thank my God, making mention of thee always in my prayers,

5 Hearing^g of thy love and faith,² which thou hast toward the Lord Jesus, and toward all saints;

6 That ^hthe communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

7 Forⁱ we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

8 Wherefore, though I might be much ^jbold in Christ to enjoin thee that which is convenient,

9 Yet for love's sake I rather beseech *thee*, being such ^kan one as Paul the aged, and now also a 'prisoner of Jesus Christ.

10 I beseech thee for my son ^lOnesimus,³ whom I have begotten in my bonds:

11 Which^o in time past was to thee unprofitable,⁴ but now profitable to thee and to me:

A. M. cir. 4068
A. D. cir. 64.

^a Ac. 27. 1. 28. 16, 17.
Ep. 3. 1. 13. 4. 1. 6. 20.
Phi. 1. 7. 13. Col. 4. 3. 2
Ti. 1. 8. ver. 9.

¹ This address has evident reference to the meaning of the several names: *Philemon*, 'affectionate, beloved'; *Apphia*, the title of affection from a brother to a sister; *Archippus*, 'the ruler of a house'—consequently addressed as Paul's fellow-soldier'. And it is not improbable he might have been such—as in our own days the army has trained up some of the most valiant and faithful soldiers of the Prince of peace.—*C.*

² Col. 4. 17. Phi. 2. 25.
^c Ro. 10. 5. 1 Co. 10. 19. Col. 4. 15.

^d Ro. 1. 7. 1 Co. 1. 3. 2. Col. 1. 2. 13. 14. Ga. 1. 3. Ep. 1. 2. Phi. 1. 2. Col. 1. 2. 1 Th. 1. 1. 2 Th. 1. 2. 1 Ti. 1. 2. 2 Ti. 1. 2. Tit. 1. 4.

^e Ep. 1. 16. Ro. 1. 8. Phi. 1. 3. Col. 1. 3. 1 Th. 1. 2. 1 Th. 1. 3. 2 Ti. 1. 3. 2 Ep. 1. 15. Col. 1. 4. 1 Th. 1. 3. 2 Ti. 1. 3. 2 Ti. 1. 5.

^h Philemon's 'love and faith toward the Lord Jesus' is a phrase perfectly intelligible; so also is 'love toward all saints'; but what is the meaning of 'faith toward all saints'? even a faith that, taking Christ for the head, takes them for the members, and works toward them by love in every possible communication of good, ver. 6.—*C.*

ⁱ He. 13. 16. 6. 10. 10. 24. Ro. 12. 13. 2 Co. 8. 4. 9. 13. Ja. 2. 14. 17. Phi. 4. 8. 14. 15. 1. 5. 9. 11. 2 Pe. 1. 5. 8.

^j 2 Co. 7. 4. 13. 1 Th. 3. 2. 1 Co. 16. 18. 2 Ti. 1. 16.

^k 1 Th. 2. 6. 8. 1 Co. 15. 8.

^l Ver. 1. 10. 1 Co. 4. 9. 1 Co. 4. 15. Ga. 4. 19.

³ See note * below. 1 Pe. 2. 10. 4 ver. 18. 16. Perhaps lazy and thievish.

⁴ Lu. 15. 20. Phi. 1. 8. Ro. 13. 10. Ga. 6. 1. 2. Mat. 18. 15. 21. 22. 35. * *Onesimus* signifies

A. M. cir. 4068
A. D. cir. 64.

bears, and if there be anything worthy in its meaning, or in the character of the friend from whom it was derived, let him act up to the meaning, or emulate the virtues of that friend. But if the name have no known or assignable meaning, or if he know nothing of the virtues of his friend, let him think of him 'from whom the whole family in heaven and earth is named;' and, recollecting how that name has been named upon him, let him see that he walk worthy of it.—*C.*

^g 1 Co. 10. 17. Phi. 2. 30. 2 Co. 9. 7. 1 Ch. 28. 9; 29. 9.

^h Ge. 45. 5-8. 50. 20. Ro. 8. 28. 2 Co. 4. 17. 1 Mat. 23. 8. 1 Ti. 6. 2. He. 3. 13. 1. Col. 1. 23. 22. 1 Co. 12. 12. 13. 27.

ⁱ *Onesimus*, though a slave, may have been actually of the kindred of Philemon, as many of the vassals and serfs of feudal times either were, or were accounted the relatives of their chiefs.—*C.*

^j Ja. 2. 5. 2 Co. 8. 23. Re. 1. 9. He. 3. 14. 1 Jn. 1. 3. 1 Co. 12. 12. 15. 27.

^k Tit. 1. 4. 1 Ti. 1. 2. 1 Co. 4. 15. 2 Co. 3. 2. 4 ver. 7. 12. Phi. 2. 17. 28. 1 Th. 2. 19. 20. 3. 7-9. 2 Co. 7. 4-7.

^l 2 Co. 7. 4-7. 2 Phi. 1. 25. 24. with He. 13. 23. 2 Co. 1. 12. Ac. 12. 5. Ja. 5. 16.

³ This seems to intimate that the epistle was written shortly before the apostle's deliverance from his first imprisonment (see Ac. 28. 30. Phi. 2. 24), and that he was then in full hope of his liberation.—*C.*

⁴ Col. 1. 7. 4. 12. 25. Col. 1. 10. Ac. 19. 29. 20. 4. 27. 2 Ti. 4. 10. 11. 2 Ti. 4. 22. Ga. 6. 18. Ro. 16. 20. 24. 1 Co. 16. 23. 2 Co. 13. 14. Ep. 6. 23. 24. Phi. 4. 23. Col. 4. 18. 1 Th. 5. 18. 2 Th. 3. 18. 1 Ti. 6. 21. Tit. 3. 15. He. 13. 25. Re. 22. 21.

⁷ *Your spirit*—not the spirit of Philemon

that 'in thy stead he might have ministered unto me in the bonds of the gospel:

14 But without thy mind would I do nothing; that thy benefit should 'not be as it were of necessity, but willingly.

15 For ^aperhaps he therefore departed for a season, that thou shouldest receive him for ever;

16 Not now as a servant, but above a servant, ^aa brother beloved, specially to me, but how much more unto thee, both in the ^bflesh, and in the Lord?

17 If thou count me therefore ^aa partner, receive him as myself.

18 If he hath wronged thee, or oweth *thee* ought, put that on mine account;

19 I Paul have written *it* with mine own hand, I will repay *it*: albeit I do not say to thee 'how thou owest unto me even thine own self besides.

20 Yea, brother, ^alet me have joy of thee in the Lord: refresh my bowels in the Lord.

21 Having^g confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

22 But withal prepare me also a lodging: for ⁱI trust that through your prayers I shall be given unto you.⁶

23 There salute thee ^aEpaphras, my fellow-prisoner in Christ Jesus;

24 Marcus,^b Aristarchus, Demas, Lucas, my fellow-labourers.

25 The^c grace of our Lord Jesus Christ *be*

ing about saving conversion. What an inexpressible alteration for the better converting grace makes on a person! And readily we ought to forgive such as have offended and injured us if they return to their duty, and especially if God's grace has made them our brethren

in Christ. A high esteem and affectionate regard should Christians show to the instruments of their conversion. And with earnestness and prudence ministers or others should interpose their influence in favour of those who penitently return to their duty. Thrice happy is that

church where ministers and people are knit together in cordial affection, and labour for one another's welfare, temporal, spiritual, and eternal, by much fervent prayer; and where peculiar care is taken to refresh, comfort, and provide for the aged, poor, and persecuted.

CONCLUDING REMARKS ON THE EPISTLE TO PHILEMON.

This epistle possesses a special value, as it exhibits the true and only principle of human equality—union in Christ Jesus. Onesimus, the slave, is now a son to Paul, and a brother to Philemon; yet this epistle equally sustains the distinction of rights and ranks, and even Paul beseeches as a friend, but does not command as a superior, ver. 10, 13, 14. It also possesses a special value as

teaching the doctrine of restitution, unless the injured party choose freely to forgive. Nor is it less remarkable as it depicts Paul not merely in the public character of an apostle, but in the private character of a domestic friend, and discovers him as truly amiable and childlike in the one, as he is great and manly in the other. C.

THE EPISTLE OF PAUL THE APOSTLE TO THE H E B R E W S.

Ancient copies and translations, the testimonies of the highest ancient and modern authorities, the style of the writer's quotations from the Old Testament, his method of reasoning from them, his imprisonment in Italy, his intimate connection with Timothy, ch. 13. 23, as well as the manner of his closing benedictions—all concur in testifying that Paul was the writer of this epistle. The omission of his name and office, as well as of the residence and characteristics of the parties to whom he wrote, contrary to his uniform custom in his other epistles, is an objection of no weight against all this array of testimony. That the parties to whom it was sent were well and personally known to the writer, appears from ch. 10. 34; 13. 18, 19, 23; and that they were Jews converted to Christianity, is evident from the nature of the subjects handled, the scriptural evidence adduced, the hopes expressed, and the exhortations to constancy so earnestly enforced. That it was written from Italy appears from these words, 'they of Italy salute you;' and that it was near the end of his first imprisonment seems to be intimated by the confident manner in which he says, 'I beseech you the rather to do this, that I may be restored to you the sooner,' ch. 13. 19. The omission of the apostle's name and office, as well as of the parties to whom he wrote, has been accounted for on the supposition, that as the unconverted Jews were strongly prejudiced against Paul, and, by consequence, against his friends, nothing was put forward that might alarm their prejudices, and cause them to throw down the book unread. This supposition is highly probable; for the apostle, whom the light of Christianity had set free from all prejudices, felt great tenderness for the prejudices of others, and was always ready to sacrifice self, and, so far as a good conscience would permit, to become all things to all men, that he might gain some.

The substance of the epistle may be stated as follows:—1. The superiority of Christ's person, not merely above Moses, but above the angels, by whose ministry the Jewish institutions were promulgated—with the most careful enunciation, that while he was 'Jehovah who laid the foundations of the earth,' he was also 'partaker of flesh and blood.' These are the main objects of the first two chapters. 2. The superior dignity and perfect efficacy of Christ's priesthood, and the insufficiency of the priesthood of Aaron; together with the special advantages of Christ being a suffering Redeemer, instead of a temporal monarch, as the Jews had expected, occupy from the third to the end of the eighth chapter. 3. The emblematic nature and utter insufficiency of the Levitical ceremonies, farther than as shadows of the substance, copies of the original, with the perfect sufficiency of the sacrifice of Christ for the redemption of all that believe, is the purpose of the ninth and tenth chapters. 4. To obviate the Jewish objection, that to embrace Christianity was to apostatize from the religion of Moses, the old religion, he proceeds to show, in the eleventh chapter, that, since the beginning of the world, the servants of God have all acted upon one simple and identical principle—faith in the truth, promises, and personal attributes of God; and, consequently, that to embrace Christianity, so far from being apostasy, was merely a farther and more noble extension of the original and unchangeable principle of all true religion. 5. In the last two chapters he follows up all his reasoning with directions and exhortations to patience under persecution for the truth's sake, and closes with the benediction 'Grace be with you all.' C.

The Epistle to the Hebrews is in some respects unique. It is different from all the other epistles in the New Testament canon. In Paul's other epistles the name of the author is the first word. The same is the case in the Epistles of James, Peter, and Jude. The Epistles of John, though in one sense anonymous, are yet, by incidental evidence, as clearly shown to be his writings as if his name were attached. This epistle, however, is not merely anonymous, but there is not a particle of direct evidence pointing to its author. All the other epistles assume the epistolary form at the outset. In Hebrews no individual and no church is mentioned. The opening sentences resemble the introduction to a set oration, or a philosophical essay, more than a simple pastoral. The style is different from, and it surpasses in beauty and power, anything in the New Testament. The words and clauses are arranged with strictest grammatical accuracy, and with great rhetorical skill. It is only towards the close we find a few incidental allusions, and forms of speech, which suggest the idea that it is a letter.

In matter the epistle does not yield in importance to any book in the Bible. The fundamental doctrines of Christianity are asserted, defined, and defended with a clearness and ability nowhere surpassed. The Deity of Christ, his humanity, his atonement and intercession, and his supreme headship, are most convincingly demonstrated. They are demonstrated in a way peculiar to this book,—by testimonies adduced from the Old Testament. The epistle shows the perfect identity of the Christian dispensations. The Christian dispensations are essentially one—that the latter is the full

down on the right hand of the Majesty on high;^h

4 Being made 'so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, 'Thou art my Son, this dayⁱ have I begotten thee? And again, 'I will be to him a Father, and he shall be to me a Son?

6 And again, when he bringeth in the 'first-begotten into the world, he saith, 'And let all the angels of God worship him.

7 And of the angels he saith, 'Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son *he saith*, 'Thy throne, O God, *is* for ever and ever: a sceptre of righteousness² *is* the sceptre of thy kingdom:

9 Thou³ hast loved righteousness, and hated iniquity; therefore God, *even* 'thy God, 'hath anointed thee with the oil of gladness above thy fellows.

10 And, 'Thou, Lord, in the beginning hast

A.M. cir. 4068.
A.D. cir. 64.

A ch. 9. 12-14, 26; 10. 12; 12. 2; 7. 27. Ps. 110. 1; 89. 27. Ep. 1. 20-22. 1 Pe. 3. 21. 1 Ti. 2. 1. Ro. 6. 12. 21. Mar. 16. 10. Col. 3. 1. ch. 4. 14. 8. 1. Ro. 3. 4.

1 Ep. 1. 21. Phi. 2. 9. 10. Col. 1. 18; 2. 10. ch. 2. 9. 1 Pe. 3. 22. Re. 5. 11, 12.

1 Ps. 2. 7. Ac. 13. 33. ch. 5. 5.

1 See note on Ps. 2. 7.—C.

2 Sa. 7. 14. 1 Ch. 22. 10. Ps. 89. 26, 27.

1 Ps. 2. 7. Pr. 8. 24, 25. Ro. 8. 29. Col. 1. 15, 18. Re. 1. 5.

1 Ps. 97. 7. 1 Ti. 3. 16. Lu. 2. 9-14. Mat. 24. 34; 25. 31; xxviii. 1. Pe. 3. 22.

1 Ps. 104. 4. 103. 20. Is. 6. 2. Ps. 68. 17. Da. 7. 10. 2 Ki. 6. 17.

1 Ps. 45. 6, 7; 93. 1, 2; 72. 1-14; Cx. cxlv. 15. 9, 6. 13. 2. 12. Je. 23. 5. 10. 10. 7. 14. Re. 3. 21. Fr. 10. 12. Ge. 18. 25.

2 Gr. *rightness* or *straightness*.

1 Ch. 7. 26. Mat. 3. 15. 1. 24. 26. Da. 9. 24. 2. Co. 5. 21.

1 Ps. 89. 26. Jn. 20. 17. Ep. 1. 3. 1 Pe. 1. 3.

1 Is. 61. 1. Ps. 2. 6. Ac. 2. 28. 10. 38.

1 Ps. 103. 25-27. Ex. 20. 11. Ps. 24. 1. 33. 6. Je. 32. 17. Is. 42. 5. Jn. 1. 3.

* Literally:—'Lest we flow aside'; i.e. from the things heard:—not attending by them.—P.

A.M. cir. 4068.
A.D. cir. 64.

1 Is. 51. 6, 8. Ro. 8. 20-22. Is. 65. 17; 66. 22; 34. 4. 2 Pe. 3. 7, 10, 13. Re. 21. 4. 3.

3 They shall be changed—not annihilated.—C.

1 Mal. 3. 6. Ja. 1. 17. ch. 13. 8. 1. 11. 17; 10. 10. 15. 9. 6. 7. 14. 4.

1 Ps. 110. 1. 118. 22. Mat. 22. 44. Lu. 20. 43.

10. 27. Ac. 2. 34, 36. 1 Co. 15. 25, 26. ch. 4. 14; 8. 1, 7. 26; 10. 12. Ps. 2. 6, 9; XXI. Cx. XLI. Re. xix. 15.

1 Ps. 103. 20, 21. 104. 4; 34. 79. 1. 11. Ge. 19. 15. 16. Da. 7. 10. Mat. 18. 10. Ac. 5. 19; 17. 26.

1 Ro. 8. 17. Ga. 3. 7. 9. 29. Ep. 3. 10. Tit. 3. 7. ch. 6. 12, 17. 1 Pe. 3. 7. Ja. 2. 5. Mat. 25. 34.

CHAP. II.

1 ch. 1. 1, 2; 3. 6, 12; 4. 1, 11; 5. 6, 11; 10. 38, 12, 6. 15, 19; 13. 9. Ps. 119. 9, 11. Fr. 3. 21.

1 Gr. *run out* as *leaking vessels*.

2 See note 'in first column.

1 De. 32. 2. Ac. 7. 53. Ga. 3. 19.

1 ch. 10. 28. De. 37. 26. Ex. 10. 21; 22. 18, 28; 33. 14; 32. 27. Le. 24. 14, 16. Nu. 4. 15, 20; 15. 30-32; 25. 7. De. 15. 5, 6, 17, 21. 18. 20. 28. 4. 1. 4. 1. 21. 20-24. Zec. 13. 3.

1 ch. 4. 1, 11; 10. 29; 12. 25. Mat. 3. 7. 10. 14; 8. 12; 21. 40; 47. 27; 13. 33, 37. 38. 1 Pe. 4. 17; 18. 2. Th. 1. 8, 9.

1 Is. 45. 17. ch. 7. 25. Jn. 3. 16-18. 36. Ac. 2. 39; 13. 26. Ro. 1. 16. Ep. 1. 13. Tit. 2. 11.

laid the foundation of the earth: and the heavens are the works of thine hands:

11 They^u shall perish, but thou remainest: and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed:³ but 'thou art the same, and thy years shall not fail.

13 But to which of the angels said he at any time, 'Sit on my right hand, until I make thine enemies thy footstool?

14 Are they not all 'ministering spirits, sent forth to minister for them who shall be 'heirs of salvation?

CHAPTER II.

1 We ought to be obedient to Christ Jesus, 5 and that because he vouchsafed to take our nature upon him, 14 as it was necessary.

THEREFORE we^a ought to give the more earnest heed to the things which we have heard, lest at any time we should 'let them² slip.

2 For if the word spoken 'by angels was stedfast, and every transgression and disobedience 'received a just recompense of reward;

3 How^d shall we escape, if we neglect 'so

CHAPTER I. Ver. 1. To convince you of the superior excellency of the gospel dispensation above that of the law, I would have you seriously observe that God—who anciently, at different times and in several degrees, and in different forms of dreams, visions, and immediate impulses, gradually communicated his mind relative to the redemption of sinful men to our forefathers by his servants the prophets, 2. Has now, when the Jewish constitution is drawing to an end, and under the last dispensation of his grace, given us a far more complete manifestation of his will in the gospel, by a messenger infinitely more glorious—even his eternal, only begotten, and incarnate Son; who, being by nature the most high and only true God, has an original right to inherit all things; and who, as Mediator, is God's first-born, Head over all things to his church; and by whom, in the strictest connection and co-operation, he made the heavens and the earth, and all that is in them, and forms all the different ages and dispensations of time and eternity; 3. Who being, in his divine person, the illustrious brightness of the glory, and the most exact character and image of the person, of the Father, having the very same nature and essential properties, and supporting and governing all ranks, orders, and individuals of creatures by the almighty operation of his own will, when, as our great High-priest, he had, by his own obedience and suffering, made pardon possible for all people, did, in virtue of his finished atonement, and in correspondence to the dignity of his person, ascend to heaven in our nature, to take possession of a glorious state, the most fixed, durable, and inexpressibly exalted; 4. Being in his person, and in his office of Mediator, inconceivably superior to the highest angels—having by nature and by his Father's appointment, a name, title, and character far too high to be applied to any of them. 5. For (to consider this matter with respect to his divine nature) whom, even of the loftiest angels, did God ever represent as his essential, his eternal, his only begotten Son? 6. Nay, when he brought him into our lower world to obey and suffer in our stead, he required all his holy angels to pay all divine honours to him, as

earth, who himself existed from eternity, and as unchangeable in himself, while he blesses all creatures for their good: 13. But which of the loftiest angels did ever God call to sit enthroned in majesty, power, and glory, at his right hand, till sin, Satan, death, and all his and his people's enemies should be subdued under his feet as vanquished rebels? 14. Nay, are not all these spiritual beings placed in an infinitely lower station, being no more than messengers and servants of Christ, whom he employs in revealing his mind to, and in protecting, serving, and assisting in life or death, all the faithful; who, under him, are, by faith and through grace, called to be highly honoured, and eternally to enjoy his complete salvation?

Ver. 1. More literally:—'In many parts and in many ways God, in ancient times, having spoken to the fathers through the prophets.' The four first verses form the general introduction to the book. In them Paul propounds his subject with great beauty of language, and with still greater rhetorical skill. His first object is to contrast the two dispensations—the New and the Old; and thereby to prove to the Jew the transcendent superiority of the former. The first point of comparison is as to the mode or manner of revelation. The Old was given 'in various parts and in various ways.' It was not revealed to one person, or at one time, or according to one uniform plan. This is indicated in the first verse. One thing is specially worthy of note in the present day. The apostle begins this sublime epistle by an acknowledgment of the divine authority of the whole of the Old Testament. God spake it all. He spake not merely *by* but *in* the prophets, as the Greek signifies. By his Spirit he took possession of them. Their words were thus made His words. This is, in fact, the foundation of Paul's whole argument. P.

Ver. 2. The *words* cannot mean the arrangement of dispensations, but the creation of the material and visible universe, agreeably to Jn. 1. 3, and likewise of its invisible powers, agreeably to Col. 1. 16, 17. C.

Ver. 4. Paul's object now is to institute a comparison between Christ, the Revealer of the New dispensation, and the angels through whose ministration, in some way which we cannot now fully discover, the Old dispensation was revealed, Ac. 7. 33. The degree of Christ's superiority to angels set forth in this verse consists—(1. In the name he obtained; and 2. In the way he obtained it. The name is SON, in its higher and peculiar sense, implying perfect equality with the Father. He obtained it *by inheritance*. Though *son* from eternity in his divine nature, yet in his twofold nature, *God-man*, this name was not strictly his until it was conferred. He obtained the name therefore, but he obtained it by a right inherent in his divinity. P.

takers of some office with Christ. Some prophets and priests, some priests and kings, &c., but none of them uniting, as he did, the three offices in one person. C.

Ver. 14. The Greek is more expressive than the English. It does not simply mean that angels have, in isolated and extraordinary cases, been sent on missions of mercy to man; but that they are ever thus being sent forth. It is their normal work. We have many cheering instances in Scripture. Angels took Lot out of Sodom; protected Elisha from the Syrians at Dothan; told the shepherds of Bethlehem that the Messiah had come; delivered Peter from prison, and Paul from shipwreck. The psalmist says, the 'angel of the Lord encampeth round about them that fear him, and delivereth them;' and Christ says of little children, that angels watch over them. P.

REFLECTIONS.—Blessed be God that he hath spoken so much in mercy and grace to men, and that we have so full evidence of the divine authority of both Old and New Testaments. Wisely hath he suited the manner of his revelations to the state of his church and the necessities of mankind. And now we enjoy the fullest, the clearest, and last discovery of his will that is to be expected on earth. Unbounded is the glory of our Redeemer, as the Son of God and our Mediator. Being essentially one God with, but personally distinct from and equal to his eternal Father, he is the creator, proprietor, and preserver of all things. His blood, infinitely precious and powerful, atoned for and purges away our sins; and in virtue thereof he is enthroned at the right hand of God: there he for ever reigns the self-existent JEHOVAH, the eternal and immutable God, the object of adoration to angels and men! How honoured then are his saints, who are members of his flesh, his blood, and his bones! Safe are they under his care, and guarded and ministered to by millions of his angels. And rich is their provided, their prepared, their faithfully secured inheritance of eternal salvation. How dead then ought they to be to this perishing world and all its concerns!

CHAPTER II. Ver. 1. Since Christ is thus infinitely superior to the ancient prophets, and even to the loftiest angels, it highly concerns us, who live under the more eminently glorious dispensation of the gospel, both in respect of duty and interest, to attend the more diligently, affectionately, and steadfastly unto, and

great salvation; which at the first ^abegan to be spoken by the Lord, and was ^bconfirmed unto us by them that heard *him*;

4 God^d also bearing *them* witness,³ both with signs and wonders, and with divers miracles, and gifts^d of the Holy Ghost, according to his own will?

5 For unto the angels hath he not put in subjection the ^bworld to come, whereof we speak.

6 But one in a certain place testified, saying, ^aWhat is man, that thou art mindful of him? or the son of man, that thou visitest him?

7 Thou^d madest him a little lower than⁵ the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

8 Thou^a hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him.

9 But we see Jesus, who ^awas made a little lower than the angels, for⁶ the suffering of death, crowned with glory and honour; that ^bhe by the grace of God should taste death for every man.⁷

A. M. cir. 4068.
A. D. cir. 64.

g Ro 15.8 Mar 1.14.
15. Mat. 10. Ac. 1. ch
1.2 Ps. 40. 9.10.

h Mar. 16.15.20. Lu.
1.21.24.47.48. Ac. 1.2.3.
8.1. xii.

i Mar. 16. 17, 18, 20
Ac. 2.20.43. 14.3. 19. 11.
12.5. 12.15. Ro. 15.19
1 Co. 12.4.11.28

k God being a co-
witness - uniting his
divine and infallible
testimony with that
of the apostles. - P.

l Or, distributions.
j ch 1.4. 6.5; 8.6-13.
Re 11. 15. 2 Pe. 3.13.

m Ps 84. 6.144.3 Job
7.17. 18.40.17.

n Ps 8.5. Ge. 1.26-29;
2.7-25. Ps. 2.6. 1 Pe 1.
20. 21. Phi. 2.6-11. Lu.
24.70.40. 18. 53.12. Ac.
5.31. Mat. 4.7.

o Or, a little while
inferior to

p Ps. 8.6. Ge. 1.28. 1
Co 15. 24. 27. Mat. 28
18. Ep. 1.20-22. Phi. 2.
9-11. Col. 1.18; 2.10. 1
Pe. 3.22. ch. 1.2. Da. 7.
14. Mat. 17. 27. Jn. 3.35;
13.33.7.2.

q Is. 7. 14.11.14.2.53.
2-12. Ro. 8. 9. Ga. 4.4
Phi 2. 7.8. Mat. 1.1-7.
25. Lu. 3.5-7.9.58. Mat.
1.1-xviii. Mar. 1-xv. Lu.
1.1-xviii. Jn. 1-8.18.

r Or, by, Phi 2.8.9.
Jn. 5.27.10.17. Ro. 14.9
Ac. 2.33. Ps. 21.3. v. 18.
53.10-12.

s Jn. 3.16. 12.32. 4.9.
10.2. 1.2. 2 Co. 5.15. Re.
5.9.1 Ti. 2.6. ch. 9.14.28.
10.12.14. Ro. 5.6-8.10.
19. ver. 10-13.

t For every man
of the 'many sons'
whom, as 'Captain
of their salvation',
he conducts to glory.
See ver. 10.11. - C.

A. M. cir. 4068.
A. D. cir. 64.

g Lu. 24. 26. 40. Ge.
16. 15. Ex. 34. Ps. 119.6.
7. Ro. 5. 20. 1 Co. 1.
1.2. 2. Ep. 2.7.13. 12.1.
Lu. 2.14

h Pr 16.4. Ro. 11. 36
1 Co. 10. 31. 6.6. 2 Co. 5.
15.

i Is. 2. 3. Zec. 7. 11.
Ro. 5. 19-21. Re. 7. 4.9.

k Ps. 55.4. Ac. 1.15. 5.
31. Phi. 2.9. ch. 9.5.9.20.
12.2. Mt. 2.13.

l ch. 12.2. 3. 5. 8. 9.
Mat. 3.15. Lu. 13. 32.24.
20.49.

m Perfect As an
example suited to his
people in their pre-
sents of suffering,
and a sacrifice suffi-
cient to take away
their sins. - C.

n ch. 10. 10.14. 13.12
Jn. 11. 16.21. Ga. 4.4. Jn.
1.14. Ac. 1.7.29.

o Ps. 22.20.11.8. Mat.
28.10. Jn. 20. 17. Ro. 8.
29.

p Ps. 18.2; 22. 28.8.
22.8. Is. 50.7. ch. 1.2.
15.12.2.

q Is. 8. 24.46.6.53. 1-7.
12.55.5. Jn. 10.4.17. 6-
1.

r ver. 11. Is. 7. 14.17.
1. Jn. 14. 6.4.4.4. Ro.
8.3. Phi. 2.7.8.

s Jn. 12. 31. Col. 2.15
1 Jn. 3. 8. Is. 25. 8. Ho.
1.14. 2 Ti. 1.10. 1 Co.
1.5.4.55.

t Lu. 1. 24.75. Ro. 8.
15. 2 Ti. 1.7. Is. 49. 24
26.

u Mat. 1. 16. Lu. 3.
27-34. Ga. 3.16. Ge. 2.
18.

v Gr. he taketh not
hold of angels, but of
the seed of Abraham
he taketh hold.

w ver. 11. 14.16. Phi. 2.
7.8. Jn. 1. 14. Ro. 8.3.
Ga. 4.4.5. ch. 4.15.16.5.
1.2.8. 9. 14.28. 10.10.
12.14.13.12.

10 For ^ait became him, ^bfor whom *are* all things, and by whom *are* all things, in bringing ^cmany sons unto glory, to make ^dthe Captain of their salvation ^eperfect⁸ through sufferings.

11 For both ^ahe that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them ^bbrethren;

12 Saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee.

13 And again, ^aI will put my trust in him. And again, ^bBehold I and the children which God hath given me.

14 Forasmuch then as the children are partakers of flesh and blood, ^ahe also himself likewise took part of the same; that through death ^bhe might destroy him that ^chad the power of death, that is, the devil;

15 And^c deliver them who through fear of death were all their lifetime subject to bondage.

16 For verily he took not on *him* the nature of angels; but he took on *him* ^athe seed of Abraham.⁹

17 Wherefore in all things it behoved him to be made ^alike unto *his* brethren, that he might

by divine authority and enforced with an awful sanction; and every contemptuous violation of any of its precepts, or act of wilful disobedience to the authority of God in it, was severely punished with death; 3. How can we expect to escape the judgments of God, in time or eternity, if, through carelessness or unbelief, we despise and reject the glorious gospel—which alone reveals, exhibits, and offers to us that spiritual, heavenly, and eternal salvation which was secured by the infinitely precious blood of Christ, and comprehends in it deliverance from so great sinfulness and misery, and an advancement to so great holiness, happiness, and glory as answers all our wants, and infinitely transcends all our conceptions: the first clear publication of which, without the veil of typical shadows, was begun in the personal ministrations of our Lord Jesus Christ himself on earth, and was further explained and confirmed to us Jews by his inspired apostles, evangelists, and others, who themselves heard him preach these glad tidings of salvation! 4. Yea, to assure us of the infallible certainty of their testimony, God himself attested their integrity and the truth of their doctrine by manifold miraculous operations and effects on the bodies of men, and by an abundant bestowal of spiritual gifts—such as prophecy, wisdom, knowledge, and utterance, speaking with or interpreting languages they never learned—which were dispensed by the Holy Ghost, in their different kinds and degrees, according to the insight of his infinite love. 5. But to proceed in our comparison of Christ with the holy angels, it is manifest that, in his mediatorial office, as well as in his divine Person, he is infinitely superior to them; for though God employed them as his heralds in publishing the law at Sinai, and employs them as ministering spirits to the heirs of salvation, yet he has not given them any headship or ruling power over the New Testament church, nor are its doctrines, ordinances, blessings derived from or even published

certainly know, from the testimony of inspired writers, and from the marvellous effusion of the Holy Ghost in his miraculous gifts and graces, and the wonderful effects of the gospel in convincing and converting multitudes, that he, in consequence of his debasement, obedience, sufferings, and death, in the place of all the world, Jews and Gentiles, is exalted to the highest glory, power, and authority—that he might be in full capacity to accomplish the great end of his death in its complete salvation. 10. For however offensive the doctrine of his debasement may be to carnal Jews, who only look for a temporal deliverer, it infinitely well became, and tended to the singular glory of, the justice, holiness, wisdom, goodness, and other perfections of God the Creator, Preserver, and last End of all things, and of his holy law and government, in bringing all true, humble, and regenerated men to their complete happiness in heaven, to prepare and consecrate his only begotten Son, as their Prince, Leader, and Author of eternal salvation, to his heavenly work of intercession and government, by his suffering on their behalf and in their stead. 11. For both Jesus the Redeemer, who, by his blood, purges away the guilt and filth of all sin, and we, his redeemed, who have accepted Christ, are, by the constitution of the promise of grace, one in the view of the law; and are partakers of the same human nature, in the same condition of weakness, trouble, and mortality; on which account Christ, however great and glorious, does, and in the last day will, more openly avow us, however mean and despicable, to be his brethren; 12. Engaging in the great work by his personal ministrations, and by his servants, will make known the glory and celebrate the praises of his perfections and counsels among *all people*, faithfully gathering through their faith a loving people. 13. And, like one having communion with us in human affections, sufferings, and graces, he represents himself as trusting in God for

which he suffered in their room and stead, to take away their sins and the curse of the law, and to secure their happy resurrection and eternal life—he might entirely conquer, overthrow, and make void the power of that great destroying adversary the devil, who, by means of Adam's first transgression, had brought sin and death upon men, and has a limited empire over death, to inflict it upon obstinate and incorrigible sinners, and to be their everlasting portion in eternal death; 15. And that through his suffering of death he might destroy death in its destructive influence; and deliver all people from the sting, dominion, and terrors of it, and in due time give them a complete victory and triumph over it—even though their inward sense of guilt, the terrors of the Jewish dispensation, or heathen ignorance of a happy immortality, had long rendered the thoughts of their death enslaving and terrible. 16. For, to accomplish these important ends, he did not lay hold upon the nature of angels, by taking it into personal union with his divine, as if he intended to recover any of them who fell from their original holiness and happiness; but, passing by them, he laid hold on, and personally united to himself, the far inferior nature of man, as derived from the patriarch Abraham, to whom God promised that in his seed all the nations of the earth should be blessed. 17. From which it is plainly evident that, in order to Christ's duly answering the great design of his office as their Redeemer and Saviour, it was thought fit and necessary that he should partake of their nature in all its essentials; and be made in suffering, and everything but sin, like unto the people whom he was to bring to glory—that so, by his own experience of sufferings in their stead, he might be the better qualified, and the more feelingly engaged, to act the part of a compassionate, tender-hearted High-priest for them towards God, in making answerable to his Father's justice for their sins, and in securing and procuring peace and reconciliation for them. 18. And having thus experi-

be a merciful and faithful high-priest in things pertaining to God, to make reconciliation for the sins of the people.

18 For⁹ in that he himself hath suffered, being tempted, he is able to succour them that are tempted.¹

CHAPTER III.

1 Christ is more worthy than Moses, 7 therefore if we believe not in him, we shall be more worthy of punishment than hard-hearted Israel.

WHEREFORE,^a holy^b brethren, partakers of the heavenly calling, consider ^cthe Apostle and High-priest of our profession, Christ Jesus;

2 Who was ^dfaithful to him that appointed^d him, as also ^eMoses was faithful in all his house.²

3 For⁹ this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

4 For every house is builded by some man; but he that ^hbuilt all things is God.

5 And ⁱMoses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;

6 But Christ ^jas a Son over his own house; whose^k house are we, ^lif we hold fast the confidence and the rejoicing of the hope firm unto the end.

7 Wherefore^a (as the Holy Ghost saith, ^cTo-day if ye will hear his voice,

8 Harden^p not your hearts, ^qas in the provo-

A.M. cir. 4068.
A.D. cir. 64.

g Lu. 24. 46; 4.1
13. ch. 4. 13, 17. 1. 5. 26.
i He saith: them:
1. By giving them
confidence in his love
and power. 2. By
thus enabling them
to withstand tempta-
tions. 3. By giving
them patience and
comfort in trouble.
4. By sending in due
time deliverance.—C.

CHAP. III.

a ch. 1. 3; 2. 9, 10, 14,
17, 18.

b 1 Co. 1. 2. 9. 2 Co. 1.

1 Ep. 1. 1. 4. 1. Phi. 3. 14.

15 Col. 1. 2. 12. 2 Ti. 1. 10.

1 Pe. 2. 9. 2 Pe. 1. 10. 1.

Th. 2. 12. 2 Th. 1. 14.

c Ro. 15. 8. Mat. 15.

24. ch. 2. 17. 4. 14. 5. 5. 6.

20. 18. 19. 11. 17. 20. 10. 21.

d ch. 2. 17. 5. 9. 7. 28.

10. 23. 15. 5. 13. Jn. 8. 29.

1 Gr. made. 1 Sa. 12.

6. ever. 5. Nu. 12. 7. 1 Ti.

3. 15.

2 See note ^a below

ver. 1. 5. 8. 10. ch. 2.

2. Sec. 6. 12. 13. Mat. 10.

18.

4 Is. 42. 5. ch. 1. 2. 10.

Ep. 3. 9. 10. 15. 1. 5. 17.

f Nu. 12. 7. Ex. 14. 31.

De. 3. 24. Jos. 1. 2. 8. 31.

De. 19. 15. 18.

g Ps. 1. 6. 7. 12. 1. 11.

3. 15. 16. 15. 9. 6. ch. 4.

14. 20. 21. Jn. 8. 35. 30.

22. 6. 12. Mat. 10. 10.

10. 25.

h 1 Co. 3. 16. 6. 10. 2.

Co. 6. 16. Ep. 2. 10. 22. 1.

Ti. 1. 15. 1 Pe. 2. 5. Ep. 4.

12. 13. Col. 1. 27.

i Mat. 10. 22. 24. 13.

Ga. 6. 9. Col. 1. 23. ch. 4.

14. 10. 23. 35. 38. 39. 1. 1. 1.

6. 12.

j 2 Sa. 23. 2. Mat. 22.

43. Ac. 1. 10. 2. 30. ver.

15. ch. 4. 7.

k Ps. 95. 7. 11. ver. 15.

ch. 4. 7. Pr. 27. 1. 2 Co. 6.

2. Lu. 19. 9. Ps. 119. 59.

6. Ec. 9. 10. Pr. 17. 18.

55. 6. ch. 2. 11. 25.

l 2 Co. 10. 8. Je. 4. 4.

14. 6. 8. Eze. 18. 10. 31.

33. 11. ver. 12. 13. ch. 12.

29.

m Ex. 17. 2. 7. Nu. 14.

22. 27. 20. 13. De. 6. 16.

29. 36.

A.M. cir. 4068.
A.D. cir. 64.

highly honoured of
God, to whom he was
a faithful agent. The
Jews grieved in their
law on this account.
Paul shows that these
were only types of
the gospel realities.
Christ is as much su-
perior to Moses as
the son and heir is to
the slave; as the foun-
der of a community is
to the community it-
self; as the founder
of a house is to the
house; as the Crea-
tor to the creature.
—P.

CHAP. III.

a ch. 1. 3; 2. 9, 10, 14,
17, 18.

b 1 Co. 1. 2. 9. 2 Co. 1.

1 Ep. 1. 1. 4. 1. Phi. 3. 14.

15 Col. 1. 2. 12. 2 Ti. 1. 10.

1 Pe. 2. 9. 2 Pe. 1. 10. 1.

Th. 2. 12. 2 Th. 1. 14.

c Ro. 15. 8. Mat. 15.

24. ch. 2. 17. 4. 14. 5. 5. 6.

20. 18. 19. 11. 17. 20. 10. 21.

d ch. 2. 17. 5. 9. 7. 28.

10. 23. 15. 5. 13. Jn. 8. 29.

1 Gr. made. 1 Sa. 12.

6. ever. 5. Nu. 12. 7. 1 Ti.

3. 15.

2 See note ^a below

ver. 1. 5. 8. 10. ch. 2.

2. Sec. 6. 12. 13. Mat. 10.

18.

4 Is. 42. 5. ch. 1. 2. 10.

Ep. 3. 9. 10. 15. 1. 5. 17.

f Nu. 12. 7. Ex. 14. 31.

De. 3. 24. Jos. 1. 2. 8. 31.

De. 19. 15. 18.

g Ps. 1. 6. 7. 12. 1. 11.

3. 15. 16. 15. 9. 6. ch. 4.

14. 20. 21. Jn. 8. 35. 30.

22. 6. 12. Mat. 10. 10.

10. 25.

h 1 Co. 3. 16. 6. 10. 2.

Co. 6. 16. Ep. 2. 10. 22. 1.

Ti. 1. 15. 1 Pe. 2. 5. Ep. 4.

12. 13. Col. 1. 27.

i Mat. 10. 22. 24. 13.

Ga. 6. 9. Col. 1. 23. ch. 4.

14. 10. 23. 35. 38. 39. 1. 1. 1.

6. 12.

j 2 Sa. 23. 2. Mat. 22.

43. Ac. 1. 10. 2. 30. ver.

15. ch. 4. 7.

k Ps. 95. 7. 11. ver. 15.

ch. 4. 7. Pr. 27. 1. 2 Co. 6.

2. Lu. 19. 9. Ps. 119. 59.

6. Ec. 9. 10. Pr. 17. 18.

55. 6. ch. 2. 11. 25.

l 2 Co. 10. 8. Je. 4. 4.

14. 6. 8. Eze. 18. 10. 31.

33. 11. ver. 12. 13. ch. 12.

29.

m Ex. 17. 2. 7. Nu. 14.

22. 27. 20. 13. De. 6. 16.

29. 36.

cation, in the day of temptation in the wilder-
ness;

9 When^r your fathers tempted me, proved
me, and saw my works forty years.

10 Wherefore^a I was grieved with that gen-
eration, and said, They do alway err in *their*
heart; and they have not known my ways.

11 So I ^bsware in my wrath, They shall not
enter³ into my rest.)

12 Take^w heed, brethren, lest there be in any
of you an evil heart of unbelief, in departing
from the living God.

13 But ^xexhort one another daily, while it is
called To-day; ^ylest any of you be hardened
through the deceitfulness of sin.

14 For we are made ^zpartakers of Christ, ^zif
we hold the beginning of our confidence sted-
fast unto the end;⁴

15 While it is said, ^cTo-day if ye will hear
his voice, harden not your hearts, as in the pro-
vocation.

16 For^b some, when they had heard, did pro-
voke: howbeit ^dnot all that came out of Egypt
by Moses.

17 But with whom was he grieved forty
years? ^ewas it not with ^fthem that had sinned,
whose carcases fell in the wilderness?

18 And to whom sware he that they should
not enter into his rest, ^gbut to them that be-
lieved not?

19 So we see that ^hthey could not enter in
because of unbelief.

during which the prophecies concerning Jews and Gentiles will
be all fulfilled. C.

Ver. 11. *He that sanctifieth*, does not here signify 'he that
maketh holy,' but he that by his own death separates his people
from the world and dedicates them to God. See Jn. 17. 19: He.
10. 10. 14.—*Are all of one* 'flesh and blood,' which his brethren
had from Adam, which he received by the Holy Ghost, and by
which, being himself without sin, he yet 'bore their sins in his
own body on the tree.' See ver. 14. C.

Ver. 16. The word 'nature' is supplied by the translators, but
the marginal reading is greatly preferable. Literally, it stands
thus: 'For of angels he taketh not hold, but of the seed of
Abraham he taketh hold.' C.

REFLECTIONS.—In the superior excellency of its
principal preacher, in its manifold and marvellous
attestation, and in the full and extensive salvation
which it exhibits, the gospel far transcends the law of
Moses. With great care and reverence, then, ought
we to hear, receive, and retain it, and all the spiritual
and eternal blessings which it conveys. To neglect so
great a salvation is one of the most grievous sins,
and exposes men to the most terrible wrath of
God.—How astonishing is it that God should leave
angels to perish in their sins, and fix his love upon
men, and unite his Son to them! But never can we
sufficiently adore the excesses of that love through
which we behold him in our nature, for a time debased,
suffering, and dead; and then gloriously exalted to his
Father's right hand, as head over all things to his
gospel church, and expecting till all his enemies be

tions and trials, I am succoured under and delivered
from mine! Since he, then, is merciful, let me always
flee into his bosom; and since he is faithful, let me
always adore and trust him.

CHAPTER III. Ver. 1. Since the great Author
of the gospel is so much more excellent and useful than
all the former prophets, and even angels, let me be-
seach you, my dear brethren by descent from Abraham,
and, in the judgment of charity, brethren not only to
me and all the saints, but even to Christ himself—
separated to him by profession, devoted to his service,
sanctified by his blood and Spirit, and tenderly called
by the gospel to a state of union and fellowship with
him, and to a full right to and anticipating possession
of all the privileges of the new kingdom—more atten-
tively to consider and seriously reflect upon the super-
eminent dignity of our Lord Jesus Christ, who, as the
messenger of God, reveals to us the whole of the gospel
truth which we profess, and as our great High-priest
is the subject-matter thereof, who confirms and ratifies
it by his death; and so is the author, life, and glory
of our heavenly calling, and of our holy profession of
his name, and of all our love to and hopes towards
God through him; 2. Who being chosen, called, or-
dained, and sent by God to declare his whole will
relative to the faith, worship, obedience, and salvation
of the church, performed his work with a fidelity in-

lord or proprietor, but as a servant, acted most faithfully
in delivering the laws and ordinances of God about
everything relative to the Jewish church, that he and
they might be the distinguished figures of the far more
excellent things which were to be more clearly revealed
under the New Testament. 6. But though Christ
graciously condescended to take upon him the form of
a servant in his human nature and office capacity, yet,
in what he has done relative to the church, he acted
not merely as a servant, but as his Father's equal and
only begotten Son, Heir of all things, and Lord of it,
as his house or family, which he secured with his
blood, gathered and formed, furnished, ordered, and
governs, by his Word and Spirit; and of which all of
us are members who, being truly united to him by
faith, may, notwithstanding all the tribulations which
befall us, steadfastly persevere in the faith, profession,
hopes, comforts, and holiness of the gospel.—7. To
warn such of you as are but nominal professors against
utter apostasy, and quicken real believers to hold on
and hold out to the end in their holy profession of
Christ and his gospel, let me remind you of the charge
given by the Holy Ghost to our fathers in the days of
David. Now immediately, and without delay, while
the present season of God's mercy and patience lasts,
and his messengers are sent to you, if ye would attend
to, regard, and embrace what he says by them, for
your spiritual and eternal advantage, 8, 9. Take heed

CHAPTER IV.

1 The rest of Christians is attained by faith. 12 The power of God's word. 14 By our high-priest Jesus the Son of God, subject to infirmities, but not to sin, 16 we must and may go boldly to the throne of grace.

LET us^a therefore fear, lest, a promise being left us of entering into his^b rest, any of you should seem^c to come short of it.

2 For^d unto us was the gospel preached, as

peated and aggravated unbelief and insolent behaviour, I solemnly declared them incorrigible in the error and perverseness of their hearts, and obstinately ignorant of and inattentive to my doctrines, laws, and ordinances, or any upright, holy, and peaceable conversation. 11. And, to render my threatening absolutely irreversible, I swear by myself, that, on account of their high and numberless provocations obstinately persisted in, not one of them, from twenty years old and upward, except Caleb and Joshua, who were men of another spirit, should ever enter into Canaan, which I had promised to Abraham and his seed, as a land of quietness, peace, and safety, in which I myself, in the ark of the covenant, would dwell among them; but should every one of them disgracefully die in the wilderness. 12. Being therefore warned by these awful examples, left for our admonition, and excited by a consideration of the dignity of Christ's person and office, and of our near concern with him, and of the rich advantages we may hope for from him, take heed, my dear Christian brethren, examine and watch over yourselves to the utmost, lest at any time, through the influence of Satan, the world, and your own corrupt hearts, unbelief—which, proceeding from an habitually sinful temper of soul, by distrusting God, and giving him the lie, reflects the highest dishonour upon his authority, sincerity, uprightness, faithfulness, power, and grace, and is the most noted and effectual spring and root of obstinate and final apostasy from God, Father, Son, and Holy Ghost, who has all life in himself, and is the Author of all spiritual and eternal life to believers—should prevail in you. 13. And, as a mean of preventing this dreadful evil, not only guard against the first workings of unbelief and apostasy in yourselves; but, while your life and the day of gospel grace is continued with you, stir up and encourage one another, without delay, and upon every opportunity, to steadfastness in the faith, and to a holy and circumspect watchfulness against carnality of mind and negligence, and against the temptations of Satan, the allurements and terrors of the world, and everything which tends to carry you away from Christ and the gospel—lest any of you should be lulled asleep and stupified, and so led aside from him through the guileful and treacherous influence of indwelling corruption, magnifying the terror of sufferings for his sake, and the advantage of worldly ease, pleasure, affluence, or safety, and with fair pretences vanishing over the destructive ways of sin. 14. And it is of the utmost consequence for preserving us from this deceitfulness of sin and hardness of heart, to take heed that we be indeed real Christians; for it is manifest that we have a happy partnership with Christ in his righteousness, Spirit, grace, and benefits, as persons vitally united to him, and interested in all that he is and hath, when we hold fast our spiritual subsistence in him, and steadfastly maintain, and to the end of our lives persevere in our holy profession of him against all opposition and danger. 15. Take heed therefore now to yourselves, and do all that in you lies to fortify one another against apostasy; and if, while life and opportunity are continued, ye would believe and obey what God inculcates upon you for your good, beware of contracting an insensibility and hardness of heart, as your fathers did when they provoked the anger of the Lord against them by their unbelief and rebellion

desert through which they travelled to Canaan? 18. And against whom did God, in his just and awful indignation, swear that they should never be admitted to enjoy the privileges, peace, and blessings of that rest in Canaan? Was it not against those *only* who, notwithstanding all their professions and obligations, warnings and excitements, rejected God and his gifts by their unbelief? 19. It is therefore plain, from the whole, that unbelief was the root and spring of all their other provocations, by which they forfeited all right and claim to the promise of admission into the typical rest of Canaan.

Ver. 1. *Holy*. Separated from the world and dedicated to God. Such Christians are by profession, and, if that profession be sincere, such they are in reality. C.

Ver. 6. *Over his own house*. According as the Greek word is or is not aspirated, the translation will be 'over his house;' that is, over God's ver. 4' or 'his own house;' that is, over Christ's. — *Whose house*. *House*, in this place, evidently signifies 'family;' in which sense it is consequently to be understood, ver. 2-5, from which this is a conclusion. C.

Ver. 7. These words, quoted from Ps. 95: 7, were uttered and written, instrumentally, by David; they are, however, attributed directly to the Holy Ghost, because 'holy men of old spake as they were moved by the Holy Ghost.' C.

Ver. 10. *I was grieved*. When 'grief,' or other similar emotions are attributed to God, they are not to be represented as mere figures and accommodations and condescensions of God to the language of men; but are to be understood as exemplified in Jesus, 'God manifest in the flesh.' C.

Ver. 13. This 'deceitfulness' appears in many forms, especially the following: (1) The temptation promises a blessing, as Satan promised god-like immortality to our first parents. (2) Pleads that it is so little, it cannot be rigorously dealt with. (3) That it is infrequent and easily repented of. (4) That God is merciful, and will not rigidly enforce his laws. (5) Sin is disguised under fair names: pride is called spirit; covetousness, care; ungodliness is called thoughtlessness. C.

REFLECTIONS.—In dignity how far, how inconceivably far, Jesus, the God, the Maker, the Lord, the Proprietor and Governor of the church, transcends Moses, a mere man formed by himself, a member, a servant in it! Faithful was he to his Father, who constituted him mediator. And worthy is he to be contemplated, adored, trusted, and rejoiced in, and openly professed. But unworthy are those to be held members of his church who are not living by faith, sanctified by his Spirit, and resting daily in his grace. Alarming and earnest are God's calls and invitations to men; indispensably necessary is a present attention to his voice, and acceptance of his favours; and fearful is our guilt, and dreadful our danger, if we harden our hearts, and contemn his offers of grace. In nothing does the deceitfulness of sin more appear than in men's obstinate unbelief. If it reign in our heart, there is no apostasy but may be expected in our life, and no plague or remorse will be too dreadful for our reward. Alas! what multitudes of gospel hearers perish in this sin! And who knows what numbers are, by a holy God, consigned over to the power of it, and to irreversible condemnation for it, even in this life.

CHAPTER IV. Ver. 1. Since therefore God, as a warning to us, dealt so severely with our fathers for their disobedience and unbelief, it ought to be our deep concern to maintain an awful reverence of his greatness, holiness, and justice, and a religious dread of provoking him—not to dismay and dishearten, but to excite us to the most diligent use of all appointed means, in a

well as unto them: 'but the word preached¹ did not profit them, ²not being mixed with faith in them that heard it.

3 For^a we which have believed do enter into rest; as he said, ^bAs I have sworn in my wrath, if they shall enter into my rest: although the works were ^cfinished from the foundation of the world.

tage of many of them, when they heard it by Moses, or other inspired messengers of God; because they did not closely apply and appropriate the same to their hearts, and feed thereon by faith as the nourishment of their souls, and no more will that which we hear be eventually profitable to us unless we receive and digest it by faith. 3, 4. But as all entrance into God's promised rest is by believing, so those of us who have by a true and lively faith received and rested on Christ alone for salvation, do enter into a state of spiritual and evangelical rest and peace with God through him, according to the light and grace of the New Testament dispensation; and we now, by faith and hope, in gospel worship enter into the heavenly rest, as a pledge and assurance of our personal entrance into the full enjoyment of it in due time; for by comparing the several passages of Scripture which speak of God's rest, it is plain that there remains for us New Testament believers a rest far more excellent than that of Canaan. Even God's oath, excluding the unbelieving Hebrews from Canaan, supposed that all true believers should enter into his rest; so that here was a rest promised 2500 years after the rest of the creation had taken place, on the seventh day of the week and of time. 5. And, moreover, this oath, as it stands in David's psalm, must not be understood as merely relating to the Hebrews' entrance into Canaan, which had taken place more than 400 years before, but also to a rest which then remained to be entered into. 6. Since, then, God's threatening against them who believed not implied that some should actually enter in, and those to whom that typical rest was first preached, through their unbelief, did not enter; 7. Therefore God, by David, fixes another day of entering into his rest, and calls the Jews carefully to improve it, plainly intimating that what is there said related to a rest which was to be enjoyed long after they were in possession of the promised land: 8. For if Joshua, the son of Nun, that noted type of our Lord and Saviour Jesus Christ, had put the Hebrews into the full possession of the rest ultimately intended in that psalm, the Holy Ghost would not, by David, have mentioned another season in which the Hebrews who dwelt in possession of Canaan were to seek a further rest, which could be no other than that which, being typified by the former, was to be introduced by Jesus Christ the Messiah. 9. Since therefore neither the rest of the seventh-day sabbath, nor the rest of the settlement in Canaan, could be intended by that TO-DAY mentioned by David, it is evident there must still remain, under the gospel state, a more complete and glorious rest, typified by the former, which is to be inherited by the true people of God, and which includes a spiritual rest by faith in Christ from Jewish ceremonies—from the law as a covenant—and the holy and joyful rest of the New Testament sabbath, in commemoration of his resurrection; and principally that heavenly rest of perpetual and immediate communion with Christ, of which all the preceding rests are but types, pledges, or foretastes. 10. For our Lord Jesus, having finished his obedience, sufferings, and death, rose again, and took possession of his heavenly glory, and so rested from his labours of securing our eternal redemption; even as God, when he had finished his work of creation, rested on the seventh day, and formed no more new kinds of crea-

A.M. cir. 4068.
A.D. cir. 64.

CHAP. IV.

a ver. 11: ch. 12: 15; 2: 13, 2 Co. 6: 1. Ro. 11: 20, 21. ch. 111.

b Ac. 17: 32, 33, 38, 39. Ro. 8: 15. Ga. 4: 5, 6.

c ch. 12: 15. Mat. 25: 10. Lu. 13: 35. 3: 5.

d ch. 2: 312. 95. Ac. 2: 39: 26; 13: 46; 11. Kl.

e ch. 3: 12, 18, 19. Ro. 14: 23. ch. 11: 6. 1 Th. 1: 5: 21. 2 Th. 2: 13. Ja. 1: 18, 21.

1 Gr. the word of hearing.

2 Or, because they were not united by faith to.

3 Ro. 5: 1, 2; 10: 10. Is. 28: 16; 43: 22. Je. 6: 10. Mat. 11: 28, 29. ch. 3: 14. Lu. 14: 29, 33.

4 Ps. 95: 11. ch. 3: 11. 18. Nu. 14: 21, 23, 30.

5 Ge. 1: 31: 2. 1, 2. Ex. 20: 11; 31: 15, 17. ch. 9: 26. Mat. 13: 35. Ep. 1: 4: 1. Pe. 1: 20.

4 For he spake in a certain place of the seventh *day* on this wise, 'And God did rest the seventh day from all his works.

5 And in this *place* again, 'If they shall enter into my rest.

6 Seeing therefore ^{it} remaineth that some must enter therein, and they to whom it³ was first preached 'entered not in because of unbelief:

7 (Again, he limiteth a certain day, saying in David, ^mTo-day, after so long a time; as it is said, To-day if ye will hear his voice, harden not your hearts.

8 For ⁿif Jesus⁴ had given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore a ^{rest}⁵ to the people of God.

10 For ^phe that is entered into his rest, he also ^{hath} ceased from his own works, ^{as} God *did* from his.)

11 Let⁶ us labour therefore to enter into that

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† Ge. 1.3; 1.2, &c.
‡ Ps. 95.11; ch. 1.11.

§ ch. 1.16. Ro. 9.8-11.

|| 1.1, 2, 5, 7, 21. 12. 19. Jn. 10.27-29.

¶ Or, *the gospel*.

‡ ch. 3. 18. 19. Ro. 11. 20, 23; Jn. 3. 18, 36. 1 Jn. 5. 10.

¶ Ps. 95. 7. ch. 1. 7, 15.

¶ Jos. 1. - xxi. Ne. 9. 22, 24. Ps. 78. 55; 105. 44; 135. 12. Ac. 7. 45.

¶ Jesus. That is, Joshua, whose name in Greek is Jesus - C.

¶ ver. 13. Ga. 4. 4-6.

¶ Is. 11. 10. Zep. 3. 17.

Eze. 34. 14, 25. Jn. 3. 30.

Ac. 15. 10. Ro. 11. 15, 27.

14. 17; 14. 13; 21. 3, 4. 15. 57; 60. 19, 20.

¶ Or, *keeping of a sabbath*.

¶ See ch. 1. 3, 14. 14. 8.

¶ Jn. 19. 30. Re. 1. 18.

Lu. 24. 26, 49, or 1 Pe. 4. 12.

¶ ver. 3, 4. Ge. 2. 1, 2.

Ex. 20. 11, 13. 10. 17.

¶ See ver. 11, ch. 3. 10.

¶ Pe. 1. 10. Mat. 7. 13; 11. 12, 28. Lu. 13. 24.

¶ The dignity of the Jewish high-priest, his close converse with God, his sacrificial and intercessory work, all prescribed by divine authority, added vastly to the dignity of the Old Testament dispensation, and gave it a strong claim on the acceptance and veneration of the Jews. Paul here proceeds to

show that to this also there is a parallel in the Christian dispensation. In it there is a high-priest infinitely more exalted in person, and more successful in work than the Jewish. The latter was only a type of THE CHRIST—the divine High-priest.—P.

¶ Jn. 1. 1, 1 Jn. 5, 7 Re. 19. 13, or Jn. 6. 63. Ps. 147. 19, 119, 11.

¶ Ec. 12. 11. Is. 11. 4; 40. 2; 55. 11. Is. 23. 29. Ac. 2. 37. 1 Co. 14. 24, 25. 2 Co. 2. 16; 10. 4, 5. 1 p. 6. 17. Re. 1. 10; 19. 21. Ro. 2. 10.

¶ Quick. Living; receiving life from the Spirit of God.—C.

¶ Job 26. 6; 34. 21. Ps. 33. 13. 15; 34. 15; 90. 8; 139. 2, 11, 12. Pr. 15. 3, 11.

¶ Je. 23. 23; 17. 10. Jn. 21. 17. Re. 2. 23.

¶ Jn. 5. 25, 28. Ac. 17. 31. Ro. 14. 9-12. 2 Co. 5. 10. Re. 20. 12. Ec. 12. 14.

¶ ch. 3. 12; 17. 7, 20; 10. 6; 26. 8, 1, 9, 12, 24; 10. 21; 13. 20. Ps. 110. 4.

¶ ch. 3. 6, 14; 6. 11; 10. 23, 12. 12; 17. 7, 9.

¶ See note * in first column.

¶ ch. 2. 17, 18. Ho. 11. 8. Ps. 43. 4, 5. Lu. 22. 28. Phi. 2. 7, 8.

¶ 2 Co. 5. 21. ch. 7. 26; 9. 28. 1 Pe. 2. 22. 1 Jn. 3. 5.

¶ ch. 2. 24.

¶ Ep. 2. 18; 3. 12. ch. 10. 19-22. Mat. 7. 7-11. Jn. 16. 23, 24. Is. 55. 6. Am. 5. 4.

¶ See note * in first column.

¶ ch. 2. 17, 18. Ho. 11. 8. Ps. 43. 4, 5. Lu. 22. 28. Phi. 2. 7, 8.

¶ 2 Co. 5. 21. ch. 7. 26; 9. 28. 1 Pe. 2. 22. 1 Jn. 3. 5.

¶ ch. 2. 24.

¶ Ep. 2. 18; 3. 12. ch. 10. 19-22. Mat. 7. 7-11. Jn. 16. 23, 24. Is. 55. 6. Am. 5. 4.

¶ See note * in first column.

¶ ch. 2. 17, 18. Ho. 11. 8. Ps. 43. 4, 5. Lu. 22. 28. Phi. 2. 7, 8.

¶ 2 Co. 5. 21. ch. 7. 26; 9. 28. 1 Pe. 2. 22. 1 Jn. 3. 5.

¶ ch. 2. 24.

¶ Ep. 2. 18; 3. 12. ch. 10. 19-22. Mat. 7. 7-11. Jn. 16. 23, 24. Is. 55. 6. Am. 5. 4.

¶ See note * in first column.

¶ ch. 2. 17, 18. Ho. 11. 8. Ps. 43. 4, 5. Lu. 22. 28. Phi. 2. 7, 8.

¶ 2 Co. 5. 21. ch. 7. 26; 9. 28. 1 Pe. 2. 22. 1 Jn. 3. 5.

¶ ch. 2. 24.

¶ Ep. 2. 18; 3. 12. ch. 10. 19-22. Mat. 7. 7-11. Jn. 16. 23, 24. Is. 55. 6. Am. 5. 4.

¶ See note * in first column.

¶ ch. 2. 17, 18. Ho. 11. 8. Ps. 43. 4, 5. Lu. 22. 28. Phi. 2. 7, 8.

¶ 2 Co. 5. 21. ch. 7. 26; 9. 28. 1 Pe. 2. 22. 1 Jn. 3. 5.

¶ ch. 2. 24.

¶ Ep. 2. 18; 3. 12. ch. 10. 19-22. Mat. 7. 7-11. Jn. 16. 23, 24. Is. 55. 6. Am. 5. 4.

¶ See note * in first column.

¶ ch. 2. 17, 18. Ho. 11. 8. Ps. 43. 4, 5. Lu. 22. 28. Phi. 2. 7, 8.

rest, lest any man fall after the same example of unbelief.⁶

12 For ^{the} word of God *is* ^{quick},⁷ and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.

13 Neither⁸ is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom ^{we} have to do.

14 Seeing⁹ then that we have a great High-priest, that is passed into the heavens, Jesus the Son of God, let us ^{hold} fast *our* profession.⁸

15 For we have not an high-priest ^{which} cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet ^{without} sin.

16 Let⁶ us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

agements, that we may here enjoy all the refreshing and delightful privileges and blessings of the gospel state, and hereafter arrive at the still more refreshing and delightful heavenly glory; and stir up one another to seek after it—lest, through our slothfulness, carnal fear, and unbelief, we should fall short of it, as the Israelites in the wilderness, notwithstanding their distinguished relation to God, fell short of the rest in Canaan through their unbelief and cowardice. 12. And there is the greatest reason to maintain a godly jealousy over ourselves and one another, and there is noble encouragement for the utmost care and caution; for our Lord Jesus Christ, as the *Word of life*, has life in himself, and is the author of it to others; and the written Word, by the Spirit, has a quickening virtue to raise dead souls: yea, Christ, who is the almighty, omnipresent, omniscient, and heart-searching God, renders it a powerful mean of convincing the conscience, searching and affecting the whole heart, and subduing every thought and affection to the obedience of himself. 13. Nor can any of us escape his critical observation, or the searching influence of his Word, there being no creature, of whatever rank or kind, that lies concealed from his all-comprehensive view; but all persons and things, even the most secret thoughts, desires, hopes, and fears, tempers and dispositions, are most evidently exposed and clearly manifested to the critical and all-seeing eye of him to whom we must give an exact account of our state, qualities, inclinations, and conduct, in the last judgment. 14. Since therefore it is so dangerous to despise, neglect, or apostatize from the truths of the gospel, and since we have in this Jesus Christ, our present Observer and future Judge, so incomparable a High-priest, inconceivably great, divine, and excellent; thoroughly qualified for and exalted in his office—the most difficult and fundamental part of which he has performed on earth, and the remainder of which he is now executing in heavenly intercession for us,—let us be thereby encouraged in the exercise of faith, love, and holy obedience, and with steadfastness, diligence, and constant perseverance, to maintain a free and open confession of him, and professed subjection to him. 15. Nor is this our glo-

rial continual intercession for us at his right hand, boldly draw near to God by faith, in prayer and every other ordinance of gospel worship—since he is now seated, not on a throne of justice, to execute deserved justice upon us, but on a throne of free and condescending mercy and grace, to commune with and bless us—that, with familiar and holy freedom, and humble confidence in him, as our reconciled God and Father, we may ask of and receive from him the most merciful forgiveness of our sins, and compassionate relief under all our straits and miseries; and, finding favour in his sight, may obtain all gracious assistances and supplies, in every season of want, difficulty, trouble, temptation, or danger, especially the most perplexing.

Ver. 2. *For unto us, &c.* Rather, 'For we also have received good tidings as well as they'—they of an earthly and typical rest; we of tribulation on earth, Jn. 16. 33, of peace and rest in heaven. C.

Ver. 3. *For we who have believed do enter into rest*, being read as a parenthesis, the union between ver. 2 and remainder of ver. 3 will be apparent. The Word preached did not profit the unbelievers, 'as he said, I have sworn,' &c.—The dignity of Moses was eminently displayed as the leader of Israel to the rest of Canaan. In this respect Christ is compared with him, and his glory, as antitype, shown to be infinitely greater than the type. Moses was not entirely successful; the rest of Canaan besides, even for those who survived to enter it, was imperfect and temporary. Christ's Leadership, on the other hand, is entirely successful; and the rest into which he conducts his people is perfect and eternal. P.

Ver. 9. There is a sabbatism, a holy rest, yet to come, distinct from the sabbath-rest of creation, which even unbelievers may enjoy, and distinct from the Joshua rest, from which unbelievers were, by the oath of God, excluded. C.

Ver. 10. *He that is entered into his rest*, is rendered by Brown and other eminent expositors 'every believer;' and 'his own works' are ver. 10 understood to signify his former works of wickedness, self-righteousness, conflicts and trials. But surely if 'every believer' were already entered into the rest spoken of, there were no use in exhorting him to 'labour to enter' into it; see ver. 11. Nor can ceasing from 'works of wickedness' or 'self-righteousness' be justly drawn into comparison with God's ceasing from his works of creation! The rest spoken of is, therefore, that rest from labours and troubles into which they 'who die in the Lord' (Re. 14. 13) do immediately enter, 2 Co. 5. 8, and in which they shall be found 'when the Lord Jesus shall be revealed from heaven with the angels of his power, 2 Th. 1. 7; Mat. 25. 32-46. C.

Ver. 12. *The word of God*. As Paul never calls Jesus 'the Word of God,' though that title is given to him by John (Jn. 1. 1; 1 Jn. 1. 7; Re. 19. 13), and as the phrase is justly applicable to the revealed Word, written or spoken, of the qualities of such revealed Word Paul appears here to speak. Nor is it reasonable, or agree-

receive and digest what we hear, God may quickly swear in his wrath that we shall never enter into his rest.—Greatly preferable to that of Canaan, yea, infinitely excellent, is that spiritual, evangelical, and eternal rest into which true believers enter along with Christ!—Powerful and efficacious is God's written Word in the hand of Christ, the living and life-giving Word. With divine efficacy it penetrates into men's souls, for their conviction, reformation, and comfort; or for their condemnation and confusion. And infinitely awful, almighty, and heart-searching is he himself, to whom we must quickly give an account in the last judgment. But blessed be God, that while he is his Son, he is our great atoning and interceding High-priest and Almighty Saviour; and that, having had a sinless experience of our temptations and troubles, he is qualified with the tenderest compassion towards us, and is ascended into the highest heavens, now to appear in the presence of God for us. His character and work powerfully and delightfully encourage to steadfastness and openness in our Christian profession, and to familiar boldness in our dealings with God. Let then all my requests and hopes of pardon, help, comfort, and glory, depend on JESHOVAH'S grace and Jesus' merits.

CHAPTER V. Ver. 1. To encourage us to improve the grace and power of our glorious and ascended, but affectionate and sympathizing High-priest, in such holy reverence and confidence in approaching to God, let us consider that, even under the typical dispensation, every high-priest was sanctified and set apart to his office from among the children of Israel, as one who partook of the same nature with themselves, and was appointed to represent and transact for men with God—that in their name and stead, and for their benefit, he might present to him all their legal offerings and sacrifices, animate or inanimate. 2. And thus the multitude of infirmities, sinful or natural, with which he was compassed about, did require, and, as it were, qualify him to bear with and readily atone for the sins of others, which had been committed through ignorance or mistake: 3. On account of which infirmities he was required to offer up sacrifices for his own sins, as

CHAPTER VI. Ver. 1, 2. But since it is unworthy of Christians to be always babes in knowledge, let us, for the present, forbear insisting on the fundamental principles of Christianity—such as an evangelical grief for and turning from sinful courses, which mark men spiritually dead and prepare them for eternal death; and of a cordial belief of God's being and perfections, and humble trust in him for the accomplishment of all his promises (which two points were figured out by the ancient ceremonial washings, and the laying on of hands on the heads of the sacrifices); and of the resurrection of both righteous and wicked at the last day,

ing on of hands, and of ⁹resurrection of the dead, and of eternal judgment.

3 And^b this will we do, if God permit.

4 For ^{it} is impossible for those who were once^c enlightened,³ and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5 And ^{have} tasted the good word of God, and the powers of the world to come,

6 If they shall fall away, ^{to} renew them again unto repentance; seeing they ^{crucify} to themselves the Son of God afresh, and put *him* to an open shame.

7 For^d the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by⁴ whom it is dressed, receiveth blessing from God:

8 But^e that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned.

9 But, beloved, ^{we} are persuaded better things of you, and things that accompany salvation, though we thus speak.

10 For ^{God} *is* not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister.

11 And we desire that every one of you do

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^f See 1 Co. xv. Mat 25. 30-46. Re. 20. 11-15. Ac. 17. 31:28

^g ver. 1. Ac. 18. 21. Ro. 15. 32. Ja. 4. 15. 1 Co. 4. 19:10

^h ch. 10. 26. 27. 29. Mat 5. 13:12. 31. 32:45. Jn. 15. 6. 2 Pe. 2. 20. 21. 1 Jn. 5. 16. ch. 12. 15.

ⁱ ch. 10. 32. 2 Pe. 2. 20. 21. Nu. 24. 3. 15. 10: 23. 10. Mat. 7. 22. Lu. 10. 10. 1 Co. 12. 10. 1 Pe. 3. 12. ch. 2. 4.

^j This is not a description of the saving renewal by God's Spirit, but refers only to a clear and intellectual instruction in the principles of religion.—C.

^k Mar. 4. 16:20. Is. 6. 9. 1 Co. 12. 10. Ga. 3. 2. 3. 5. ch. 2. 4. 5.

^l Is. 1. 28. See on ver. 4. Ps 51. 10.

^m ch. 10. 29.

ⁿ Is. 3. 10: 55. 10-13. Ps. 65. 10. Ca. 8. 11. 12. Mat. 13. 21: 25. 59. 1 Co. 15. 58. Ga. 6. 9. 10.

^o Or, *for*.

^p Is. 5. 6-24. Eze. xv. 16. 26. 4. 44. 22. Mar. 11. 14. 21. Lu. 13. 7-9. Mat. 25. 41. ch. 10. 27. 2 Th. 1. 6. 9.

^q ch. 10. 29: 3. 1. ver. 10. Phi. 1. 6. 7. with ver. 4-6.

^r De. 32. 4. Ps. 20. 3. Pr. 14. 31. Mat. 10. 42: 25. 40. Mar. 9. 41. Jn. 13. 20. Ro. 13. 8. 15. 26. 1 Co. 10. 15. 1 Th. 1. 3. 2 Th. 6. 7. ch. 10. 32-34: 13. 3. Re. 2. 2.

^s Two immutable things. Some think by a promise and an oath; but are they not rather the two oaths of God: the one confirming the promise to Abraham, and the other constituting Christ a Priest for ever? ch. 5. 6:10. 20:7. 17. 20:21. 28.—C.

^t Ro. 12. 11. 1 Co. 15. 58. 3 Pe. 1. 10. 11. 12. 3. 8-15. 1. 11. 0. 11. 12.

^u ch. 3. 6. 14: 10. 22. 35. Col. 2. 2. Ga. 5. Phil. 1. 6.

^v Ro. 12. 11. 1 Co. 15. 58. Pr. 15. 19. 2 Pe. 1. 4-10. ch. 5. 11.

^w ch. 12. 12: 13. 7. 11. 8. 13. Ca. 1. 8. Ps. 45. 10. 17.

^x Ge. 22. 16: 17. 19. 7. 12. 3. Ps. 105. 9. Mi. 7. 20. Lu. 1. 73. Eze. 10. 8.

^y Ge. xli. xli. Ro. 4. 12-20. 2. 7. ch. 10. 39. 37. Hab. 2. 3. 4.

^z Ge. 14. 22: 21. 23: 31. 53: 24. 3. Ex. 22. 11. De. 6. 13. Je. 4. 2.

^{aa} ver. 10. ch. 11. 7. 9. Ga. 3. 20. Ro. 8. 17. 1 Pe. 3. 7. Mat. 25. 34.

^{ab} Ps. 33. 11. Pr. 19. 21: 21. 30. Ja. 1. 17. Ro. 11. 29. Job 23. 13. Mal. 3. 6.

^{ac} Gr. *interposed himself by an oath*.

^{ad} See note * in first column.

^{ae} Nu. 23. 19. 1 Sa. 15. 20. De. 32. 4. Tit. 1. 2. 2. 1. 2. 13. Ro. 3. 3. 4.

^{af} Is. 40. 1. 24. 13: 55. 3. 12: 54. 1-17. 2 Co. 1. 3. 5. 2. Th. 2. 10. 17.

^{ag} Nu. 33. 11. Ge. 19. 14. 17. Is. 45. 22. 66. 8. 55. 3. 7. Eze. 13. 13. 2 Co. 9. 12. Mat. 11. 28. Ro. 8. 24. 1. Ti. 1. 1. 6. 12. ch. 12. 2. 2. 22-24.

^{ah} See ver. 11. Ps. 130. 7. 42. 11: 43. 5. Je. 14. 8: 17. 7. 17.

^{ai} Le. 16. 15. ch. 9. 3. 7. 24. 25: 19. 20.

^{aj} The *test* here referred to is that which covered 'the holy of holies, and which was passed only by the high-priest once a year.—C.

^{ak} Jn. 14. 2. ch. 1. 3. 4. 14: 8. 19. 24. Ro. 8. 34. 10. 12. 24. Re. 3. 21. Ep. 2. 5. 6.

^{al} ch. 3. 19. 11: 5. 6. 10: 7. 1-17. Ps. 110. 4. Ge. 14. 17-20.

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^f Ro. 12. 11. 1 Co. 15. 58. 3 Pe. 1. 10. 11. 12. 3. 8-15. 1. 11. 0. 11. 12.

^g ch. 3. 6. 14: 10. 22. 35. Col. 2. 2. Ga. 5. Phil. 1. 6.

^h Ro. 12. 11. 1 Co. 15. 58. Pr. 15. 19. 2 Pe. 1. 4-10. ch. 5. 11.

ⁱ ch. 12. 12: 13. 7. 11. 8. 13. Ca. 1. 8. Ps. 45. 10. 17.

^j Ge. 22. 16: 17. 19. 7. 12. 3. Ps. 105. 9. Mi. 7. 20. Lu. 1. 73. Eze. 10. 8.

^k Ge. xli. xli. Ro. 4. 12-20. 2. 7. ch. 10. 39. 37. Hab. 2. 3. 4.

^l Ge. 14. 22: 21. 23: 31. 53: 24. 3. Ex. 22. 11. De. 6. 13. Je. 4. 2.

^m ver. 10. ch. 11. 7. 9. Ga. 3. 20. Ro. 8. 17. 1 Pe. 3. 7. Mat. 25. 34.

ⁿ Ps. 33. 11. Pr. 19. 21: 21. 30. Ja. 1. 17. Ro. 11. 29. Job 23. 13. Mal. 3. 6.

^o Gr. *interposed himself by an oath*.

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^q Nu. 23. 19. 1 Sa. 15. 20. De. 32. 4. Tit. 1. 2. 2. 1. 2. 13. Ro. 3. 3. 4.

^r Is. 40. 1. 24. 13: 55. 3. 12: 54. 1-17. 2 Co. 1. 3. 5. 2. Th. 2. 10. 17.

^s Nu. 33. 11. Ge. 19. 14. 17. Is. 45. 22. 66. 8. 55. 3. 7. Eze. 13. 13. 2 Co. 9. 12. Mat. 11. 28. Ro. 8. 24. 1. Ti. 1. 1. 6. 12. ch. 12. 2. 2. 22-24.

^t See ver. 11. Ps. 130. 7. 42. 11: 43. 5. Je. 14. 8: 17. 7. 17.

^u Le. 16. 15. ch. 9. 3. 7. 24. 25: 19. 20.

^v The *test* here referred to is that which covered 'the holy of holies, and which was passed only by the high-priest once a year.—C.

^w Jn. 14. 2. ch. 1. 3. 4. 14: 8. 19. 24. Ro. 8. 34. 10. 12. 24. Re. 3. 21. Ep. 2. 5. 6.

^x ch. 3. 19. 11: 5. 6. 10: 7. 1-17. Ps. 110. 4. Ge. 14. 17-20.

*show the same diligence ^{to} the full assurance of hope unto the end:

12 That^a ye be not slothful, but ^{followers} of them who through faith and patience inherit the promises.

13 For^b when God made promise to Abraham, because he could swear by no greater, he swore by himself,

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15 And so, ^{after} he had patiently endured, he obtained the promise.

16 For men verily ^{swear} by the greater: and an oath for confirmation *is* to them an end of all strife.

17 Wherein God, willing more abundantly to show unto the ^{heirs} of promise ^{the} immutability of his counsel, confirmed *it* by an ^{oath}:

18 That by two immutable things,^c in^c which *it was* impossible for God to lie, we might have ^a strong consolation, ^{who} have fled for refuge to lay hold upon the hope set before us:

19 Which^d *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that ^{within} the veil;^e

20 Whither ^{the} forerunner is for us entered, *even* Jesus, ^{made} an High-priest for ever after the order of Melchisedec.

virtue and sweetness of God's word, and of the powerful operations of the Holy Ghost, peculiar to the New Testament church, wilfully apostatize from the profession of the gospel to judaism or heathenism, they absolutely reject the only remedy which God has appointed for their recovery, and provoke him to abandon them to a desperate voluntary blindness of mind and hardness of heart, leaving no room for an effectual renovation and recovery to any true and saving repentance—because they practically approve the wickedness of those who crucified the eternal Son of God, and persecute him in his members; yea, manifest that they would again crucify him as a noted impostor, if they had opportunity; and after distinguishing trials of the power, excellency, and sweetness of his truths, openly renounce them, and him in them, as if they had found him as infamous and deceiving as ever his enemies pretended. 7, 8. For, to compare professed Christians to fruitful and barren soils, those who, being inwardly renewed by God's grace, bring forth fruits of righteousness, which are, by Jesus Christ, acceptable to God, and for the praise of his glory, shall be further owned and blessed of him with his spiritual favours and influences, that they may still more abundantly increase in faith, love, and holy obedience, and become more and more meet to be partakers of the inheritance of the saints in light; but they who partake only of the forementioned illuminations, external means and advantages, without a habit of true grace in their soul, and produce nothing but unbelief, impenitence, hardness of heart, and the entangling, hurtful, and self-ruining fruits of wickedness proceeding therefrom, are on the very point of falling under the immediate execution of God's curse upon them, and of being in time and eternity left to

promise of grace; for God, who is equity and truth itself, never did, nor will, unfaithfully violate his promises of gracious rewards, to be conferred through the faith of men; nor will he be unmindful of those acts of holiness and righteousness by which ye have manifested your faith in, love to, and regard of his person, honour, and authority; and particularly of that compassion, tenderness, and liberal assistance which ye have and still do manifest to his despised and afflicted saints, in these days of poverty, peril, and reproach. 11. But knowing that the end and means are related in his gracious purposes and promises, I earnestly beg of him, and beseech you to labour in his strength, that every one of you may constantly persevere, and more and more abound in such diligent care and endeavours to bring forth the genuine fruits of faith and love, till, by the blessing of God thereon, ye have a full and fixed assurance of your blessed interest in Christ and the promises of eternal life; 12. That to obtain it, and under the influence of it, ye may be excited to the utmost diligence in using the means of grace, and fulfilling the duties of your station, in imitation of and following after those believers in former ages who, notwithstanding manifold tribulations, have, through a fixed faith in God's promises, and patient waiting for the accomplishment thereof, got beyond all their sins and troubles, and entered into the possession of the heavenly inheritance. 13, 14. And to encourage your hope and perseverance in faith and patience, consider how God has condescended to give us the utmost assurance of his punctual and faithful accomplishment of his promises: for, to instance in one leading promise, upon which all the rest depend, when God promised to Abraham a seed from which the Messiah should descend, in whom all the nations of the earth

children during his life, as an earnest of his divine and spiritual seed, and in admitting him at death, through faith in the Messiah, who was to spring from his loins, into the full possession of eternal life. 16. And herein God gave him the fullest assurance possible of his veracity, according to the most valid and approved method which men use for the satisfaction of their fellow-creatures as to the truth of what they affirm or promise; for, on important occasions, it is their custom to ascertain and fix their declarations and promises with an oath, in which they call the infinitely great God to attest their sincerity, and to punish them if they falsify their affirmation or engagement; and such an appeal is reckoned the most strong and decisive evidence that can be given of the truth of what they say, to the satisfying of all doubts, determining of all debates, and silencing of all contradictory testimonies. 17. In this strongest form of assurance, to put an end to all the doubts, fears, and disputes of his people, who are the heirs of the promised blessings, with respect to his promises of grace and salvation, and to give superabundant evidence that his free and eternal mind of love manifested in his promises, are unchangeably the same, and shall never be repealed, defeated, or falsified, if only his people are faithful to Christ; 18. That, by the unchangeable word and oath of the unalterably true and faithful God, we might have the firmest ground possible for the most abundant, prevailing, and solid comfort, to overcome all doubts and fears, and support us under all our afflictions and temptations, who have willingly, under a sense of guilt and danger, fled, with the utmost eagerness and speed, concern and vigour, for deliverance and safety to Christ, the promised seed, and to lay hold on him, and on all the blessings of salvation in him.

CHAPTER VII.

1 Christ Jesus is a priest after the order of Melchisedec, 11 and so far more excellent than the priests of Aaron's order.

FOR this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem,¹ which is, King of peace;

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CHAP. VII.

a Ge. 14. 17-20. Ps. 76. 25; 72. 35, 56. Da. 4. 2; 5. 18, 21. Mi. 6. 6. Mar. 5. 7. Ac. 16. 17. Ec. 16. 14-16. Is. 41. 2, 3.

b With Is. 42. 1, 2; 9. 6, 7. Ps. 45. 6, 7; 72. 1-17. Je. 23. 5, 6; 33. 15, 16. Mi. 5. 2. Ep. 2. 14.

1 It has been the opinion of the Jewish commentators from the earliest ages that Salem was the ancient name of Jerusalem, their chief reason being that the name is given to the city in Ps. lxxvi. In this passage the

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apostle may possibly refer to a place; but the scope would rather indicate the contrary—namely, that he considered King of Salem a descriptive title, like King of Righteousness.

2 Or, without pedigree.

c Is. 7. 14. Je. 31. 22. Lu. 1. 34, 35. Ps. 2. 7. Jn. 1. 14. Ro. 8. 1; 1 Ti. 1. 17. ver. 17, 25-28.

d Ge. 14. 20. ver. 2, 6, 8.

e Ac. 2. 29; 7. 8.

f Nu. 18. 21-26. De. 18. 1. Jos. 14. 2. 2 Ch. 31. 5, 6. Ne. 13. 10-12.

h Jn. 10. 34. Ro. 3. 21.

3 Without father, without mother, without descent,² having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a priest continually.

4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their

and prepare mansions for us; and as our everlasting High-priest, after the order of Melchisedec, to make continual intercession for us, upon the footing of his righteousness, fulfilled in our stead.

Ver. 4. *Tasted of the heavenly gift.* Who have found that God's gift of his Son for the salvation of believers (Jn. 3. 16) is sweeter to the hungry soul than honey or the honey-comb to the bodily taste.—*Partakers of the Holy Ghost*, in his miraculous evidences by tongues and other miracles. C.

Ver. 5. *Have tasted the good word.* Felt and acknowledged their need of a Saviour, and of pardon through his blood. *The powers of the world to come.* The terrors of the Lord in judgment, and the hopes of rest and glory. C.

Ver. 6. *If they fall away.* Rather, 'and having fallen away,' that is, having apostatized from the profession, and renounced the principles of Christianity.—*To themselves.* Rather, 'within themselves,' in their hearts, in which they have crucified the Lord in purpose, as the Jews and Romans did in reality. C.

REFLECTIONS.—With great care we ought to learn the fundamental principles of the Christian religion. But not content with this, we should make daily progress in knowledge, for our spiritual edification, and establishment in faith, comfort, and holiness. Men may go great lengths even in a kind of experimental religion, and nevertheless remain destitute of the grace of God. But inexpressibly dangerous is apostasy from the truths of Christ after such high attainments. And hardened and loose professors terribly expose themselves to redoubled ruin in hell, if not also fearful miseries in this life. With great care and prudence should ministers faithfully awaken the secure, so as not to distress the weakest believer. Love to God, appearing in kindness to his poor saints, and in a holy conversation, is a certain mark of true grace in the heart; and diligence in religion is the way to thrive in it. And if we have any good hope of eternal salvation, we ought to labour after a full assurance in it. Faith and patience, exercised in our heart, will produce perseverance in our life. And the example of former saints should quicken us to it, while the promise and oath of God, and the exaltation of our Redeemer, give us the fullest and surest ground of encouragement in it. Rich, numerous, and suitable are the blessings which God has prepared for them that fear him; and marvellous is his condescension in giving such abundant security for the accomplishment of his kind purposes, and gracious promises of eternal life. Happy are they who, deeply convinced of guilt, and pursued by storms, have fled to Jesus Christ for refuge, and who, amidst all their troubles, have anchored their souls by faith and hope on him, as exalted to his Father's right hand to prepare a place for them. Storms of every kind can but drive them home to their High-priest and Saviour.

CHAPTER VII. Ver. 1. For this famous Melchisedec, of whom our Lord Jesus, in his kingly and priestly office, is the great antitype, was a renowned king of the ancient accursed Canaanites at Salem, and divinely called to officiate as a priest among them; and, meeting with Abraham in his return from the slaughter of Chedorlaomer's army, he not only refreshed his fatigued warriors with bread and wine, but, in the execution of his priestly office, authoritatively pro-

High-priest, in and by whom all his faithful servants and people are blessed with all spiritual blessings, and to whom even the greatest acknowledge their dependence, and to whose superiority they submit; and who, being our righteousness and peace, rules in righteousness, and procures and bestows on all his subjects peace with God, with their consciences, and with one another; and who, being without mother as God, without father as man, has no predecessor or successor in his office, but, as immediately appointed by God, abides a Priest for ever, to make continual intercession for us. 4. Now that ye may have the more clear and exalted views of the excellency and dignity of Christ's priesthood, think seriously how great a man Melchisedec, who but typified him, must have been, when Abraham, the progenitor and covenant-head of the whole Hebrew nation, acknowledged him his sacred superior, by giving him the tithes of his spoil. 5-7. Ye cannot but observe also that the Jewish priests descended from Levi receive tithes only from their brethren and equals, and that by virtue of a law from God, assigning them that portion which belonged to God himself; but here one of a very different stock received tithes from Abraham, their most honoured progenitor, and authoritatively blessed him in the name of God; and common sense dictates that he who authoritatively blesses another must be superior to him in dignity. 8. Besides, the Levitical receivers of tithes are represented to us as mortal men, dying one after another; but this Melchisedec, by the veil cast over his history, is never represented as one dead, but only as living. 9, 10. And, moreover, all those Levites who by the Mosaic law receive tithes from their Hebrew brethren, really, though indirectly, paid tithes to Melchisedec, being all in the loins of Abraham, as their ancestor, covenant-head, and representative, when Melchisedec met him; and so must be greatly inferior to Melchisedec, who, after all, was no more than a type of our infinitely more excellent and dignified Jesus Christ, the great King and High-priest of his church.—11. Now, it is plain that if perfection of atonement for sin or acceptance with God, or in the form and fellowship of the visible church, and especially in holiness and happiness, could have been really and effectually obtained by the Levitical priesthood, in connection with which the Jews received and in part observed the law of Moses, there could have been no need to introduce a high-priesthood after another and higher order. 12. It therefore necessarily follows that the Levitical priesthood, and the ceremonial law connected with it, must be changed and abolished to make way for a better priesthood, and an evangelical dispensation, in the person of Christ; for if the priesthood established by and connected with the ceremonial law of Moses be altered, that law, the administration of which was chiefly confined to the Aaronic priesthood, must also be abolished, to make way for this evangelical constitution, which derives its efficacy from that more excellent and exalted order of priesthood. 13, 14. And as one evidence hereof, it is manifest that Jesus Christ, who was prefigured by Melchisedec, did

but by a far more excellent and abiding constitution, suited to that unchangeable life which he has in himself as the eternal Son of God, and to that eternal life of glory and honour to which he is now advanced as God-man Mediator; for, as hath been repeatedly hinted, God, by solemn oath, declared him, in his one person, a Priest for ever, after the order of Melchisedec. 18. And in this new and everlasting priesthood of Christ there is really, supposed or implied, an abrogation of the whole ceremonial law of Moses, as insufficient and unavailable to purge men's consciences from guilt, or to justify them to eternal life: 19. For that law was of itself quite incapable of perfecting its worshippers in anything belonging to their conscience and reconciliation with God, and was merely intended to prefigure Jesus Christ and his priestly character and work, and the gospel state of the church founded thereon—by the introduction of which is presented to us a better ground of confidence towards God, and a better, nearer, and more advantageous access to him, than ever the Jews, or even their priests, had by the law. 20, 21. And to assure us hereof, Christ was not chosen and installed in his priestly office in the less solemn manner of the Aaronic priests; but to mark the excellency, unchangeableness, and perpetuity of his priesthood, his Father constituted him a Priest for ever in his own person, with the irrevocable solemnity of an oath. 22. Yea, in proportion to the superior excellence of his priesthood to the Levitical, in its nature and form of installment, Jesus, our once crucified but now exalted Saviour, was divinely constituted the undertaker, promiser, and sponsor for us in the infinitely more excellent kingdom of grace, particularly with respect to its last dispensation under the gospel, when, by his death, it was put in force, and clearly dispensed to men in the form of a testament, in which all his secured blessings are freely given to all who believe. 23, 24. And further to manifest the weakness and unprofitableness of the legal or ceremonial dispensation, the priests, being all mortal, succeeded one another in their different generations, and could never after death resume their office; but Jesus Christ, being God-man, who could never die out of his office, but perpetually and everlastingly abides in the execution of it, without any interruption by his death, has, in his own single person, an unchangeable and everlasting priesthood, which cannot pass away from him to another. 25. From what has been said concerning Christ as our great High-priest, it necessarily follows that he has not only all divine ability originally in himself, but also all official power and authority, as well as willingness to give complete deliverance from all sin and misery, fears and dangers, and to advance to all the glory and blessedness of the heavenly state—to the utmost of their wants, desires, hopes, and capacities, and to the utmost boundaries of infinite duration—all those that, in prayer, or other parts of gospel worship, come unto God through him as their only Mediator,—seeing he ever liveth as God in their nature, and as their great High-priest and Advocate, to make continual intercession for them; pleading that, through the merits

but by a far more excellent and abiding constitution, suited to that unchangeable life which he has in himself as the eternal Son of God, and to that eternal life of glory and honour to which he is now advanced as God-man Mediator; for, as hath been repeatedly hinted, God, by solemn oath, declared him, in his one person, a Priest for ever, after the order of Melchisedec. 18. And in this new and everlasting priesthood of Christ there is really, supposed or implied, an abrogation of the whole ceremonial law of Moses, as insufficient and unavailable to purge men's consciences from guilt, or to justify them to eternal life: 19. For that law was of itself quite incapable of perfecting its worshippers in anything belonging to their conscience and reconciliation with God, and was merely intended to prefigure Jesus Christ and his priestly character and work, and the gospel state of the church founded thereon—by the introduction of which is presented to us a better ground of confidence towards God, and a better, nearer, and more advantageous access to him, than ever the Jews, or even their priests, had by the law. 20, 21. And to assure us hereof, Christ was not chosen and installed in his priestly office in the less solemn manner of the Aaronic priests; but to mark the excellency, unchangeableness, and perpetuity of his priesthood, his Father constituted him a Priest for ever in his own person, with the irrevocable solemnity of an oath. 22. Yea, in proportion to the superior excellence of his priesthood to the Levitical, in its nature and form of installment, Jesus, our once crucified but now exalted Saviour, was divinely constituted the undertaker, promiser, and sponsor for us in the infinitely more excellent kingdom of grace, particularly with respect to its last dispensation under the gospel, when, by his death, it was put in force, and clearly dispensed to men in the form of a testament, in which all his secured blessings are freely given to all who believe. 23, 24. And further to manifest the weakness and unprofitableness of the legal or ceremonial dispensation, the priests, being all mortal, succeeded one another in their different generations, and could never after death resume their office; but Jesus Christ, being God-man, who could never die out of his office, but perpetually and everlastingly abides in the execution of it, without any interruption by his death, has, in his own single person, an unchangeable and everlasting priesthood, which cannot pass away from him to another. 25. From what has been said concerning Christ as our great High-priest, it necessarily follows that he has not only all divine ability originally in himself, but also all official power and authority, as well as willingness to give complete deliverance from all sin and misery, fears and dangers, and to advance to all the glory and blessedness of the heavenly state—to the utmost of their wants, desires, hopes, and capacities, and to the utmost boundaries of infinite duration—all those that, in prayer, or other parts of gospel worship, come unto God through him as their only Mediator,—seeing he ever liveth as God in their nature, and as their great High-priest and Advocate, to make continual intercession for them; pleading that, through the merits

Ver. 3. *Without father, &c.*, is generally understood to signify 'without a father' who was a priest — *Without a mother*, who

5 Who serve ⁹unto the example and shadow

CHAPTER VIII. Ver. 1. Now all that I have said, in comparing Christ to Melchisedec and the

of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: ¹See, saith he, *that* thou make all things according to the pattern showed to thee in the mount.

6 But¹ now hath he obtained a more excellent ministry, by how much also he is the Mediator of a better covenant;² which was established upon better promises.³

7 For¹ if that first *covenant* had been faultless, then should no place have been sought for the second.

8 For finding fault with them,⁴ he saith, Behold,⁵ the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

9 Not¹ according to the covenant ²that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; ³because⁵ they continued not in my covenant, and I regarded them not, saith the Lord.

10 For this *is* the covenant that I will make with the house of Israel⁶ after those days, saith the Lord; I will ⁷put⁷ my laws into their mind, and write them in⁸ their hearts: and ⁹I will be to them a God, and they shall be to me a people:

11 And they shall not teach every man his

A.M. cir. 4068.
A.D. cir. 64.

¹ Ex. 25, 40, 26, 30, 27.
28. Nu. 8, 4. Ac. 7, 44. 1
Ch. 28, 19.
12 Co. 3, 6-11. Ga. 3
10-29. ch. 7, 16, 22, 9, 15.
* Or, *testament*.

³ Better promises.
Greater, more spiritual,
more precious, as
developed in ver. 8-
13.—C.

⁴ ch. 7, 11-18. Ro. 8, 3.
Ga. 3, 21.

⁵ Finding fault with them. 'Both with the covenant and the people who continued not in it' (Gill). It seems better to understand it merely of the houses of Judah and Israel, as the phrase 'their fathers' (ver. 9) seems to require.—C.

⁶ Je. 31, 31-34; 33, 14; 32, 40. Eze. 37, 26, 18, 55; 37, ch. 10, 10. Ac. 3, 26; 13, 46. 1 Jn. 2, 7, 8.

⁷ In. 1, 17, 2 Co. 3, 6-11.

⁸ Ex. xii.-xiv. xix. De. 1, 31. Ho. 11, 1, 3. De. 5, 3, 24, 1.

⁹ Je. 11, 8, 22, 9. De. 20, 25; 22, 15. Ju. 2, 11, 2. Ki. 17, 15-20. Ne. 9, 26, 27. Ps. 78, 10, 57.

¹⁰ See note * below.

¹¹ That this promise applies to all the spiritual Israel—the Christian church—is undoubted; but that it has a special and primary reference to the natural Israel cannot well be doubted or disputed.—C.

¹² De. 30, 6. Je. 31, 33; 32, 40. Eze. 11, 19, 20; 36, 26, 27. 2 Co. 3, 35-17. Ps. 40, 8. Ja. 1, 18, 21, 1 Pe. 1, 23.

¹³ Or, *give*.
8 Or, *upon*.

¹⁴ Ex. 10, 5, 6. Ps. 50, 7; 81, 8, 10. Je. 24, 7; 30, 22; 32, 38, 40. Eze. 11, 20; 37, 27; 36, 28. Ho. 1, 10, 12, 23; 2, 8, 13, 19.

* How merciful and gracious is our God, who in the sins of the fathers does not, as in justice he might,

A.M. cir. 4068.
A.D. cir. 64.

find occasion utterly to cast off their rebellious race, but to make with their children a new covenant of oblivion for past transgression, and of grace and salvation for all time to come!—C.

¹ Je. 31, 24. Is. 54, 13. Eze. 28, 26, 34, 30, 39, 28.

² ch. 7, 11-18. 1 Co. 2, 10, 11. Jn. 2, 20, 27; 5, 20; 2, 13, 14. Jod. 2, 28, 17, 39.

³ Je. 31, 34; 33, 8, 50. 20, 15. 1, 18; 43, 25; 44, 22.

⁴ Mt. 7, 18, 19. Ac. 10, 43; 13, 39. Ro. 11, 27. Ep. 1, 7, 10. 1, 14. ch. 10, 16.

⁵ Re. 1, 5, 1 Jn. 1, 3, 7, 9; 2, 1, 2.
⁶ Je. 31, 31, 37.
⁷ ch. 7, 11, 12, 18, 19, 9, 10.

CHAP. IX.

¹ A. Le. i.-xxvii. Nu. iv.-vi. viii. ix. xv. xix. xxviii. xxix. De. vi.-xxvi. Ex. xii.-xl. ch. 8, 2, 13.

² Or, *ceremonies*.

³ Ex. xxv.-xxvii. xxxv.-xl. Le. 24, 3. Nu. 7, 1, 8, 4, 9, 15; 1 Ki. 7, 48, with 1 Jn. 14, Lu. 22, 30.

⁴ Or, *holy*.

⁵ Ex. 26, 31, 33; 35, 12; 36, 35, 40, 21, 2. Ch. 3, 14.

⁶ Le. 16, 12. Ex. 25, 10, 26, 33; 34, 28. Mat. 5, 17.

⁷ Ex. 16, 33. Jn. 6, 30-57.

⁸ Nu. 17, 10. Ps. 110, 2.

⁹ Ex. 34, 20; 40, 20. De. 10, 2, 5. 1 Ki. 8, 9. 2 Ch. 5, 10.

¹⁰ Ex. 25, 18, 22; 37, 7, 1. Ki. 17, 1. Le. 16, 1. Sa. 4, 4. Ps. 80, 1, 99, 1. Jn. 1, 51. 1 Pe. 1, 12. Ep. 3, 10.

¹¹ Ex. 31, 7; 26, 34. Le. 16, 2, 14. Ro. 3, 24, 25. 1 Jn. 2, 1, 2. ch. 4, 14, 16.

¹² Of the emblematic meaning of which cherubims it is not now necessary to speak in detail.—C.

neighbour, and every man his brother, saying, 'Know the Lord: for all shall know me, from the least to the greatest.

12 For¹ I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, 'A new *covenant*, he hath made the first old. ²Now that which decayeth and waxeth old *is* ready to vanish away.

CHAPTER IX.

¹ The description of the rites and bloody sacrifices of the law, 11 far inferior to the dignity and perfection of the blood and sacrifice of Christ.

THEN verily the first *covenant* had also ²'ordinances' of divine service, and a worldly sanctuary.

2 For¹ there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the show-bread; which is called the ²Sanctuary.

3 And,³ after the second veil, the tabernacle which is called the Holiest of all;

4 Which⁴ had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* ⁵the golden pot that had manna, and ⁶Aaron's rod that budded, and ⁷the tables of the covenant;

5 And over it the ⁸'cherubims of glory shadowing the ⁹mercy-seat: of which we cannot now speak particularly.*

6 Now when these things were thus ordained,

ized of God, is to present oblations and sacrifices of atonement, which must be slain and offered before he carry the blood into the most holy place, and in order to his carrying it in: it was therefore absolutely necessary that Jesus, our great gospel High-priest, should have a sacrifice to offer answerable to the dignity of his person and the glory of his exalted state in heaven, where it must be presented before the throne of God.

4. For if Christ had continued still upon earth, he could not have executed that most glorious part of his priestly work which was to be performed in the sanctuary; since, according to the Jewish law, none could be admitted to present oblations in their holy of holies but the Aaronic high-priests; 5. Who, as ministers thereof, perform the whole service of that tabernacle and sanctuary, which were intended but as a typical draught of that true sanctuary and tabernacle in which our Lord Jesus now officiates as our interceding High-priest—as was obscurely intimated in God's giving Moses a heavenly model of it, and charging him to form everything, even the most minute, exactly according to that model. 6. But now our blessed Lord, in his exalted state, is, by virtue of his Father's compassion, actually engaged in a far more excellent, honourable, and beneficial ministration than ever any was before him—in proportion to the incomparably greater excellency and advantage of the spiritual dispensation, of which he is the only Mediator; for, taking away all differences between God and the people, and securing all its spiritual and eternal blessings for them, by his sacrifice of himself, and ratifying and securing to them all its promises and blessings, and helping them to accept of it, and yield up themselves to God according to the tenor of it. And this covenant

after accusing and reproving the Jews for their breaches of that covenant under which they were, and which did not secure their obedience, in a most solemn manner he promises irrevocably to establish, with all his true people, Jews or Gentiles, a new-covenant dispensation of free and absolute promises; 9. Which should be inexpressibly more gracious, spiritual, effectual, and lasting than that covenant of peculiar relation which he had made with the Israelites, after he had, by almighty influences and unnumbered miracles, delivered them from their miserable bondage in Egypt; or than the legal dispensation of the covenant of grace to which they were subjected—both of which, through the treachery of their own hearts and the temptations of Satan and the world, they had despised and violated, and had thereby provoked God justly to reject them from being his peculiar people, and to cast them out of his land. 10. In which new covenant, made with his spiritual Israel of all nations, God promises to send the Lord Jesus Christ to save them and help them savingly to discern the laws, doctrines, and promises of his Word; and, by his Holy Spirit, to impress also upon their conscience, will, and affections, the duty of repentance; and to be a God to them, being all to them, and doing all for them that is necessary to their temporal, spiritual, and eternal happiness; and by his grace to enable and assist them to believe in, love, and devote themselves to him, and own and serve him, as persons redeemed through faith in him; 11. And thus to give such experimental-believing, affectionate, and practical knowledge of his own perfections, counsels, and will, and of the way of salvation through the Messiah to all of them, that few or none of them shall need to be taught the funda-

ished, in the destruction of your temple and the dispersion of your nation.

Ver. 4. Some consider Christ to have been a priest on earth when 'he once offered up himself a sacrifice': others think he did not become a priest till he presented himself in heaven. The preference of either view does not seem a matter of much importance to those who sincerely hold that 'he was delivered for our offences, and raised for our justification.' It is obvious, however, that on earth he could not have been a Levitical priest, ch. 7, 14; and as the Melchisedecan priesthood with which he was invested was to endure 'for ever,' and be 'unchangeable,' ch. 7, 24, 25, it would seem necessary that he should have risen from the dead, and passed the boundaries of change, before he could properly be said to have entered upon his peculiar priestly office. C.

Ver. 11. These words render it certain that, until this blessed time arrives, every Christian man is authorized and bound to teach his neighbour to know the Lord. Note, 'They shall not teach,' that is, be required, as now, to teach men negligent, averse, obstinately ignorant; but 'all shall know,' because all, even from childhood, shall be found willing learners of the Word, 2 Ti. 3, 15. C.

REFLECTIONS.—Contemplate, O my soul, in what an exalted and blessed manner Jesus my High-priest has ascended to his Father's right hand, and, in my nature, continually intercedes for men—for me—upon the footing of his own great sacrifice. In a most delightful manner the shadowy priests and offerings are now abolished by him and his righteousness and intercession; and firmly hath he established his blessed promise of grace and gospel dispensation, in which God binds himself to give all necessary instruction, renovation, and forgiveness, and is himself ALL in ALL. Unchangeable and lasting are its blessings, and issuing in the eternal happiness of all who accept Christ by faith.

CHAPTER IX. Ver. 1. But, to return to our com-

the priests went ^{always} into the first tabernacle, accomplishing the service of God.

7 But into the second *went* the high-priest alone ^{once every year}, not without blood, which he offered for himself, and *for* the errors of the people:

8 The Holy Ghost this signifying, ^{that the way into the holiest of all was not yet made manifest}, while as the first tabernacle was yet standing:

9 Which ^{was} a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

A.M. cir. 4068.
A.D. cir. 64.

8 Nu. 28. 3. Da. 8. 12.
12. Ex. 30. 10. Le. 16. 2.
15. 11. ch. 5. 3. 7. 27. 10.
19. 20. ver. 24. 25.
2. In 10. 2. 2. 14. 5. Ep.
2. 18. ch. 4. 16. 10. 19. 22.
3. Col. 2. 17. ch. 7. 11.
18. 19. 10. 1. 11. 11. 17.
Ac. 13. 39. 15. 10. Ga. 3.
21. Ps. 43. 9. 71. 10. 19.
p. Le. 1. 14. xl. xvi.
Nu. xv. xix. xxviii.
xxix. ch. 7. 11. 10. Col. 2.
10. 20. Ro. 14. 17.
4. Or. rites or ceremonies.
p. Ga. 4. 4. ch. 2. 5. 6. 5.
Ep. 1. 10.
7. Ga. 4. 4. Jn. 1. 14. ch.
2. 17. 1. 3. 1. 4. 14. 15. 2.
6. 10. 2. 28. 1. 17. 15. 17. 22.
38. 10. 1. ver. 12. 15. 26.
28. 10. 5. 22. Tit. 2. 14.
Ep. 4. 2.
5. ch. 8. 2. Mat. 1. 20.
Lu. 1. 35. Jn. 1. 14. Je. 31.
32. Is. 4. 2.
7. Ac. 20. 28. Ep. 1. 7.
Col. 1. 14. Tit. 2. 14. 1. Pe.
1. 18. 19. Re. 1. 5. 9. ch.
10. 4. 1. 10. 12. 14. 19. 1. 3.

A.M. cir. 4068.
A.D. cir. 64.

8 Le. i. xvi. Nu. xix.
ch. 1. 4. Ps. 2. 7. Ac. 15.
9. 1. Pe. 1. 22.
8. The remaining
part of this chapter is
a development of the
prop. fr. at. an exposi-
tion of thereason and
mole. of this great
truth, that Christ ob-
tained for us eternal
redemption. It has
been brought out
briefly, but very clear-
ly, by are. ent. man
writer as follows:—
The blood of Christ
purges inwardly fit-
ting for the worship
of God (ver. 13, 14). His
death is the inaugura-
tion of a new cove-
nant (ver. 15-23). His en-
trance into heaven is
the final consumma-
tion of his
atonement (ver. 24-26).
His second coming
will result in the re-
alization of his re-
demption (ver. 27, 28).
—P.

10 Which stood ^{only} in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until ^{the time of reformation}.

11 But Christ ^{being come} an High-priest of good things to come, by ^a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither ^{by the blood of goats and calves}, but by his own blood, he entered in once into the holy place, having obtained eternal redemption *for us*.

13 For ^{if} the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh;

which represented him as the abundant, suitable, and never-failing provision of his people, and them as in him presented before God in their respective generations. 3. 4. Passing through this eastern apartment, called the sanctuary, you entered into the western, called the ORACLE, or HOLY OF HOLIES, where was the *golden censer*, in which the high-priest carried the burning coals from the altar of burnt-offering, to burn the incense before the ark on the day of expiation, as a representation of Jesus' intercession, founded on and deriving its virtue from his atoning sacrifice; and the *ark*, which contained the law of the covenant made with Israel, and represented Christ as the reconciler and rest of JEHOVAH, and end of the law for righteousness to believers; and the *golden pot* of manna, which represented him as the true and ever-living bread which came down from heaven; and the *budding rod*, with which Aaron and Moses had wrought many miracles, and which represented Jesus Christ as growing out of dry ground, but manifested to be our ever-glorious and flourishing High-priest; and, in fine, the *two tables* on which God at Sinai wrote the ten commandments of the moral law, lodged in the midst of the ark, intimating their fulfilment in Christ, as a covenant, for the justification of his people, and their continuing an unchangeable and perpetual rule of holy obedience in his hand. 5. And above the ark were two glorious *cherubims of gold*, which represented holy angels and gospel ministers as looking into, admiring, and ready to promote our redemption to God through the righteousness of his Son. —But these things not being so directly to my purpose, I shall not insist upon them. —6. Now this sacred tent or temple, being thoroughly prepared, according to the divine model given to Moses or David, the ordinary priests, in their turns, entered into it every day, to offer sacrifice, burn incense, and dress the lamps. 7. But the high-priest alone, and only upon the day of the great annual expiation, entered into the holy of holies, and that not without blood of expiatory sacrifices, one for himself, and another for the Israelites' sins of infirmity and ignorance: 8. By this restricted access to the holy of holies, the Spirit of God plainly signifying that the access of believers to the throne of grace, or heavenly state, was not, as now, clearly revealed, while the ceremonial tabernacle, temple, and services thereof, continued to be established and observed by divine institution. 9. For these structures, and all the services pertaining to them, were, by the appointment of God, no more than temporary, imperfect, and figurative representations of those good things which have been manifested and fulfilled under the gospel. None of their oblations, bloody or unbloody, having the smallest influence to remove the moral guilt of sin from their conscience, but only to remove the ceremonial defilement and prevent temporal punishment: 10. Consisting in meat-offerings and drink-offerings, manifold washings and sprinklings, and numberless other ceremonies, which only removed external ceremonial pollution,

excellent manhood, and in the heavenly state, both of which were formed by the immediate operation of God himself. 12. Nor did the sacrifice, by virtue of which he entered into the heavenly state, in dignity and excellency less transcend the Levitical sacrifices; for it was not, as in the case of the Jewish sacrifices, by the blood of mean, though useful, animals, but by his own precious blood, that he, through the veil of his own flesh, entered into the heavenly oracle—to present himself God-man, with the merit of his perfect and ever-available sacrifice for us, before the immediate presence of God: having thereby purchased and secured for us, not a figurative pardon or annual relieve, but a complete and everlasting forgiveness, and deliverance from sin, Satan, and the broken law, the incensed wrath of God, a present evil world, and death; and a full and unchangeable right and title to an eternal inheritance of all blessedness and glory. 13. For if the blood of bulls and goats, and other mean and insignificant animals, or the ashes of a heifer mingled with running water, were, by God's appointment, effectual to purify men from the external ceremonial impurities of their bodies, and give them a re-admission to public worship in the tabernacle or temple, and into the congregation of the Lord, from which they had been excluded on account of their defilement. 14. How much more effectually and gloriously shall Jesus' finished righteousness, his unblemished and infinitely valuable sacrifice of himself—which he, through the infinite dignity and supporting influence of his divine nature sanctifying his gift, and through the unmeasurable unction and inconceivable influence of the Holy Ghost, did, with the utmost readiness and submission to his Father's will, with entire trust and confidence in him, with fervent zeal for his glory, and with the most amazing love and compassion to his people, fulfil and offer up to God, as an offended Judge—purge your consciences from all the guilt and defilement of your unprofitable, abominable, and destructive works of wickedness, and free you from all dreadful apprehensions of condemnation and wrath on their account; and animate and enable you, with confidence and cheerfulness here, and in perfection hereafter, to believe in, worship, and obey the only living and true God. 15. And for bringing about this great end, he undertook and executes the office of Mediator of the new and better covenant, and particularly of the New Testament dispensation of it—that by means, not of legal sacrifices, but of his own death, as an atonement for the sins of those under the Old as well as New Testament, who, in whatever period, have been or are tenderly called into a state of union to and fellowship with him, they might, in a free and honourable manner, be made partakers of the blessings of grace here and glory hereafter. 16, 17. And the new covenant, as dispensed to us, being of a testamentary nature, in which Jesus Christ, who secured all possible blessings, and, as Trustee of the covenant,

and all the representatives of the people, with the blood of the sacrifices offered on that occasion—solemnly intimating that that sprinkling of blood was a divinely instituted confirmation of the covenant between God and them, whereby his faithfulness for fulfilling his promises, and their obedience in performing the duties of it, were mutually engaged.—21. Moreover, when the tabernacle was first erected, and afterwards once every year on the great day of expiation, it, and all the vessels of service therein, were ceremonially purged from defilement, and consecrated to their sacred use, by a sprinkling of sacrificed blood. 22. Nay, so important was the blood of sacrifices under that dispensation, that almost all purification from ceremonial defilement was effected by the offering and sprinkling of it; and without the bloodshedding of typical sacrifices, no typical forgiveness of sin, or removal of temporal judgments, could be obtained. 23. Now, if it was necessary that the book and the people, the tabernacle and its furniture, which were but figurative representations of spiritual and heavenly things, should be purified and consecrated to their sacred use by typical sacrifices and sprinklings, it was certainly proper that Jesus Christ and his people, and all the spiritual and heavenly things, places, and furniture, should be consecrated by the infinitely more excellent sacrifice and blood of God's only begotten Son: 24. For Jesus Christ, the anointed High-priest of his church, has not, like the Jewish high-priest, entered into holy places formed by the art and labour of men, which were but mere figures of the heavenly sanctuary; but has, in his human nature, ascended into heaven itself, that there, in the immediate presence of God, he might continually present himself as our Representative, and the merits of his blood as securing our eternal salvation. 25, 26. Nor was it necessary that Christ, like the Jewish high-priests, should repeat his atoning sacrifice, that he might again and again enter into the heavenly sanctuary; for had that been the case, it had been necessary very often since the fall of man to have suffered unto death, that he might make atonement for one generation after another: but such is the infinite dignity, perfection, and virtue of his sacrifice, and such its extensive influence to former, present, and future generations, that his single manifestation of himself, in the end of the ceremonial dispensation and beginning of the gospel period, to offer his soul and body as personally united to his divine nature, was absolutely sufficient and able to pardon the guilt and abolish the power and fruits of all the sins of the world. 27. And as, by the righteous appointment of God, all sinful men must, in the ordinary course of nature, once die, and after that appear before the judgment-seat of Christ, that a final and decisive sentence, relative to their eternal happiness or misery, may pass upon them, according to their qualities, thoughts, words, and actions: 28. So Christ, to fulfil the law of God as a broken cove-

14 How much more shall the "blood of Christ, who "through the eternal Spirit "offered himself "without spot" to God, "purge your conscience from dead works to serve the living God?"

15 And^b for this cause^c he is the Mediator of the new testament, that by means of death, for the "redemption "of the transgressions *that were* under the first testament, "they which are called might receive the promise of eternal inheritance.

16 For where a testament *is*,⁹ there must also of necessity be¹ the death of the testator.

17 For^a a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18 Whereupon⁹ neither the first *testament* was dedicated² without blood.

19 For when Moses had spoken every precept to all the people according to the law, ^bhe took the blood of calves and of goats, with water, and scarlet³ wool, and hyssop, and sprinkled both the book, and all the people,

20 Saying, "This *is* the blood of the testament which God hath enjoined unto you.

21 Moreover¹ he sprinkled likewise with blood both the tabernacle and all the vessels of the ministry.

22 And^k almost all things are by the law

A.M. cir. 4068.
A.D. cir. 64.

See ver. 12. Ac. 20.
28. 1 Pe. 1. 19. 1 Jn. 1. 7.
2. 2.

2 Ro. 1. 4. 1 Pe. 3. 18.
Is. 40. 1. Jn. 3. 34.

3 Is. 53. 1. Da. 9. 24.
Mat. 20. 28. Ro. 3. 25. 4.
25. 5-10. 6. 10. 8. 34.
Ga. 4. 4. Ep. 2. 1. Th. 5.

10. Tit. 2. 14. 1 Pe. 2. 24.
3. 18. 1. 19. 30.

2 Le. 22. 20. Nu. 19. 2.
11. De. 15. 21. 17. 1. Is.
53. 9. Da. 9. 24. 26. 2 Co.
5. 21. 1 Pe. 1. 19. 22.

6 Or, *purified*.
a Re. 1. 5. 1 Jn. 1. 7.
ch. 13. 12. 10. 22. 6. 1. Lu.
1. 74. 75. 1 Pe. 4. 2.

8 1 Ti. 2. 5. ch. 7. 22. 2.
10. 8. 34. 2. 4. Ps. 40. 6-8.
Is. 53. 4-10. Ro. 7. 4. 8. 2-4.
1. 1 Pe. 1. 19. 3. 18. 2. 24.
Re. 5. 9. 2 Co. 5. 21.

7 And for this cause.
Rather, "this end."—C.

8 Redemption. Rather, "expiation."—C.

9 Ac. 13. 39. Ro. 3. 25.
1 Jn. 2. 17. 73. 8. 4. 10.

10 Ro. 8. 34. 13. 16. 9.
23. 24. 2 Co. 5. 1. 21. Ga.
3. 13. 14. Ep. 1. 7. 13. 14.
1 Th. 5. 9. 10. 1 Pe. 1. 2-4.
Ro. 8. 17. 18.

9 See note * below.
1 Or, *he brought in*.
c Ga. 3. 15.

g Ex. 12. 22. 24. 5-8.
Le. 1. xvi. Nu. xxviii.
xxix.

2 Or, *purified*.
4 Ex. 24. 5. 6. Le. 14.
4. 49. 15. 14. 15. 18.

8 Or, *purple*.
f Ex. 44. 8. Zec. 9. 11.
Mat. 26. 28. ch. 13. 20.

j Ex. 29. 12. 36. Le. 8.
15. 16. 14. 16. Eze. 43. 18-26.

k Le. 1. xvi. 22. 5. 17.
11. Nu. 31. 23. Le. iv. xvi.

* The Greek word translated "testament" in ver. 15, 16, 17 has a double meaning; it signifies both a *covenant* and a *testament*. In ver. 15 it ought to be rendered "covenant," for reference is made to the new or Christian covenant, and to the

CHAP. X.

a ch. 8. 5; 9. 9, 11, 23.
Col. 2. 17. ch. 9. 9. 13. 14.
7. 11. 18. ver. 3. 11-14.

1 Shadow. A mere outline.—Image. The completed for the finished design, the reality.—C.

15. 11. 18.

purged with blood; and without shedding of blood is no remission.

23 *It was* therefore necessary that "the patterns of things in the heavens should be purified with these; but "the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, *which are* "the figures of the true; but "into heaven itself, now to appear in the presence of God for us:

25 Nor yet that he should offer himself often, "as the high-priest entereth into the holy place every year with blood of others;

26 For then must he often have suffered since the foundation of the world: "but now once in the end of the world^d hath he appeared, to put away sin by the sacrifice of himself.

27 And^e as it is appointed unto men once to die, but "after this the judgment;

28 So "Christ was once offered to bear the sins of many; and unto them that "look for him "shall he appear the second time, without "sin, unto salvation.

CHAPTER X.

1 *The weakness of the law sacrifices.* 10 *The sacrifice of Christ's body once offered, 14 for ever hath taken away sins.* 19 *An exhortation to hold fast the faith, with patience and thanksgiving.*

FOR the law, "having a shadow¹ of good things to come, and not the very image of the things, can never with those sacrifices which

Ver. 1. In this chapter Paul compares, in some of their more important details, the two covenants or dispensations—the Jewish and Christian; demonstrating at every step the transcendent glory of the latter. "In one point above all is this comparison shown calculated to set forth the superiority of the Christian—the supreme efficacy of the blood of Christ as set against the nullity of the blood of bulls and of goats to purge away sins." The whole argument is most instructive, throwing much light not merely upon the typical rites of the Mosaic law, but upon the fundamental doctrines (especially the doctrine of substitution) of Christianity. P.—*A worldly sanctuary.* An earthly place of worship, prepared of perishable materials and by human skill, as distinguished from the "greater and more perfect tabernacle not made with hands," ver. 11. C.

Ver. 4. *The golden censor* is not mentioned by Moses (Le. 16. 22), but it is described by Josephus (*Antiq.* b. iii.), and it appears to have been left in the holiest from one anniversary till another.—*Wherewith, &c.* See note on 1 Ki. 8. 9, in which the mode of reconciling the apparent discrepancies seems decidedly preferable to that of Deyling, Stuart, and others, who consider the apostle to speak of the tabernacle as furnished by Moses, and the historian in 1 Ki. 8. 9 to speak of the temple as ordered by Solomon. C.

Ver. 7. *Once*—that is, upon one day; for it is evident from the Old Testament that he entered twice on the day of expiation, Le. 16. 12-15, which statement is followed by Philo, p. 591, though the rabbins say he entered four times; but for this they adduce no certain scriptural authority.—*Errors.* Sins of ignorance, as distinguished from sins of presumption, for which the law provided no atonement, Nu. 15. 20, 31; Ps. 19. 12, 13; He. 10. 28. C.

Ver. 11. *Good things to come*—after the incarnation of Christ; viz. access to God by a new and living way; the ever-living intercessor, ver. 8; a perfect pardon for sin, ver. 12; peace of conscience, ver. 9; and eternal blessedness, ver. 15.—"By" (that is, by means of his appearance and services in) "a greater and more perfect tabernacle," even the heavens of glory, ver. 12, 23, 24.—*Not of this building.* Rather, "not of this creation," not of earthly, but heavenly structure. C.

Ver. 13. Such sacrifices restored the unclean to domestic companionship with his friends, and social worship in the tabernacle, Le. xix. C.

Ver. 14. *Through the eternal Spirit* he was raised from the dead, 1 Pe. 3. 18, and so "offered" in his body "without spot" before his Father. C.

intercession at his Father's right hand; and how efficacious and successful! Certain and unavoidable are death and judgment. Happy are they who, having all their sins forgiven through faith, are looking for his glorious appearance to judge and save them.—Quickly shall he, my soul, who bore the curse, hung on the cross, and lay in the grave, sit down on his great white throne to judge and save me.

CHAPTER X. Ver. 1. From the hints which I have suggested, it is plain that the Mosaic law, with its ceremonial institutions, being, as it were, mere representations of the shadows of Christ's person, office, work, sufferings, and blessings, the most noted sacrifices thereof, offered every year on the great day of general atonement, could never free the worshippers from the guilt of sin, or bring them into a state of friendship, acceptance, and perfect conformity to God. 2. For if these important ends had been perfectly obtained by those yearly sacrifices of national atonement, they would never have been repeated; as the worshippers concerned in them, being once completely cleansed from their guilt, and accepted of God to eternal life, could never more have had any perplexing or condemning fears on account of sin in their own conscience. 3. But so far was this from being the case, that in the very offering of those sacrifices there was every year, on the day of general expiation, a repeated, solemn, and public confession of the Israelites' iniquities, even of those which preceded the former annual expiation, as well as of those which were committed after it, in order that they might afflict their souls for them. 4. For indeed such is the infinite disproportion between the demerit of sin, or the satisfac-

which will of God, as perfectly fulfilled in Jesus' sinless offering, not of bulls and goats, but of himself, we are really and effectually purged and delivered from the guilt, power, and defilement of our sins, and are dedicated to the service of God. 11-14. Every Aaromic priest, in token of humble reverence, and of readiness for further service, stands before God, frequently offering the same kind of sacrifices, daily, weekly, monthly, or annually, which can never make atonement for nor remove the guilt or pollution of sin; but so incomparably superior is the dignity of our gospel High-priest in his person and sacrifice, that, after finishing his one atonement for all the sins of the world, he rose from the dead to immortal honour, and with majesty, glory, and acceptance entered on a state of the highest dignity, rest, and authority—thenceforward never repeating his sacrifice; but joyfully expecting the fulfilment of his Father's promise, and exercising all power in heaven and earth, till sin, Satan, the world, and death be actually, universally, and completely subdued, trampled on, and triumphed over, by him.—For by that one offering of himself upon the cross he has obtained a perfect, unchangeable, and eternal deliverance from guilt, and a fitness for the enjoyment and service of God in the nearest relation and access to him, and in the most perfect state of the church, for all those who are dedicated to God, and purged from their sins, through faith in him. 15-17. And this the Holy Ghost in Scripture plainly testifies, in his representation of the new covenant which Christ hath fulfilled and established, and all the blessings of which he hath completely secured—in which, after a gracious promise effectually to inscribe the doctrines of his revelation in his people's hearts and minds, he

they offered year by year continually make the comers thereunto perfect.

2 For then would they not have^a ceased to be offered? because that the worshippers^b once purged should have had no more conscience of sins.

3 But^c in those sacrifices there is a remembrance again made of sins every year.

4 For^d it is not possible that the blood of bulls and of goats should take away sins.

5 Wherefore, when he cometh into the world, he saith, 'Sacrifice and offering thou wouldst not, but a body^e hast thou prepared me:'

6 In burnt-offerings and sacrifices for sin thou hast had no pleasure.

7 Then said I, 'Lo, I come (in the volume of the book it is written of me) to do thy will, O God.

8 Above, when he said, Sacrifice and offer-

A.M. cir. 4068.
A.D. cir. 64.
2 Or, they would have, &c.
b ch. 9. 14. 1 Jn. 1. 7.
Ps 103. 12. 15. 43. 25; 44.
22. 11. 18. Mt. 7. 19.
c Le. 10. 27. 34. ch. 7.
27. 7.
d Le. 16. 14. Nu. 19. 4.
15. 11. 15. 16. 3. Ho. 6.
c. Mi. 6. 8. ch. 9. 9. 13. 1.
Pe. 1. 18. ver. 5. 11. 1 Jn.
1. 7.
e Ps. 40. 6. 8. Je. 6. 20.
7. 22. 33. Am. 5. 21. ver. 4.
Ho. 6. 6. Mi. 6. 7. Ps. 50.
9. 5. 16. 15. 1. 11. 16. 3.
f See note 'below'.
g Le. 31. 22. Mat. 1. 20.
Lu. 1. 35. Ro. 1. 3. 8. 3.
Ga. 4. 4. 2. 2. 8.
h Or, thou hast fitted me.
i Ge. 22. 13. 14. 1 Sa.
15. 22. Ps. 40. 8. Jn. 4. 34.
5. 30. 18. 11. 17. 4.
j 1 Pe. 1. 20. Pr. 8. 23.
Ac. 10. 43. Lu. 24. 27. 44.
Jn. 1. 45. 2 Co. 1. 20. 1 Co.
15. 3. 4. Ge. 3. 15. 49. 10.
k The Hebrew word
in Ps. 40. 6 differ from
the apostle's quota-
tion, which is taken
from the LXX; but
the apostle gives the
exact meaning of the
passage. To 'bore
the ear' was to make
a voluntary bond-
servant for ever. But
in Greek, a bond-
servant was called
δούλος, 'a body,' be-
cause he was as sub-

ject as a mere body to the will of his master. Hence, to 'bore the ears,' and 'provide a body' came alike to signify appointment to a perpetual voluntary service.—C.
l Le. 1. xvi. Nu. xxviii. xxxv.
m The first. The Levitical sacrifices, in which he had no pleasure.—The second. The sacrifice of his dear Son, in whom he was well pleased.
n ch. 2. 10. 11. 9. 12. 14. 26. 28. 27. 29. 12. 13. 17. 19. Ro. 3. 24. 4. 25. 5. 19; 7. 4. 8. 3. 34. 35. 1 Co. 15. 30. 2 Co. 5. 21. 1 Jn. 1. 7. ver. 14.
o Sanctified. Separated from the world, and dedicated to God.—C.
p Nu. 28. 3. 4. Ex. 29. 38. 4. Da. 1. 12. 12. 1. xvi. Nu. xxviii. xxxi. ch. 7. 11. 18. 10; 9. 9; ver. 14. Ps. 50. 8. 13. 15. 1. 11. 14. ch. 1. 13. 4. 14. 6. 10. 20; 7. 26; 8. 19. 12. 24. Ps. 110. 1. 5. Ac. 2. 33. 34. 3. 21. Ep. 1. 20. Col. 3. 1. 1 Co. 15. 25. 1 Pe. 3. 22. Mar. 16. 79. Lu. 24. 51. o Ps. 110. 1. 1 Co. 15. 25. ch. 1. 13. Da. 2. 44. p ver. 1. 10. 12; ch. 2. 10. 11. 17. 17. 29. 14.

ing and burnt-offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law;

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first,⁵ that he may establish the second.

10 By⁶ the which will we are 'sanctified, through the offering of the body of Jesus Christ once for all.

11 And⁷ every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins:

12 But⁸ this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

13 From henceforth expecting 'till his enemies be made his footstool.

14 For⁹ by one offering he hath perfected for ever them that are sanctified.

and rich encouragements for holy freedom and confidence, in our approaches to God as our reconciled Father, and of entering by faith, or even by actual admission, into heaven itself, through the inestimably precious blood of Jesus Christ, our ascended High-priest, Forerunner, and Advocate; 20. Even by the newly opened, perpetually excellent, living, and life-giving way of the covenant of grace, which he has prepared, dedicated, and established for us, through his righteousness, and the death of his human nature in our stead; 21. And since we now have a great and glorious High-priest, of incomparable, nay, infinite dignity in his person, office, and exaltation, and of unbounded authority, as the Head of his church militant on earth and triumphant in heaven—where he, and his Father, and the blessed Spirit, reside in a far more exalted manner than in the Jewish tabernacle—22. Let us, encouraged by these considerations, and by the assistance of his Spirit, humbly approach to God, as our reconciled Father in him, in prayer, and every other act of religious worship, or exercise of grace, with integrity and uprightness, a heart established in the truth of the gospel, and with a lively and fully assured exercise of faith on the all-sufficiency and excellency of Christ, in his person, office, and fulness, and the infallible accomplishment of his promises to us—having our whole souls purged from the stupidity and treachery of an unfaithful conscience, and from the disquietude and defilement of a guilty, terrifying, and condemning conscience by an application of Jesus' blood; and our whole man and whole conversation renewed and purified by the sanctifying influences of the Holy Ghost. 23. And answerably hereto, let us, notwithstanding whatever we may suffer on that account, steadfastly and invariably persist in maintaining our solemn profession and open confession of Christ and his truths, and of our faith in them, and in the belief of every gospel doctrine, and the practice of every holy duty, without any distrust, hesitation, or perturbation of mind; for he who has promised to pardon our sins, write his laws in our hearts, and be our God, being unchangeable in his truth and faithfulness, may be fully depended on for all necessary and seasonable supplies of grace for that effect, and for the fulfilment of all his promises, unto our complete salvation. 24. And to promote one another's steadfastness in the faith and profession of the gospel, let us, with joint concern, seriously consider our own and their

meetings of the church for the celebration of God's ordinances, in the manner of some who have begun to backslide, or who have at last openly and shamefully deserted them, and renounced their profession; but let us, with earnest care and diligence, cheerfulness, and constancy, frequent our religious meetings, and admonish, excite, and encourage others to do so, as the time of the utter destruction of Jerusalem, and the dispersion of your nation, and of death and judgment, is drawing nigh; which will be inexpressibly dreadful to apostates. 26. For if any of us professed Christians, through unbelief, prejudice, pride, or worldly-mindedness, deliberately, resolutely, and wilfully reject the doctrines and laws of the gospel dispensation, and turn back to Judaism, heathenism, or profaneness, after we have been enlightened and convinced of the truth and excellency of them, we have perfidiously rejected the last and only sacrifice of Christ for remission of sins—can have no interest in it, nor any hope of pardon or acceptance with God; 27. But all that remains for us, as our dreadful portion, is a terrible foreboding in our own consciences of the most righteous, but tremendous and everlasting wrath of God, to torment and consume us in this world, and especially in that which is to come. 28, 29. And nothing can be more just; for if one who presumptuously violated even the ceremonial laws of Moses was appointed to death, if the fact could be clearly proved, how much more inexpressibly dreadful and lasting punishment must your reason and conscience allow to be due to, and shall be inflicted upon, such resolute and wilful apostates from Christ and his truth, who, contrary to clear convictions of the truth, light, and grace of the gospel, have, with the vilest insolence and contempt, trampled upon the person, authority, mediation, oracles, and ordinances of the eternal Son of God, as if he had been an impostor; and who, instead of trusting for justification and salvation to his precious blood, by which the condition of the covenant of grace was fulfilled, its blessings secured, and its promises and the New Testament dispensation ratified; and by which he was consecrated to and prepared for his exalted work of mediation; and themselves apparently justified, sanctified, and set apart to the service of God,—have profanely slighted and injuriously treated it, as if less holy than the blood of bulls and goats, or as if the blood of a malefactor; and who have spitefully, maliciously, and contemptuously opposed, affronted, and vilified the person, oper-

and activity continue invariably and for ever to execute wrath to the uttermost on the despisers of his Son, Spirit, and grace, as well as to complete the happiness of those who persevere in grace! 32. But to encourage your watchfulness against the very smallest beginnings of apostasy, let me beseech you seriously to reflect upon that solid satisfaction and hope which ye formerly experienced in the time of your conversion to Christ—in which, as soon as ye were enlightened in the knowledge of Christ, and the way of salvation through him, assisted of God, ye patiently sustained, with Christian fortitude, a multitude of severe persecutions from your own countrymen; 33. Partly while ye were maliciously accused, contemptuously disgraced, virulently derided, and cruelly oppressed, for righteousness' sake; and partly while ye tenderly sympathized and mourned with, courageously owned and assisted, your fellow-Christians, and the apostles and servants of Christ, when they were abused and persecuted. 34. For when I myself was imprisoned for the sake of Christ, ye boldly acknowledged and stood by me, kindly sympathized with me, prayed for me, and, to the utmost of your power, supplied my wants; yea, for the sake of Christ and his cause, ye cheerfully endured the loss of the conveniences and necessities of life, which were violently wrested from you by furious persecutors—being fully satisfied, from the promise of God, and your own happy experience, that there is laid up for you, in the new covenant and in heaven, the more substantial, durable, and enriching treasure of everlasting life, secured for you by Christ, and graciously given to you as your reward in adhering to his cause. 35. Animated therefore by a lively faith in the promises of the gospel, and by the remembrance of your holy fortitude in suffering for him hitherto, take heed lest, through the continuance or increase of your persecutions, and the workings of your own fear and unbelief under them, ye should relinquish your holy boldness, freedom, and courage in professing and following of Christ, and your joyful hopes of eternal life through him, which, for the present, afford you noble support and satisfaction under your trials, and shall quickly issue in your enjoyment of eternal happiness above, which will infinitely more than compensate all the troubles you can endure for the sake of Christ on earth: 36. For, according to the wise and holy appointment of God, the declaration of his Word, and the disposals of his providence, such is your present state of affliction

15 *Whereof* the Holy Ghost also is a witness to us: for after that he had said before,

16 This *is* the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them;

17 And their sins and iniquities will I remember no more.

18 Now *where* remission of these *is, there is* no more offering for sin.

19 Having^t therefore,⁷ brethren, boldness⁸ to enter into the holiest by the blood of Jesus,

20 By^a a new and living⁹ way, which he hath consecrated¹ for us, through the veil, that is to say, his flesh;

21 And^a *having* an High-priest over the house of God;

22 Let^a us draw near with a true heart, in full assurance of faith, having our hearts sprinkled² from an evil conscience, and our bodies washed with pure water.

23 Let^a us hold fast the profession of *our* ^afaith⁴ without wavering; (for *he is* faithful that promised;)

24 And^a let us consider one another, to provoke unto love and to good works:

25 Not^b forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more as ye see the day approaching.

26 For *if* we sin wilfully⁵ after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But^a a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries.

28 He^a that despised Moses' law died without mercy under two or three witnesses:

29 Of^a how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the *blood* of the covenant, wherewith *he* was sanctified,⁶ an unholy thing, and hath done *de-*spite unto the Spirit of grace?

30 For we know him that hath said, *Vengeance* *belongeth* unto me, I will recompense, saith the Lord. And again, *The Lord shall judge his people.*

A.M. cir. 4068
A.D. cir. 64.

9 *Pe* 1.21. ch. 3. 7.
Re. 2. 7. 11. 17. 29. Ac.
28. 29. 32. 33. 23.
10 See ch. 8. 10. 12.
11 Je. 31. 33. 34. Ro. 11. 27.
12 Is. 1. 18. 43. 25. 44. 22. 55.
7. Je. 23. 8. 50. 20.
13 *ver* 14. 17.
14 *In* 10. 7. 9. 14. 6. Ro.
5. 2. Ep. 2. 1. 15. 18. 3. 12.
ch. 4. 16. 9. 8. 12. 1. Pe. 3.
13. Re. 5. 9. 1. 5. 6.
15 The practical con-
clusion of the epistle
begins with this verse.
16 It is in every way
worthy of the noble
argument which pre-
cedes it. The duty de-
volving upon all be-
lievers in the grand
truths developed is
set forth with great
solemnity and power.
They are cheered on
by the memory of
past triumphs and by
the blessed hopes of
Christ's coming.—
17 Or, *liberty*.
18 *In* 10. 7. 9. 14. 6. *ver*.
10. 2. Tit. 11. ch. 9. 8.
19 The sacrifices of
the law, as the way
of a sinner to God,
were dead; Jesus, as
a way to the Fa-
ther, *liveth* for ever.
—C.
20 Or, *new made*.
21 *ch* 1. 17. 3. 6. 4. 14.
16. 5. 6. 10. 6. 20. 7. 3. 17.
21. 25. 8. 10. 11. *ver* 12. 1.
Tit. 3. 15. Mat. 16. 18. 1.
1. Pe. 2. 5. Ep. 2. 19. 22.
Ga. 6. 10.
22 *ch* 4. 15. Ja. 1. 6. 4. 8.
Jn. 4. 23. 24. Ep. 3. 12. 1.
Jn. 3. 21. Phil. 3. 3. Eze.
36. 25. 1. Co. 6. 11. ch. 9.
14. Re. 1. 5. 1. Jn. 1. 7. 2. 1.
Le. 16. 4.
23 Sprinkled as to
our hearts (so as to
be pronounced clean)
from (the leprosy of)
an evil con-
science. *Le* 14. 7. —C.
24 *ch* 4. 14. 3. 14. Pr. 23.
31. Jude 3. Re. 3. 11. 3.
Ep. 4. 14. 1. Pe. 3. 14.
25 Or, *hope or confi-*
dence.
26 Our faith. Ra-
ther, *our hope* in
Jesus, 1. Jn. 3. 3. —C.
27 1. Co. 1. 9. 10. 13. 2.
Co. 7. 1. 1. Th. 5. 24. 2. Th.
3. 3. ch. 11. 1. Nu. 23. 10.
1. Sa. 15. 29. Tit. 1. 2. ch.
6. 16.
28 *ch* 6. 10. 12. 14. 13. 1.
1. Th. 5. 14. 15. ch. 3. 13.
Pr. 21. 1.
29 A. C. 2. 42. 1. Co. 11.
20. Jude 19. 2. Pe. 4. 9. 11.
14. 1. Pe. 4. 7. ch. 3. 13.
Ro. 13. 11. 14.
30 Nu. 15. 30. Mat. 12.
31. 32. ch. 6. 4. 2. Pe. 2.
20. 21. 1. Jn. 3. 16. Ro. 6.
16. ch. 9. 26.
31 Sin *wilfully*. By
rejecting the evi-
dence of gospel truth,
and refusing Christ as
a Saviour.—C.
32 *Le* 12. 2. Nu. 16. 35.
Eze. 36. 5. Zep. 1. 18. 3.
8. ch. 2. 31. 2. 25. 2. Pe.
3. 7. 23. 3.
33 *De* 19. 15. Mat. 18.
16. Jn. 8. 17. 2. Co. 13. 1.
with Ex. 19. 21. 22. 18. 1.
20. 28. 31. 14. 32. 27. Le.
24. 11. 14. Nu. 4. 5. 15. 20.
15. 31. 25. 7. 35. 30. De.
13. 6. 8. 17. 2. 1. 3. 17. 26. 1.
Sa. 6. 19.
34 *ch* 2. 12. 25. 1. Co.
11. 29. Ac. 5. 3. 9.
A. ch. 13. 20. 29. 20. Mat.
26. 28. Zec. 9. 11. Ex. 24.
8.
35 *ch* 2. 10. 9. 11. 12. Jn.
17. 19.
36 The blood of the
covenant wherewith
he (Christ) was sanc-
tified.—C.
37 Mat. 12. 31. 32.
A. De. 32. 35. Ro. 12.
19. Ps. 94. 1. 2. Na. 1. 5. 6.
1. De. 32. 35. Pe. 50. 4.
135. 14.

A.M. cir. 4068
A.D. cir. 64.

10 Lu. 12. 5. ch. 12. 29.
2. Th. 1. 9. Ps. 76. 7. 10. 11.
Na. 1. 15. 31. 14. 1.
11 To fall (as im-
penitent sinners and
whose judgment
abideth for ever.—C.
12 *ver* 25. ch. 6. 4. Ga.
3. 4. Phil. 1. 29. 30. Col. 2.
1. 2. Jn. 8.
13 1. Co. 4. 9. Phi. 1. 7. 4.
14. 1. Th. 2. 14.
15 Mat. 5. 12. 41. Jn. 1.
2. Ac. 5. 41. 21. 33. Ep. 3.
1. 13. 4. 1. 6. 20. Phil. 1. 7.
13. Col. 4. 3. 18. Phil. 10.
13. ch. 13. 3. 2. Th. 2. 9. 10. 1.
Th. 2. 1.
16 Mat. 5. 12. 6. 19. 20.
19. 21. Lu. 12. 33. 1. Th. 5.
19. 1. Pe. 4. 4. Co. 6. 1. 1.
Jn. 3. 2.
17 *ch* 2. 13. 12. 4. 1. 14.
12. 15. with Mat. 5. 12. 12.
20. 32. 11. 6. Ps. 19. 11. 1.
Co. 15. 58. ch. 11. 26.
18 1. Lu. 12. Mat. 10.
22. 24. 13. Ga. 6. 9. ch. 12.
1. 1. Pe. 1. 6. 9. 13. 5. 10.
Col. 2. 24. 1. Th. 5. 10.
ch. 6. 12. 15. Ro. 8. 25.
19 Hab. 2. 3. 4. Hag. 2.
7. 1. Lu. 18. 8. 1. 2. 3. 8. 9.
15. 26. 30. 32.
20 He that shall
come. Rather, *the*
that is coming.—C.
21 Hab. 2. 4. Ro. 1. 17.
Ga. 3. 11.
22 Ps. 85. 8. ch. 6. 4. 5.
ver 26. 27. 2. Pe. 2. 19. 22.
y. 1. Th. 5. 9. 12. 2. Th.
2. 13. 14. ch. 6. 9. Jn. 3. 16.
6. 40. 1. Pe. 1. 5.

CHAPTER XI.

1 *ver* 13. Ps. 72. 13. 42.
11. Jn. 20. 29. 1. Th. 1.
Ro. 8. 24. 25. 2. Co. 4. 18.
5. 17.
2 Or, *ground or con-*
fidence.
3 In this 11th chap-
ter Paul breaks off
into one of those di-
gessions so charac-
teristic of his style.
He was led to it by
the mention of *faith*
in the close of ch. 10.
After a clear and lo-
gical definition of it,
he describes its ef-
fects in language of
almost unparallel-
led pathos and elo-
quence. After re-
cording a few of the
brightest examples of
faith's power, he
bursts forth into a
grand comprehensive
summary, as if the
fulness of his enthu-
siasm would no lon-
ger permit him to
 dwell on individual in-
stances. The mean-
ing of this first verse
is well brought out in
the translation given
by Alford.—Now
faith is confidence of
things hoped for, de-
monstration of mat-
ters not seen.—P.

CHAPTER XI.

1 What faith is. 6 Without faith we cannot please God. 7 The
worthy fruits thereof in the fathers of old time.

31 *It* is a fearful thing to fall⁷ into the hands of the living God.

32 But^a call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

33 Partly, whilst ye were made *a*gazing-stock, both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

34 For^a ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that *ye* have in heaven a better and an enduring substance.

35 Cast^a not away therefore your confidence, which hath great recompense of reward.

36 For^a ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

37 For yet *a* little while, and he that shall come⁸ will come, and will not tarry.

38 Now *the* just shall live by faith: *a*but if *any man* draw back, my soul shall have no pleasure in him.

39 But *we* are not of them who draw back unto perdition, but of them that believe to the saving of the soul.

CHAPTER XI.

1 What faith is. 6 Without faith we cannot please God. 7 The
worthy fruits thereof in the fathers of old time.

NOW faith^a is the substance¹ of things hoped for, the evidence of things not seen.²

2 For^b by it the elders obtained a good re- port.

3 Through faith we understand that *the* worlds³ were framed by the word of God, so that things which are seen were not made of things which do appear.

4 By faith *Abel* offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he, being dead, yet speaketh.⁴

5 By faith *Enoch* was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But^a without faith *it is* impossible to please

may, when he will come to the last judgment, for the utter destruction of all unbelieving and impenitent sinners, and to put you into the full possession of eternal life; nor will he tarry one moment beyond the time fixed on as best for his work and your advantage

profession of Christ, and are truly before God what we appear before men, are not of the number of those hypocritical and treacherous professors who revolt from him to their own everlasting destruction; but of those who, having truly believed with our heart, shall stand

REFLECTIONS.—In their number, their repetitions, and their frequently spreading the ceremonial defilement, was deeply marked the insufficiency of legal sacrifices and washings to remove our sin, or recom- mend us to the favour of God.

15 *Whereof*^a the Holy Ghost also is a witness to us: for after that he had said before,

16 This^a is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them;

17 And their sins and iniquities will I remember no more.

18 Now *where* remission of these *is, there is* no more offering for sin.

19 Having^a therefore,⁷ brethren, boldness⁸ to enter into the holiest by the blood of Jesus,

20 By^a a new and living⁹ way, which he hath consecrated¹ for us, through the veil, that is to say, his flesh;

21 And^a *having* an High-priest over the house of God;

22 Let^a us draw near with a true heart, in full assurance of faith, having our hearts sprinkled² from an evil conscience, and our bodies washed with pure water.

23 Let^a us hold fast the profession of *our*^a faith⁴ without wavering; (for *he is* faithful that promised:)

24 And^a let us consider one another, to provoke unto love and to good works:

25 Not^a forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more as ye see the day approaching.

26 For *if* we sin wilfully⁵ after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But^a a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries.

28 He^a that despised Moses' law died without mercy under two or three witnesses:

29 Of^a how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the *blood* of the covenant, wherewith *he* was sanctified,⁶ an unholy thing, and hath done *despite* unto the Spirit of grace?

30 For we know him that hath said, *Vengeance* *belongeth* unto me, I will recompense, saith the Lord. And again, *The Lord* shall judge his people.

A.M. cir. 4068.
A.D. cir. 64.

9 2 Pe. 1.21. ch. 3. 7.
Re. 2.7.11.17.29. Ac.
26.25.28.32.

7 See ch. 8.8.10.12
Je.31.33.34. Ro. 11.27.
Is.1.18.43.25.44.22.55.
7.3e.2.3.5.20.

5 ver.14.17.
1.10.7.9.14.6. Ro.
5.2. Ep.2.1.15.18.17.
ch.4.16.9.8.1. Pe. 3.
18. Re.5.9.1.5.6.

7 The practical
conclusion of the epistle
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It is in every way
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cedes it. The duty of
believers in the grand
truths developed is
set forth with great
solemnity and power.

They are cheered on
by the memory of
past triumphs and by
the blessed hopes of
Christ's coming.—P.

8 Or, *liberty*.

9 2 Th. 2.13. 1.6. ver.
10.2. Tit. 1.10. ch. 9.8.

9 The sacrifices of
the law, as the way
of a sinner to God,
were dead; Jesus, as
a way to the Father,
liveth forever.—C.

1 Or, *new made*.

7 ch. 2.17.13.1.6.14.14-
16.5.6.10.10.20.7.3.17.
22.25.10.1.17.12.12.1.
Ti. 3.15. Mat. 10.18. 1.
Pe. 2.5. Ep. 2.19.22.
Ga. 6.10.

9 ch. 4.16. Ja. 1.6.4.8.
Jn. 4.23.24. Ep. 3.12.1.
Jn. 3.21. Phi. 3.3. Eze.
36.25.1 Co. 6.11. ch. 9.
14. Re. 1.5.1 Jn. 1.7.2.1.
Le. 10.4.

2 'Sprinkled as to
our hearts' (so as to
be pronounced clean)
'from' (the leprosy
of) 'an evil con-
science,' Le. 14.7.—C.

9 ch. 4.14.13.14. Pr. 23.
3. Judge. 1. Re. 3.11.3.
Ep. 4.14.1 Pe. 3.14.

3 Gr. *hope or confi-*
dence.

4 Our faith. Ra-
ther, 'our hope' in
Jesus, 1 Jn. 3.3.—C.

1 Co. 1.9. 10.13. 2.
Co. 7.1.1 Th. 5.24. 1 Th.
3.11.11.12.13.19.19.
1 Sa. 15.29. Tit. 1.2. ch.
6.18.

2 ch. 6.10.12.14.13.1.
1 Th. 5.14. 15. ch. 3.13.
Pr. 27.1.

6 Ac. 2.42. 1 Co. 11.
20. Jude 19.2. Pe. 3.9.11.
1 Pe. 4.7. ch. 3.13.
Ro. 13.11-14.

6 Nu. 15.30. Mat. 12.
31.32. ch. 6.4-6.2 Pe. 2.
20.21. 1 Jn. 5.16. Ro. 6.
16. ch. 9.26.

6 Sin wilfully. By
rejecting the evi-
dence of gospel truth,
and refusing Christ as
a Saviour.—C.

2 Le. 10.2. Nu. 26.35.
Eze. 26.5. 2ep. 1.18. 2.
8. ch. 2.3.12.25.29. 2 Pe.
3.7.2.3.

2 De. 19.15. Mat. 18.
16. Jn. 8.17. 2 Co. 13.1.
with Ex. 19.21. 22.18.
20.28. 31.14. 32.27. Le.
24.11.14. Nu. 4.5.15.20.
15.32.25. 7.35.36. De.
13.6.8.17.2-13.27. 26.1.
Sa. 6.19.

2 ch. 2.3.12.25. 1 Co.
11.20. Ac. 5.39.

6 ch. 13.20.29.20. Mat.
26.28. Zec. 9.11. Ex. 24.
8.

1 ch. 2.10.9.11.12. Jn.
17.19.

6 The blood of the
covenant, wherewith
he (Christ) was sanc-
tified.—C.

1 Mat. 12.31.32.
4 De. 32.35. 18. Ro. 12.
19. Ps. 94.1.2. Na. 1.2.6.
7 De. 32.36. Ps. 50.4.
135.14.

A.M. cir. 4068.
A.D. cir. 64.

9 Lu. 12.5. ch. 12.29.
2 Th. 1.9. Ps. 7.9.11.
Na. 1.6.13.3.14.

7 To fail (as im-
penitent sinners and
determined rebels
into the hands of the
(ever) living God;
whose 'mercy is (at
length) clean gone,
and whose judgment
abideth for ever.—C.

6 ver. 27. ch. 6.4. Ga.
3.4. Phi. 1.2.30. Col. 2.
1.1. Jn. 8.

1 Co. 4.9. Phi. 1.7.14.
14.1 Th. 2.14.

9 Mat. 5.12.41. Ja. 1.
2. Ac. 5.41.21.31. Ep. 3.
1.13. 4.1.10.20. Phi. 1.7.
13. Col. 4.3.18. Phil. 10.
13. ch. 13.3.2 Th. 2.9.10.1.
Th. 2.14.

7 Mat. 5.42. 6.19.20.
10.21. Lu. 12.33. 1 Th. 6.
10.1. Pe. 1.4.2 Co. 5.1.1.
Jn. 3.2.

9 ch. 2.13.12. 4.1.14.
10.15. with Mat. 5.12.
10.32. 11.6. Ps. 19.11.1.
4 Jn. 10.5.8. ch. 12.16.

1 Lu. 21.19. Mat. 20.
22.24.13. Ga. 6.9. ch. 12.
1.1. Pe. 1.6.6.13.5.10.
Col. 3.24. Ro. 2.1.10.
ch. 6.12.15. Ro. 8.25.

6 Hab. 2.14. Hag. 2.
7. Lu. 18.8.2 Pe. 1.8.9.
Is. 20.20.50.52.

8 He that shall
come. Rather, 'he
that is coming.—C.

9 Hab. 2.4. Ro. 1.17.
Ga. 3.11.

9 Ps. 85.8. ch. 6.4.6.
ver. 26.27.2 Pe. 19.22.
9 Th. 5.9.12. 2 Th.
2.13.14. ch. 6.9. Jn. 3.16.
6.40.1 Pe. 1.5.

CHAP. XI.

1 ver. 13. Ps. 27.13.42.
11. Jn. 20.29. 1 Th. 1.5.
Ro. 8.24.25. 2 Co. 4.18.
5.1.7.

Or ground or con-
fidence.

2 In this 11th chap-
ter Paul breaks off
into one of those di-
gressions so charac-
teristic of his style.

He was led to it by
the mention of *faith*
in the close of ch. 4.

After a clear and lo-
gical definition of it,
he describes its ef-
fects in language of
almost unparalleled
pathos and elo-
quence. After re-
cording a few of the
brightest examples of
faith's power, he
bursts forth into a
grand comprehensive
summary, as if the
fulness of his enthu-
siasm would no longer
permit him to
dwell on individual in-
stances. The mean-
ing of this first verse
is well brought out in
the translation given
by Alford:—'Now
faith is confidence of
things hoped for, de-
monstration of mat-
ters not seen.—P.

2 ver. 27. 29.

6 Ge. 1. Ps. 33.6. Jn. 1.
3 Ro. 4.17. ch. 1.2.2 Pe.
3.5.

3 Literally 'the
ages,' including
everything that exists
under conditions of
time and place.—P.

2 Ge. 4.4.5.10. Mat.
23.35. ch. 12.24. 1 Jn. 3.
12. with Le. 9.24. 1 Ki.
18.38.

4 Or, *is yet spoken*
of.

6 Ge. 22.24. with 2
Ki. 11.11. Lu. 24.51. Ac.
1.9.

9 Ro. 14.23. Jn. 3.18.
30.6.40. ch. 10.22. De. 4.
29. Ps. 20.4.40.16.100.
21.24. Je. 29.13. Am. 5.
4 Zec. 8.22. ch. 10.35. 7.
25.

31 *It*^a is a fearful thing to fall⁷ into the hands of the living God.

32 But^a call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

33 Partly, whilst ye were made *a* gazing-stock, both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

34 For^a ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that *ye* have in heaven a better and an enduring substance.

35 Cast^a not away therefore your confidence, which hath great recompense of reward.

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CHAPTER XI.

1 What faith is. 6 Without faith we cannot please God. 7 The worthy fruits thereof in the fathers of old time.

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3 Through faith we understand that *the* worlds³ were framed by the word of God, so that things which are seen were not made of things which do appear.

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may, when he will come to the last judgment, for the utter destruction of all unbelieving and impenitent sinners, and to put you into the full possession of the life to come. The will be a moment beyond the

profession of Christ, and are truly before God what we appear before men, are not of the number of those hypocritical and treacherous professors who revolt from him to their own everlasting destruction: but of those

REFLECTIONS.—In their number, their repetition, and their frequently spreading the ceremonial defilement, was deeply marked the insufficiency of leg- sacrifices and washings to remove our sin, or recon-

him: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

7 By faith Noah, being warned of God of things not seen as yet, ⁵ moved with fear, ⁶ prepared^h an ark to the saving of his house; by the which he condemned the world,⁷ and ⁸ became heir of the righteousness which is by faith.

8 By faith ¹ Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he ² sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob,⁸ the heirs with him of the same promise:

10 For he looked for ^a city which hath foundations, whose builder and maker *is* God.

11 Through faith also ^a Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

12 Therefore^o sprang there even of one, and

of apostasy, or contempt of him and his grace. Patiently and in hope should we persevere under our manifold sufferings for his sake; tenderly sympathize with his suffering servants; and steadfastly cleave to him, and live upon him by faith. His comforting promises, refreshing presence, and eternal rewards, will more than balance all our adversities on earth.—But, alas! inexpressible is the guilt and danger of those who willfully reject or apostatize from him! O my soul, exceedingly fear and quake! Alas! how far and how long I may proceed in the appearances of religion, and, after all, with Judas sink into the depths of hell!

CHAPTER XI. Ver. 1. Now, to give you a summary account of the excellent nature and effects of that faith by which men believe unto salvation, it gives a sort of present subsistence in the mind to, and a confident expectation of, future blessings, which, by the infallible promise of God, are as fully ascertained and realized, to the believer's comfort, as if he actually possessed them. And, merely on the credit of divine revelation, it gives us as clear and convincing a demonstration of invisible things as if they were ever so plainly exhibited to our natural sight: 2. For, by this realizing and evidencing exercise of faith, our godly ancestors, all along from the time of the first promise till now, obtained an honourable testimony from God, part of which is contained in his Word.—3. Though, from reason and observation, we are obliged to conclude the wonderful fabric of this world to have been the workmanship of God, yet it is by faith in his Word, as the evidence of things not seen, that we certainly know that God formed all things by a mere act of his will, and that in such beautiful order, out of the mere chaos once covered with absolute darkness. 4. By faith in God's first promise of Christ's incarnation and sufferings, and in his appointment of sacrifices to prefigure them, Abel offered unto God a more excellent sacrifice than Cain—by which he humbly acknowledged his own guilt, and prefigured the death of the Messiah, as the Lamb of God, to make atonement for the sins of the people: and he

translated to heaven, soul and body, without undergoing the ordinary change of death; and, even before he was rapt up into heaven, God attested to his conscience, and perhaps to his neighbours, that his person and works were accepted in his sight. 6. But without such realizing and evidencing faith in Christ it is impossible to please God; for he that approaches him in prayer, or any other religious worship, must, upon the ground of revelation, believe that God really exists as the only true God, and that he freely gives himself, and all blessings of grace and glory, as an exceeding great and gracious reward, to those that humbly, earnestly, perseveringly, and with their whole heart, seek his face and favour in Christ, in the means of his own appointment, and in reliance on his covenant promises. 7. By faith Noah, who was righteous before God, and walked with him, crediting his threatening to destroy the old world, and his promise to preserve him and his family, built an ark, wherein they, and a remnant of animals, were saved from the general deluge; by which faith in the truth, power, justice, and mercy of God revealed to him, and by his building the ark in obedience to God's command, and by his repeated preaching of righteousness, he doctrinally and practically condemned the inhabitants of the old world; and by his faith in the Messiah, who was typified by his ark as the only mean of salvation, he became heir of the world, renewed after the flood, and of the righteousness of Christ received by faith, and of all the blessings, temporal, spiritual, or eternal, secured by it. 8. It was by faith in the authority of God, and in his promise to give to him and to his seed a land figurative of the heavenly inheritance, that Abraham, the friend of God, and father of the Jews and of all believers, at his call, left his native country of Chaldea, and set out on a journey to a land which he knew nothing of—no, not so much as its name, or the way to it. 9. It was by faith in the promise and protection of God that he, with Isaac and Jacob, his fellow-heirs of the promised Canaan, contentedly wandered, as a stranger and pilgrim, in that country among the

him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable.

13 These^p all died in faith,⁹ not having received the promises, but having seen them *afar* off, and were persuaded of *them*, and embraced *them*,¹ and ² confessed that they were strangers and pilgrims on the earth.

14 For they that say such things declare plainly that they ³ seek a country.

15 And truly, if they had been mindful of ⁴ that *country* from whence they came out, ⁵ they might have had opportunity to have returned:

16 But now ⁶ they desire a better *country*, that is, an heavenly: wherefore ⁷ God is not ashamed to be called their God; ⁸ for he hath prepared for them a city.²

17 By^v faith Abraham, when he was tried, offered up³ Isaac: and he that had received the promises offered up his only begotten *son*,

18 Of⁴ whom it was said, ⁵ That in Isaac shall thy seed be called:

⁷ Ge. 22.1-12. Ja. 2.21.2 Co. 8.12. the divine command.—C. ⁴ Or, To. ⁸ Offered up—in purpose, and in obedience to ² Ge. 21.12. Ro. 9.7. Ga. 3.29.

A.M. cir. 4068.
A.D. cir. 64.

5 Or, being wary.

6 Rather, 'taking forethought'—foreseeing by faith what was about to take place, and making preparations accordingly.—P.

7 Ge. 6.13-22.7, 23.1 Pe. 3.20. 2 Pe. 2.5. Eze. 14.14, 30. Mat. 24.37. Lu. 17.26.

7 He condemned the world virtually by setting them an example of what all ought to have done, and by the omission of which they brought upon themselves that divine judgment which he showed them how they might have avoided.—P.

8 Is. 45. 24. 54.17. 61.10. Ro. 3.21. 4.13. 5.15. 19. Phi. 3.9. 2 Co. 5.21. 1 Co. 1.30.

9 Ge. 11.31. 12.1, 4.15. 14.17. 5. Ne. 9.7. Ac. 7.2-8. 15.41. 2.

A ver. 10. Ge. 12.7, 8. 13. 3. 12.15-18. 17. 8. 18. 12. 6. 9. 10. 23. 4. Ac. 7.5.

8 Jacob was fifteen years old when Abraham died.—C.

7 ch. 3. 4. 13. 14. 12. 22. 28. Re. 3.12. 21. 2. 10. 19. 2 Co. 5.1-8.

8 Ge. 17.17. 19. 18. 13. 21. 1. 2. Lu. 1.36. 45. Ro. 4.19-21. ch. 10. 23. 2 Ch. 20.15. 7.9.

9 Ge. 13.16. 5. 5. 18. 18. 22. 17. 26. 4. 3. 12. Re. 4. 17-19. Nu. 1. xxvi. 1 Ch. xxi. xxiii. xxviii. 2 Ch. xiii. xvi.

A.M. cir. 4068.
A.D. cir. 64.

8 Jn. 8.50. Ge. 48.21. xix. 50.24.

9 According to faith.

1 And embraced them; rather, 'saluted or hailed them' when seen in the distance. Deitzsch thus explains the expression:—'From afar they saw the promises in the reality of their fulfilment, from afar they greeted them, as the wanderer greets his longed-for home even when he only comes in sight of it at a distance, drawing to himself, as it were magnetically, and embracing with inward love that which is yet afar off.'—P.

7 Ge. 23.4. 47.9. 1 Ch. 29.15. Ps. 39. 12. 119. 19.1 Pe. 1.17. 12.1.

8 ver. 10. Ge. 48. 18. 2 Co. 4.18. 5.1-7. Ro. 8.23-25. Lu. 2.29. Phi. 1.23. ch. 13.14.

9 Ge. 11.28. 31. 10. 24. 2. Ne. 9.7. Ac. 7.2.

1 J. Ge. 24. 4-6. 8. 28. 5. 35. 26.

8 ver. 14. 2 Co. 4.18. 5. 1-7. Ro. 8.23-25. Lu. 2.29. Phi. 1.23. ch. 13.14.

9 Ex. 3.6. 15. Mat. 22.32. Mar. 12.26. Lu. 20.37. Ac. 7.32.

2 ver. 8. 10. ch. 13. 14. 12. 22. Re. xxi. xxii. 2 Co. 5.1. Jn. 14.2.3. Mat. 25.34. Lu. 12.32. Phi. 3.20.

2 A city. An abiding rest in heaven, as distinguished from their movable tabernacles on earth, ver. 9.—C.

had continued barren till the ninetieth year of her age. 12. And in virtue of their faith, a prodigiously numerous offspring descended from them, after both of them had appeared beyond all possibility of having any. 13. And not only did Abraham, Sara, Isaac, and Jacob, live by faith in God's promises and perfections, under their trials on earth, but died also in the full and comfortable persuasion, that however little they had experienced of the fulfilment of the promises on earth, God would completely accomplish them—in giving themselves an immediate entrance into the blessedness of heaven; and in increasing their posterity, and settling them in Canaan as his peculiar people; and in bringing the Messiah from their loins to be the common Saviour of men: and they avowed that they looked on themselves as no more than aliens and strangers in this world, passing through it in their way to the heavenly country. 14. And this avowal, that their hearts and hopes, interest and happiness, were not placed on any earthly concerns, manifested to all around them that they looked and hoped for, desired and earnestly sought after, the large and delightful abodes of heaven, as their native home, in which they should for ever dwell with God as their Father and Friend. 15. And it is evident that the country which they sought after was not their native home in Chaldea, where their friends and relations continued; for, if they had been inclined to return thither, they had time, liberty, and power enough to do it with safety. 16. But all their desires and expectations centred on that transcendently more excellent, satisfying, glorious, abiding, incorruptible, and undefiled heavenly inheritance; wherefore God, in his infinite love, condescended to avow himself to be their God in a peculiar and distinguished manner; and, answerably to this high relation, has graciously appointed, laid out, framed, and fitted up the heavenly mansions for their whole persons, soul and body, to dwell with himself. 17-19. It was by faith in the promises of God to him and to his seed, particularly that which concerned the Messiah and his extensive

19 Accounting^a that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure.⁵

20 By faith ^bIsaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when he was a dying, blessed^c both the sons of Joseph; and worshipped, *leaning* upon the top of his staff.

22 By faith ^dJoseph, when he died, made mention of^e the departing of the children of Israel; and gave commandment concerning his bones.

23 By faith ^fMoses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were ^gnot afraid of the king's commandment.

24 By faith ^hMoses, when he was come to years, refused to be called the son of Pharaoh's daughter;⁷

25 Choosingⁱ rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

A.M. cit. 4068.
A.D. cit. 64

a Ro. 4.17, 19-21, ver. 11, 12.

b See note ⁵ below

c Ge. 48.5-20; 37.9-14; 31.

d Ge. 50.24, 25 Ex. 13.13, 19. Jos. 24.31. Ac. 7.10.

e Or, *remembered*.

f Ex. 2.2; 1.16, 22. Ac. 7.20.

g Ps. 56.4; 118.6, 15.8. 121.1; 51.7, 12; 41.10, 14. Mat. 10.28.

h Ex. 2.1-15. Ac. 7.21.

i This fact, though not recorded in sacred history, was believed by the Jews as an authentic tradition, and is mentioned by their historians—*P.*

j Ps. 84.10. Ac. 7.23.

k Job 20.5. Lu. 10.25. Mat. 5.10-12. Ro. 5.3.

l The interpretation of this verse is difficult. It may be translated as follows:—

—'Reckoning that God is able even to raise from among the dead, from whence he also (Abraham) received him (Isaac) back in a parable, or figuratively. Alford explains the meaning of the last clause, in which the great difficulty lies, thus:—

'The true identification of the "parable" is, I am persuaded, to be found in the figure under which Isaac was sacrificed, viz.

the ram, as already hinted by Chrysostom. Abraham virtually sacrificed his son. God designated Isaac for the burnt-offering, but provided a ram in his stead. Under the figure of that ram Isaac was slain, being received back by his father in his proper person, risen from that death which he had undergone in parable, in, under, the figure of the ram.'

—*P.*

—*Or, for Christ, ch. 13.13. Ac. 9.4. 2 Co. 1.5. Col. 1.24.*

—*7 ch. 10.13. 2 Ti. 2.11, 12. Mar. 8.38. Ro. 8.17, 2 Co. 4.10. 1 Pe. 4.19.*

—*k Ex. 10.28, 29; 12.31. —41; 13.17-21, with 3.2, 10.6. 3-8. Ver. 13.*

—*l 1 Ti. 1.17.*

—*m Ex. 12.30-31.*

—*n Ex. 14.13-20. Ps. 78.13; 66.6; 136.11-15. Ne. 9.11.*

—*o Jos. 6.1-20.*

—*p Jos. 6.23-25; 2.2-21. Ja. 2.25.*

—*q Or, that were disobedient.*

—*r Ju. vi. viii.*

—*s Ju. iv. v.*

—*t Ju. xii. xvi.*

—*u Ju. xi. xii.*

—*v 1 Sa. xvi. —xxvii.*

—*xxx. 2 Sa. i. —xxiv. 1 Ch. xi. —xxix.*

—*x 1 Sa. i. iii. vii. —xii.*

—*xxv. Nu. xxi. Jos. vii. —xiii. 2 Sa. v. viii. x. 1 Sa. 12.3-5.*

A.M. cit. 4068.
A.D. cit. 64

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—*Or, for Christ, ch. 13.13. Ac. 9.4. 2 Co. 1.5. Col. 1.24.*

—*7 ch. 10.13. 2 Ti. 2.11, 12. Mar. 8.38. Ro. 8.17, 2 Co. 4.10. 1 Pe. 4.19.*

—*k Ex. 10.28, 29; 12.31. —41; 13.17-21, with 3.2, 10.6. 3-8. Ver. 13.*

—*l 1 Ti. 1.17.*

—*m Ex. 12.30-31.*

—*n Ex. 14.13-20. Ps. 78.13; 66.6; 136.11-15. Ne. 9.11.*

—*o Jos. 6.1-20.*

—*p Jos. 6.23-25; 2.2-21. Ja. 2.25.*

—*q Or, that were disobedient.*

—*r Ju. vi. viii.*

—*s Ju. iv. v.*

—*t Ju. xii. xvi.*

—*u Ju. xi. xii.*

—*v 1 Sa. xvi. —xxvii.*

—*xxx. 2 Sa. i. —xxiv. 1 Ch. xi. —xxix.*

—*x 1 Sa. i. iii. vii. —xii.*

—*xxv. Nu. xxi. Jos. vii. —xiii. 2 Sa. v. viii. x. 1 Sa. 12.3-5.*

26 Esteeming the reproach of Christ⁸ greater riches than the treasures in Egypt: ⁹for he had respect unto the recompense of the reward.

27 By^k faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing ^lhim who is invisible.

28 Through faith ^mhe kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them.

29 By faith ⁿthey passed through the Red sea as by dry *land*; which the Egyptians assaying to do, were drowned.

30 By faith ^othe walls of Jericho fell down, after they were compassed about seven days.

31 By faith ^pthe harlot Rahab perished not with them that believed not,⁹ when she had received the spies with peace.

32 And what shall I more say? for the time would fail me to tell of ^qGideon, and of ^rBarak, and of ^sSamson, and of ^tJephthae; of ^uDavid also, and of ^vSamuel, and of the prophets;

33 Who through faith ^wsubdued kingdoms,

that Isaac, by prophetic influence, assigned to Jacob the principal, and to Esau the subordinate, blessings for themselves and their seed; and that Jacob, when very feeble, in like manner foretold the fate of Joseph's two sons, assigning the principal glory to Ephraim the younger; and that Joseph, when dying, assured his brethren that God would certainly preserve them in, and in due time bring them out of Egypt; and in testimony of his faith herein, appointed them to carry his bones with them to Canaan, and bury them there. 23. It was by faith in God's promises of their preservation in and deliverance from Egypt, that Moses' parents, observing something extraordinary in their child, dared, contrary to the commandment of Pharaoh their king, to conceal him three months after his birth. 24-26. By faith in the same promises of God, made to Abraham, Isaac, and Jacob, and in the invisible things of the heavenly state, Moses, when forty years old, and extraordinarily qualified with learning and wisdom, renounced his adoptive relation to Pharaoh, which might have issued in his succession to the crown of Egypt, quitted the court, and associated himself with his Hebrew brethren—choosing rather to undergo the severest oppression, suffering, and trouble, with God's own peculiar people, than to gratify his flesh with the enjoyment of all the uncertain and perishing grandeur, affluence, and sensual pleasures of a pompous, idolatrous, and luxurious court; deliberately reckoning reproach, derision, and persecution, for the sake of Christ, and in communion with him and his people, more valuable and useful, for the honour of God and his own spiritual interests, than all the wealth and honours that the kingdom of Egypt could afford: for he looked off from those perishing riches on the one hand, and beyond those temporal hardships on the other, to the immortal and inexpressible glories reserved for him in heaven, which he knew would more than recompense all the reproaches, wants, and sufferings he could undergo for the sake of a good conscience on earth. 27. By faith in the command and promise of God, about forty years after he returned from Midian; and, fearless of King Pharaoh's threatenings and wrath, demanded his permission for the Hebrews to leave the

ing to follow them, were every one of them drowned. 30. It was by the faith of Joshua, Caleb, and others, in the promise, faithfulness, power, and command of God, that the walls of Jericho miraculously fell down while the Israelites shouted, after they and the ark of God had compassed the city seven days. 31. It was by faith in the God of Israel, and his grant of the land of Canaan to his favourite Jews, that Rahab, a Gentile, who had been a harlot, kindly received the spies whom Joshua sent to view the city, and so, together with her friends, escaped, when the rest of the inhabitants, who disregarded what they had heard or seen of God's miraculous appearances for Israel, perished in a general slaughter. 32. But why should I multiply further instances of the power and triumphs of faith? Both my time, and the intended limits of this epistle, forbid me to give a particular account—how, by faith in the promise and command of God, Gideon reformed his city, and, with a handful of unarmed men, routed the Midianites; Barak and Deborah, with ten thousand undisciplined troops, vanquished the formidable army of Jabin, king of Canaan; Jephthah overthrew the Ammonites; Samson, in his life, and at his death, destroyed the Philistines; David endured manifold trials, conquered giants and nations; Samuel, by miracles, delivered and terrified his people; Elijah, Elisha, and other prophets, patiently endured their troubles, boldly declared their messages, and, when necessary, confirmed them by miracles;—33. How, through faith in God's promise and providence, Moses and Joshua subdued the Canaanites, and David the nations around; and they and others not only kept the commandments of God themselves, but reformed their nation, and governed them with great equity and impartiality; or by remarkable appearances of providence obtained the actual accomplishment of particular promises made to them: Daniel stopped the mouths of lions in the den; Samson slew one, David another, and Benaiah a third: 34. Shadrach, Meshach, and Abednego restrained the force of Nebuchadnezzar's fiery furnace; they, and Elijah, Elisha, and others, escaped the murderous plots and attempts of cruel tyrants: others, as *Hezekiah*, were recovered from des-

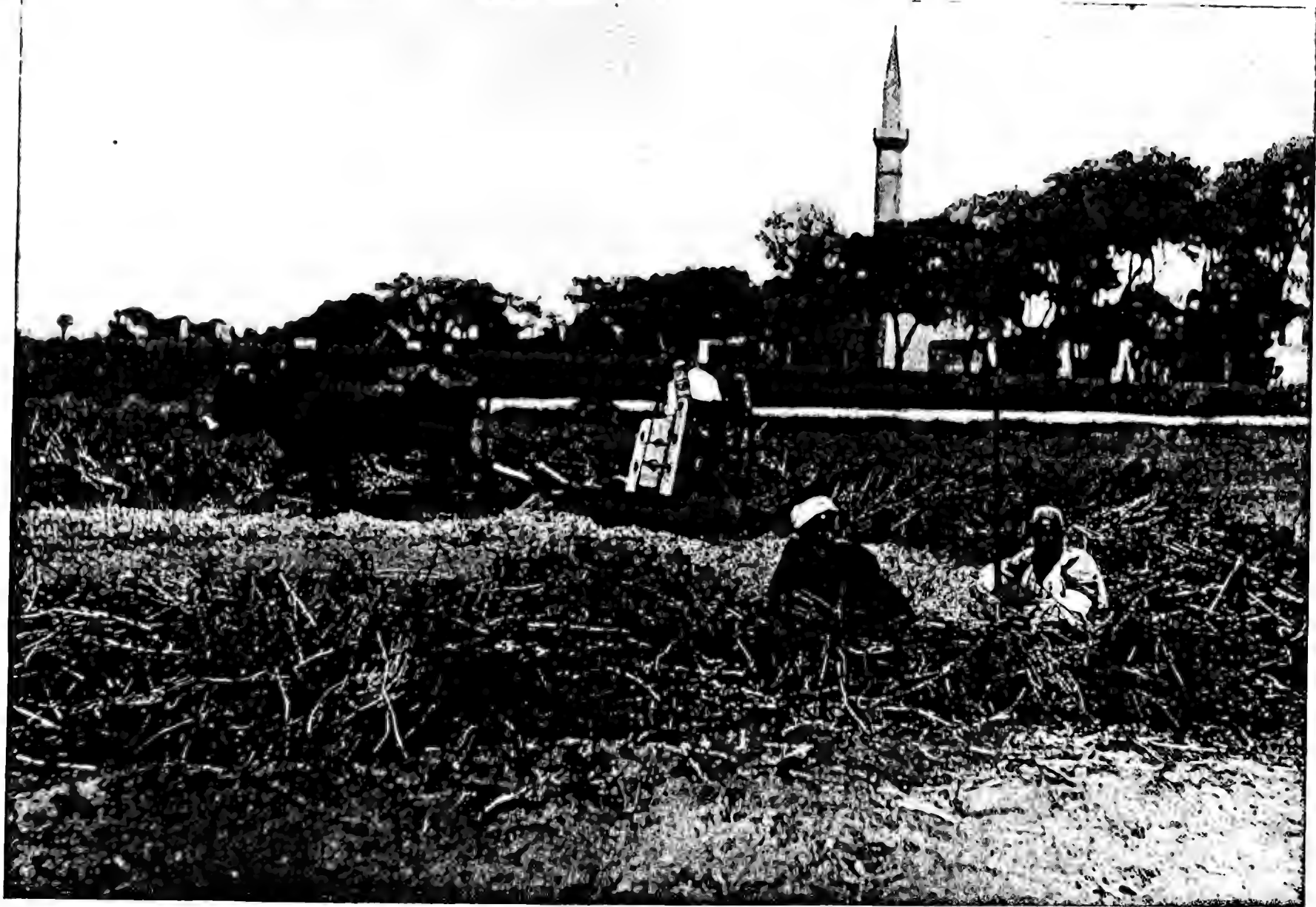
converse, admonitions, and prayers, the wicked inhabitants of the world were not worthy—as David, Elijah, and others—were obliged to flee about as vagabonds from place to place, and hide themselves in deserts, dens, and caves of the earth. 39, 40. But though these ancient saints and servants of God, by means of their faith, have obtained an honourable testimony in the infallible records of God's Word, and embraced and relied upon the promise of the Messiah, yet they never lived to see him come in the flesh, fulfil the work of our redemption, and introduce the glories of the gospel state of the church—God having provided for us who now believe these better things, that their ancient state of religious worship and privileges might not be perfected without some exhibition of Christ in the flesh, fulfilment of all righteousness, and exceeding riches of grace, which are manifested in their transcendent light, glory, and efficacy in the gospel dispensation which we now enjoy.

Ver. 1. The apostle had asserted (ch. 10. 36) that believers had always 'need of patience,' because they received not 'their recompense' in present possession, but in future promise. He then proves, by prophetic authority, that 'the just shall live by faith;' and proceeds (ch. 11. 1) to define faith as *ὑποστάς*, 'the firm confidence' (of the reality, 'of things hoped for,' as if they were in actual possession.—*Εἰς τὸ μέλλον*, 'the revelation of things not seen,' as if they were already before the eyes; whereby he proves that as faith always embraces things future and invisible, it can never be separated from that patience which waits for them.

Ver. 2. In proof of the foregoing statement, Paul now adduces the example of 'the elders' (as well those anterior as posterior to Abraham), who obtained 'a good report' both of God and of posterity—not through the ceremonial law, in which the unbelieving Jews trusted for righteousness, but through one common faith, and under the uniform influence of unwearied patience. C.

Ver. 13. *These all*. Abraham and Sarah, who had come out from their country at the call of God, ver. 15, and Isaac and Jacob, who accompanied him in his unsettled wanderings. C.

Ver. 21. The Romanists, following the Vulgate translation, and rejecting the Greek of the apostle, render this passage—'he adored the top of his staff;' whereby they obtain an apparent countenance for image worship. But all the Greek MSS. agree in *ἐν τῷ ἀκροῦ*, which can be translated in no other manner than 'upon the top.' The Hebrew word translated 'staff' may, however, be also translated either 'staff' or 'bed's head,' according as it is pointed; and the latter would be accordant with the authorized version, Ge. 47. 31, and is supported by all the ancient versions except the LXX., and by modern expositors of the highest order of learning. Still, as the Greek *πάθος* will bear



THRESHING SCENE AT HELIOPOLIS—WHERE MOSES WAS EDUCATED AND JOSEPH MARRIED. [ROMANS, xi: 26.]—Reference is made in the 29th verse of the 11th chapter of Romans to Jacob. We give the above illustration of a threshing scene at Heliopolis, because it was in this region that Jacob lived during the time he spent with his son Joseph in Egypt. At Heliopolis was situated the greatest

university of ancient times. Here Moses was educated and Joseph married the daughter of Potiphara, the controlling priest in the temple of the sun at Heliopolis. It was in this neighborhood that Jacob and Joseph met when the ancient patriarch came down from Canaan with his household. It was here also that Joseph and Mary came to shun the fury of Herod during their sojourn in Egypt.



wrought righteousness, *obtained promises, stopped^a the mouths of lions,

34 Quenched^b the violence of fire, *escaped the edge of the sword, ^aout of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women^c received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

36 And^d others had trial of *cruel* mockings and scourgings, yea, moreover, of bonds and imprisonment:

37 They^e were stoned, they were sawn asunder, were tempted, were slain with the sword: they^f wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented;

38 (Of^g whom the world was not worthy:*) they^h wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.

39 And these all, *having obtained a good report through faith, received not the promise;²

40 Godⁱ having provided³ some better thing for us, that they without us should not be made perfect.

CHAPTER XII.

1 An exhortation to constant faith, patience, and godliness. 22 A commendation of the new testament above the old.

WHEREFORE, seeing we also are compassed about with *so great a cloud of witnesses, ^blet us lay aside every weight, and

A.M. cir. 4068.
A.D. cir. 64.

2 Ga. 3.16.

3 Ju. 14.5.1 Sa. 17.34.

Da. 6.2.

4 Da. 3.24.25.

5 Sa. xx.1 Ki. xix.

6 2 Ki. 6.16.20.7. Job

42.10. Ju. 15.15. 1 Sa.

xiv. Ju. 7.21.

7 1 Ki. 17.22.23.2 Ki.

4.35-37. Ac. 4.19.22.24.

29. ver. 25.26.

8 2 Ki. 2.23. Ju. 16.25.

10.20.27.37. 15. Ge. 37.

20.1 Ki. 22.24. Ac. 10.

23.22.24.

9 1 Ki. 1.13.2 Ch. 24.

21. Ac. 7.59.

10 1 Sa. 22.18.19.1 Ki.

19.10. Je. 26.23. Ac. 12.

1.2. Mat. 23.35.37.

11 2 Ki. 8. Mat. 3.4.

12 Ps. 16.3. Pr. 12.26.

Ge. 7.1. Ja. 2.5. Re. 1.5.

6.

1 The world cast

them out as unwor-

thy of a residence: yet

in the judgment of

God 'the world was

not worthy of them.'

—C.

13 1 Sa. 22.17.23.19.24.

14 1 Ki. 17.3.18.13. 2 Ki.

6.1.

15 ver. 2.38.1 Pe. 1.12.

Lu. 10.24. ch. 10.39.

16 *These all (though)

borne witness to by

their faith (though

their faith was so firm

and so constant), yet

did not receive the

promise, i.e. CHRIST,

who was the sum and

substance of all the

Old Testament pro-

misses —P.

17 Ro. 11.26. ch. 7.19.

22.8.6. 12.22-24. Re. 6.

11.

18 Or, *foreseen*.

CHAP. XII.

a ch. 11.2-38.

b Mat. 10.22.16.24.24.

13. Lu. 4.59-62. 12.12.

33. Ro. 6.4.12.1.2.13.11.

14.1 Co. 9.24.7.24.2 Co.

1.1. Ep. 4.22.5.3. Col. 3.

2.8. ch. 2.13.6.12.1.17.

6.12.10.19.30. xi. Ja. 1.

3.1. Pe. 2.1.2.4.2. Phil. 3.

8-14.

A.M. cir. 4068.
A.D. cir. 64.

1 The figure is taken

from the Grecian

games, where those

who strove for the

crown were surround-

ed by a dense crowd

of spectators, who

gazed upon them

with intense interest,

encouraging them by

their presence and by

their plaudits. So the

glorious saints of

God, who have al-

ready gained their

crowns, are repre-

sented as surround-

ing the struggling

Christians in the

arena of life. —P.

2 Looking off all

other things and look-

ing unto Jesus, is

the literal import of

the passage. —C.

3 Or, *beginner*.

4 Author. Rather,

'founder.' —C.

5 Ps. 110.1. Lu. 24.26.

46. Ac. 3.15.5.31. Phil. 2.

7-11. ch. 1.3.13.2.10.13.

6.7.20.23.3.8.1.9.12.24.

10.12.1. Pe. 1.13.25.

6 Mat. 12.24.19.34.27.

39-47. 20.65-68. Jn. 7.

12.8.48.9.10.10.20. Ga.

6.9.1 Co. 15.58. Re. 2.3.

7 1 Co. 10.13. ch. 10.

32-34.

8 Job 5.17. Pr. 3.11.

12. ch. 5.11.6.11. Re. 3.

19.

9 Ps. 64.12. 119.75.

Pr. 3.11.13.24. Ja. 1.17.

5.11. Re. 3.19.18.27.9.

10 De. 8.3.5.2 Sa. 7.14.

Pr. 13.24.18.22.15.

23.13.20.15. Jn. 16.20.

33. Ac. 14.22.1 Th. 3.3.1

Pe. 2.20.2 Ti. 3.12.

11 Ps. 73.14.15.1 Pe. 5.

9 Re. 3.19.

12 Pr. 13.24.10.18.22.

15.23.13.20.15. Ep. 6.4.

Le. 19.3. Mat. 1.6.

13 Mal. 1.6. Nu. 16.22.

27.16. Job 12.10. Ec. 12.

17.18.42.51.57.16. Zec.

12.1. Ac. 17.25.

14 Ps. 119.67.71.75.

Pr. 29.25. Le. 14.44.49.

2 De. 8.3.5. Mat. 7.11.

1 Pe. 1.4-16.12.5.9.

the sin which doth so easily beset *us*, and let us run with patience the race that is set before *us*,¹

2 Looking^c unto Jesus² the ³author⁴ and finisher of *our* faith; who, ⁵for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

3 For consider him that *endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

4 Ye^e have not yet resisted unto blood, striving against sin.

5 And ye have forgotten the exhortation ⁶which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

6 For *whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If^g ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

8 But^h if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore, we have had fathers of our flesh which *corrected *us*, and we gave *them* reverence: *shall we not much rather be in subjection unto the Father of spirits, and live?

10 For they verily for a few days chastened *us* after their own pleasure; ^obut he for *our*

12: Ep. 3.10, or in their numbers as members of the body of Christ, and children of the family of God, Ep. 1.22; He. 13.2. C.

REFLECTIONS.—What a noble grace is unfeigned faith dwelling in the heart! and how extensively useful! Through the infallible declarations of God it realizes invisible and future things, and gives them a kind of subsistence in our soul. By receiving and resting on the person and righteousness of Christ, it renders us and our services accepted with God.—Crediting his warnings, and obeying his directions, it delivers from danger and death; it weans the heart from this world, and sets it on things above; it enables us to wait for the accomplishment of promises, however unlikely and long delayed; it animates to the most trying obedience; qualifies for a joyful and devout entrance into the eternal state; enables to look into futurities, upon God's authority and credit; and to prefer sufferings with his people, and for his sake, and an exact obedience to his law, to everything earthly: and after exploits unnumbered, it issues in eternal rest and triumph.—Tender is God in giving it, or its various degrees, to all who accept Christ by simple faith, and in exposing his dearest saints to the most singular trials and heaviest troubles on earth to exercise it. But if he be for us, who can be against or hurt us? And it is highly unworthy for us Christian believers, notwithstanding our greatly superior advantages, to be so much inferior to some ancient saints in the vigour and distinctness of our faith.

dwelling corruption, and of every sin to which, through our natural depraved constitution, and our peculiar circumstances, company, and situation in life, we are most easily disposed, and especially that great sin of unbelief, which stands in direct opposition to faith, and is the root of all apostasy; and, thus disencumbered from every load of temptation or corruption, let us, with persevering fortitude, quietness, and patient resignation to the holy and sovereign will of God under our manifold sufferings, hold on our way with speed, steadiness, and vigour, till we finish that course of faith, affliction, and unreserved obedience which is appointed for us by God, and marked out in his Word and the examples of his saints, till we arrive at the mark of his high calling, and obtain the crown of life; 2. Always by faith looking off from sin, self, and the allurements and terrors of this world, or whatever else would retard and dishearten us, and looking forward to Jesus Christ—that we may derive grace and strength from him to enable us to follow his most perfect pattern, who is not only an unparalleled example, but the efficient Cause, Leader, and Captain of our faith, to begin, encourage, increase, and perfect it, and crown it with eternal glory—even as he himself, in the joyful prospect and hopes of the honour to God, salvation to men, and reward of mediatorial glory to himself, which would issue therefrom, calmly submitted to, and with astonishing meekness and patience endured the agonizing and bloody

up under, passed through, and triumphed over, all the opprobrious opposition and blasphemous insults which the most malicious and wicked men threw out to his face against his divine person, office, doctrine, and miracles, all the days of his public ministry. 4. And it would be the more sinful, shameful, and dangerous for you to draw back from your Christian course; for though ye have already cheerfully suffered the loss of your liberty and property for your adherence to it, God has hitherto restrained the fury of your wicked persecutors, that ye have never been called to suffer unto death in striving to avoid sin. 5. Are ye unmindful of, or dare ye forget, or be unaffected with, the endearing exhortation by which God, as a most tender and compassionate Father, for your direction, caution, and comfort, under tribulation, warns and beseeches you, on the one hand, to beware of overlooking and contemning his kind chastisements of you on account of your sin, and for your spiritual and eternal good, or of behaving in an unaffected, obstinate, and incorrigible manner under them; and, on the other, of impatiently, ignorantly, perversely, and unbelievably, shrinking and being disheartened, to the neglect of duty, despairing of relief, or refusing to be comforted. 6. For the Lord does not afflict his children in wrath, demanding satisfaction for their sins; but either, in lesser or greater severity, to manifest his distinguished kindness to them, in embittering their sins, purging from them, and preparing

profit, that *we* might be partakers of his holiness.

11 Now^a no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore ^alift up the hands which hang down, and the feeble knees;

13 And^a make straight⁵ paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

14 Follow^a peace with all *men*, and holiness, without which no man shall see the Lord:

15 Looking^a diligently lest any man fail of the grace of God; lest any ^aroot of bitterness springing up trouble *you*, and thereby many be defiled;

16 Lest^a there *be* any fornicator, or profane person,⁷ as Esau, ^awho for one morsel of meat sold his birthright.

17 For ye know how that afterward, ^awhen he would have inherited the blessing, he was rejected: for he found no ^aplace of repentance,⁹ though he sought it carefully with tears.

A.M. cir. 4068.
A.D. cir. 64.

^a Ps. 89. 2. Ja. 3. 15.
Is. 42. 17. Co. 4. 17. See
ver. 10.
⁷ Job 4. 3. 4. 15. 35. 3. 1.
Th. 5. 14. ch. 12.
⁹ Pr. 4. 26. 27. Ga. 6. 1.
⁵ Or, *even*.

⁸ Ps. 34. 14. Mat. 5. 8.
Ro. 12. 18. 14. 17. 19. Ex.
19. 10. 2 Co. 7. 15. 17. 1.
Th. 3. 11-13. 2 Ti. 2. 22.
Ep. 5. 5. 26. ch. 2. 11; 10.
10. 24. 1 Pe. 1. 15. 10. 2. 1.
Ro. 22. 14. 15; 21. 8. 27. 1.
Co. 6. 9. Ga. 5. 19. De. 29.
19.

¹ ch. 4. 1. 11. 16. 11. 13. 12.
10. 23; 2. 1. 2. 2 Co. 6. 1. 2.
Pe. 1. 10.
⁶ Or, *fall from*, Ga.
5. 4.

⁴ De. 29. 18. Ac. 17.
13. Ga. 5. 9. 12. 2 Ti. 2. 17.
1 Co. 5. 6. Ge. 27. 28.
² 1 Co. 6. 9. 10. 13. 18;
10. 8. 2 Co. 6. 14. 17. Ep.
5. 3. 5 Col. 3. 5. 6. 1 Th. 4.
3. 7. ch. 13.

⁷ A man of low and
sensual views, who
has no just concep-
tion of high and noble
things—who cannot
look beyond the pass-
ing moment of pres-
ent gratification.—P.

⁸ Ge. 25. 29-34.
⁹ Ge. 27. 34. 38. ch. 6.
6; 10. 26; 27-29.

⁸ Or, *way to change
his mind*.
⁹ Alford has brought
out the true meaning
of this much con-
verted passage. The
repentance refers to
Esau himself, and it
means that he found
no way open to re-
verse what had been
done by repentance;
the sin had been com-
mitted and the con-
sequence entailed ir-
revocably. He might

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change, but the pen-
alty could not, from
the very nature of the
circumstances, be
taken off. So that re-
pentance, in its full
sense, had no place.
And such is the mean-
ing of the *locus pen-
itentie* whereto oc-
curring. We do not
mean by it an oppor-
tunity to repent in a
man's own bosom, to
be sorry for what he
has done, for this may
be under any circum-
stances, and this
might have been with
Esau, but we mean,
a *change, by repent-
ing, to repair*—P.

⁵ Ex. 10. 10. 12-19; 26.
18; 24. 17. De. 4. 11. 1. 5.
22. 23. Ro. 0. 14. 8. 15.
1. 17.

⁶ Ex. xx. 19. 16. 19.
De. 5. 24. 18. 10. 4. 12.
⁸ Ex. 19. 13. 10. Ga. 3.
10. Ro. 7. 9-13.

⁷ Ge. 28. 17. Ju. 6. 22;
13. 22. Da. 8. 17. 17. 17.
8. 11. 17. Mat. 17. 6. Re.
1. 17.

⁸ Ga. 26. Re. 3. 12;
20. 9. 23. 21. 2. 10. Phil. 3.
20. Ps. 48. 1.

⁹ De. 33. 2. Ps. 68. 17.
Da. 7. 10. Re. 5. 11.

¹ Or, *enrolled*.
² Ge. 18. 25. Ps. 50. 4.
6. 2 Th. 1. 5-7. Mat. 5.
12. ch. 6. 10. 10. 15. 57. 2. 1.
Co. 15. 49. 54.
³ 1 Ti. 2. 5. ch. 7. 22; 8.
6. 9. 15. 10. 4. 14.

⁴ Or, *testament*.
⁵ Ex. 24. 8. ch. 9. 14;
10. 22. 12. 12. 1 Pe. 1. 2.
with ch. 11. 4. Ge. 4. 10.
⁶ Ex. 23. 21. Mat. 17.
5. 15. 55. 3

18 For ye are not come unto ^athe mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, 19 And^a the sound of a trumpet, and the voice of words; which *voice* they that heard entreated that the word should not be spoken to them any more:

20 (For they could not endure that which was commanded, ^aAnd if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21 And^a so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)

22 But ye are come unto ^amount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an ^ainnumerable company of angels,

23 To^a the general assembly and church of the first-born, which are written¹ in heaven, and to ^aGod the judge of all, and to the spirits of just men made perfect,

24 And to Jesus ^athe mediator of the new covenant,² and to ^athe blood of sprinkling, that speaketh better things than *that* of Abel.

25 See^a that ye refuse not him that speaketh.

the days of our youth, we all submitted to the chastisements of those natural parents from whom we derived our frail, corrupt, and mortal bodies, and who, under God, provided for their subsistence and safety, have we not infinitely stronger reasons to submit to the sovereign authority and disposal of him who is the immediate Creator, Preserver, and Governor of our immortal souls, and renews them by his regenerating grace; and meekly, and even thankfully, to accept of his fatherly chastisements for our iniquities, being ashamed of and turning from the causes thereof, that so we may live in holy fellowship with and devotedness to him here, and in heavenly glory with him hereafter? 10. For truly our natural parents, during the short time of our minority, were apt to correct us in an arbitrary manner, through humour, passion, pride, or weakness, without duly aiming at our good, or at least mistaking the proper season or measure of the rod; and all the benefit we received from it was confined to this life. But God corrects us, in infinite wisdom and compassion, in order that he may graciously promote our spiritual and eternal benefit, by subduing and purging away our sin, and rendering us more and more like to himself in knowledge, righteousness, and true holiness. 11. It is true indeed that even fatherly chastenings are in themselves irksome and distressing while we are under them; yet, being sanctified by God, and, in consequence thereof, dutifully endured by us, they render us more wise, humble, watchful, prayerful, more circumspect in our walk, more weaned from this world, and more spiritual, holy, and heavenly-minded than before; and work for us a far more exceeding and eternal weight of glory. 12. Since, therefore, these are the gracious ends and advantages of God's correcting you with such manifold sore afflictions, beware of giving way to dejection and despondency under them, or of disheartening one another, but encourage yourselves and each other in the Lord your God, who

hope, and holiness of the gospel. 14. Study, by all means, to pursue and maintain peace with all men, Jews or Gentiles, friends or enemies, and to promote universal holiness in heart and life, in conformity to the image and will of God—since, without a conscientious regard to this, no man, be his pretences or profession what they will, can be fit for, or, in the nature of things, or according to the constitution of the gospel, ever be admitted to immediate fellowship with Christ and God in him. 15. Therefore let each of you carefully inspect your own principles, temper, and conduct, and watch over one another, lest any of you, through sloth, carnality, or unbelief, should live destitute of an interest in the special favour of God, and of a real work of heart-changing grace; lest any apostate, or any corrupt principle of apostasy in doctrine or practice, offensive to God and ruinous to men, should spring up among you, to the hurt of the infected, and the grief and trouble of others, and thereby many be defiled with erroneous principles, or divisive or profane practices, marring the beauty, purity, peace, and order of the church: 16. Lest any of you who make a profession of Christ's name should abandon himself to whoredom or other uncleanness, or profanely undervalue the special blessings of the new-covenant and gospel state of the church—as Esau, who, for one morsel of meat to gratify his sensual appetite, sold his birthright, and all the peculiar honours and blessings attending it—the consequences of which were very tremendous and irretrievable. 17. For ye cannot but have learned from Scripture, that when he earnestly wished to have recovered it, in order to obtain his father's principal blessing, his most importunate and mournful entreaties were, through the direction of God, absolutely rejected by his father Isaac; and so will every empty professor of Christianity at the last day hopelessly cry for mercy, and bewail his condition,

more speak to them in so immediate and awful a manner, but communicate his mind and will by the ministry of Moses, as a mediator between him and them. 20. Conscious to themselves that they were utterly incapable of perfect obedience to God's commandments, or of being justified by their imperfect obedience, they could not even bear up under those dreadful appearances of God, which were displayed in the manner of publishing them; for, as an awful indication of his inaccessibleness to sinners, according to the tenor of this law, and of the vengeance to be executed upon the violators of it, if either man or beast but touched Mount Sinai during that solemnity of the Divine Presence, he or it was to be stoned to death, or pierced through and slain. 21. Nay, so alarmingly dreadful were the tokens of the Divine Majesty, that Moses, notwithstanding his eminent sanctity, his office of mediator between God and the people, and all the familiar converse which he had with him, was overwhelmed with the utmost terror and consternation.— 22. But, as a prelude of, and as a step of advance towards the inexpressibly delightful happiness of the heavenly and eternal state of the church, ye are brought, under the gospel dispensation, into delightful fellowship with God, in his most excellent state of ordinances, in which is the perfection of beauty and joy of the whole earth, and in which God, who has all life in himself, and bestows all life on others, calls all the people, Jews and Gentiles, into a comely and orderly society, endowed with glorious privileges, and governed and protected by himself—a society the original, nature, privileges, and tendency of which are heavenly, and in which ye are admitted to a most noble and exalted communion, in love and service, with astonishing multitudes of holy angels, 23. And into a spiritual and holy fellowship with the delightful assembly of all true believers in earth or heaven who

For if they escaped not who refused him that spake on earth, much more *shall not we escape* if we turn away from him that *speaketh* from heaven:

26 Whose voice *then* shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

27 And this word, *Yet once more*, signifieth the removing of those things that are shaken,³ as of things that are made, that those things which cannot be shaken may remain.

A.M. cir. 4068.
A.D. cir. 64.
1 ch. 2, 2, 3, 17; 10, 29.
29 Ex. 19, 18. Hag. 2.
6, 7, 23, ver. 19, 27.
o Ps. 102, 26, 27. Mat.
24, 35. 2 Pe. 3, 10. Mat.
16, 18. ver. 28. Re. 21, 1.
30 Or, may be shaken.
p Is. 9, 7. Da. 2, 44, 7.
14. Lu. 1, 31; 17, 20, 21.
Mat. 16, 18. 1 Pe. 1, 4; 2.
5, 9. Mat. 25, 34.
4 Or, hold fast.
q Phil. 4, 13. Zec. 10.
12; 12, 10. 1 Co. 15, 10. 2
Co. 1, 12. Tit. 2, 11-14.
Ps. 89, 7; 96, 4-9.
r Ex. 24, 17. De. 4, 24;
9, 3. Ps. 50, 2. 2 Th. 1, 1.
Ex. 19, 18. Nu. 11, 1; 16.
35. De. 32, 22. Ps. 97, 3.
Is. 66, 15. Da. 7, 9. ch. 10.
27.

28 Wherefore we receiving ^aa kingdom which cannot be moved, let us have ⁴grace, ⁵whereby we may serve God acceptably with reverence and godly fear:

29 For ⁶our God is a consuming fire.

CHAPTER XIII.

1 Divers admonitions, as to charity, 4 to honest life, 5 to avoid covetousness, 7 to regard God's preachers, 9 to take heed of strange doctrines, 10 to confess Christ, 16 to give alms, 17 to obey governors, 18 to pray for the apostle. 20 The conclusion.

LET brotherly^a love continue.¹

2 Be^b not forgetful to entertain strangers:

the vision and enjoyment of and likeness to God—being children of the same Father, united to the same Head, Christ, as living members of his mystical body, animated by the same Spirit, and entitled to the same everlasting inheritance; 24. And ye are brought not to Moses, a typical mediator, but to Jesus, the only true and effectual Saviour and Mediator between God and men, with whom the covenant of grace was made, by whom its conditions are fulfilled, and its blessings administered; and ye have communion with God and his Son, angels and people, not by bloody sacrifices of beasts, but by faith in the virtue of Jesus' precious blood, which was shed for many, and is divinely applied to your consciences for justification, sanctification, spiritual comfort, and eternal salvation, and which speaks better things than Abel's own blood, which cried for just vengeance on Cain his murderer, and still speaks warnings of wrath to all persons of a persecuting spirit; nay, better things than the blood of Abel's sacrifice, which only availed for his own acceptance;—whereas this blood of Jesus pleads for pardon and everlasting life to his betrayers and murderers, and to all sorts of sinners who believe in him.—25. Since therefore the gospel state of the church is so incomparably more excellent than the Jewish, as ye regard the glory of God or your own salvation, take heed lest temptations, worldly-mindedness, unbelief, or excessive attachment to ancient ceremonies, should make you reject, refuse, or turn away from that blessed Mediator of the new covenant, who, in the most gracious and endearing manner, speaks to you in his preached gospel, and by the miraculous influences of his Spirit which attend it; for if your fathers, who rebelled against Moses, and refused to receive the laws of God at his mouth, did not escape distinguished punishments, how much more impossible is it that any of us should escape who, through unbelief, reject, despise, and disobey him who is the Lord from heaven, and who, being ascended to heaven, thence publishes to us the glad tidings of eternal salvation, in all their spirituality, light, and glory, by his Word and Spirit. 26. Whose voice of thunder and awful majesty at the giving of the law made Mount Sinai and the people around it to quake and tremble; but now, in order to introduce the full happiness of the gospel dispensation, he has promised to remove and destroy the whole Jewish constitution, civil and ecclesiastic. 27. And his words, *yet once more*, plainly intimate that the Jewish constitution, in which so many things were made by the hands of men, should be removed, that the glorious and unalterable privileges, worship, and ordinances of the gospel, which are introduced in their stead, might abide till the end of the world. 28. Since therefore we by faith actually receive the blessed and fixed state of the gospel church, with all its privileges and blessings, under Christ our Royal Prince and Head, let us, according to the nature, provisions, and encouragements of this kingdom, hold fast our profession, and, in a careful and conscientious use of the ordinances of Christ, receive and improve those free favours which God has bestowed upon us.

Ver. 4. You have not yet suffered as martyrs, as did the prophets of old, and so many of your fellow-Christians in your own days. C.

Ver. 5. A quotation from Pr. 3, 11, 12, which is of great importance, not merely on account of the practical exhortation it contains, but as showing, upon apostolic authority, that God, and not Solomon, is the speaker—a fact of primary value in the interpretation of the book of Proverbs. C.

Ver. 11. This fruit is not yielded to them that suffer chastisement, but to them that are exercised thereby—exercised in watchfulness, self-examination, prayer, and patience. C.

Ver. 14. *Without which* (holiness) *no man shall see the Lord*. This speciality is important—as to attain, or even 'follow peace,' may, at times, be utterly impossible, or even unlawful, Jude 3-18. C.

Ver. 18. *For ye are not come*, &c.; therefore your privileges being so much greater than those of Israel at Sinai, how much greater must be your judgment should you, like so many of them, disbelieve and apostatize. C.

Ver. 21. This saying of Moses is not found in Scripture, but is probably a reference to the unrecorded speech Ex. 19, 19.—*Note*. Such an instance affords no countenance to the Romish doctrine of unwritten tradition, for this is recorded upon apostolic authority. C.

Ver. 24. According to R. Baxter, Doddridge, &c., 'which crieth not against us as Abel's blood did for revenge, but saveth us by satisfying vindictive justice.' But how could the blood of Abel shed by Cain be said, in this or any sense, to have spoken good things? for that is implied, if any blood speak 'better things.' By 'the blood of Abel,' therefore, must be understood 'the blood of Abel's sacrifice,' which spoke the language of faith in an atonement to be made, whereas 'the blood of sprinkling' speaks of salvation accomplished. C.

REFLECTIONS.—There is need of much care and activity in imitating ancient saints, and especially in imitating Jesus our Forerunner, in persevering faith, patience, and holiness. And great is our encouragement in his success, and from his furnishing, directing, and strengthening us for our work. What kindness and care the Lord shows in afflicting us only for our great honour and benefit! And yet we rarely either relish or behave aright under afflictions, especially if they are severe. There is need of watchfulness, mutual excitement, and assistance in our Christian course, and that the strong should bear with and help the weak.—And delightful is the appearance, and happy the end, when peace and holiness are properly united in our conduct. But, alas! fearful and desperate is the issue of unconcern under the means of grace, or of apostasy from gospel truth.—Delightful is the state of the gospel church, of the new covenant, and of heaven; and how much superior to that under the law and the ceremonies! Firm is its establishment, and sweetly our exalted Redeemer speaks to us therein. With earnest attention and holy awe ought we then to hear his voice, and perform the duties of his worship. No covenant relation or gospel grace can render him less holy, just, jealous, awful, or majestic. And great fear is due unto him in the meeting of his saints.

CHAPTER XIII. Ver. 1. And, as ye have begun, let it be your earnest care and endeavour to maintain an abiding and growing exercise of brotherly love, and an affectionate temper and behaviour, in all offices of friendship one towards another, and towards all your fellow-Christians, who are members of the same church.

with, pray for, and, as far as in you lies, contribute to the relief and comfort of those faithful ministers or professors who are imprisoned, or otherwise persecuted, for righteousness' sake, considering yourselves as members of the same mystical body, and still liable to the like afflictions in your present mortal state. 4. Marriage, when duly entered into by proper persons, ought to be reckoned an honourable ordinance of God, for producing a lawful offspring, for connecting families, and for the good of society, and as a proper remedy against all uncleanness; but fearful are the punishments which they who indulge themselves in whoredom and adultery may expect from God in this world, and especially in the last judgment and eternal state. 5. And to promote your exact performance of the duties which I have mentioned, see that none of you indulge immoderate desires or pursuits after the things of this world, either in excessive or unjust eagerness to obtain them, or in grudging proper expenses for the reasonable support of yourselves and families, or in unwillingness to communicate to the necessities of others; and study always to be heartily pleased with and thankful for the circumstances, however mean and afflicted, into which God, your infinitely wise and gracious Father, puts you; for he himself, who is almighty, all-sufficient, and unchangeable in faithfulness, has, for your encouragement in troubles and temptations, solemnly promised that he will at no time, and on no account, leave you to yourselves or your enemies; but will be with you to strengthen, help, uphold, guide, and bring you to glory. 6. So that, resting by faith upon this comprehensive promise, as applicable to ourselves, we may, and ought, each for himself, with humble confidence, sweet composure, and holy boldness, to avow that, in all our straits, wants, and troubles, the almighty and all-gracious JEHOVAH is our support, succour, and defence, and on our side, to take our part, revive our soul, and overrule everything for our good; and therefore we will not be afraid of the very worst that our most powerful, subtle, and inveterate enemies on earth can do against us. 7. And to promote your performance of such duties, and assured faith in such promises, see that ye pay a due regard to them who have been your faithful ministers and spiritual guides, under Christ their great Lord and Master; and in imitation of their faith and faithfulness, keep in mind, embrace, and adhere to those doctrines, commands, and promises which they, according to the Word of God, delivered to you, as the only rule of your faith, worship, and obedience—seriously reflecting on the peaceful and joyous manner in which they finished their course of holiness, and obtained a happy dismissal from and victory over every trouble and danger by death, and on the glorious scope and object of their ministration and walk. 8. Even Jesus Christ, our anointed Saviour, who, in his divine person, offices, and saving virtue, is unchangeably the same in all the periods of the church, past, present, and to come. 9. Take heed therefore, lest, by departing from this un-

for thereby some have entertained angels unaware

3 Remember^d them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

4 Marriage^e is honourable in all, and the bed undefiled: ⁹but whoremongers and adulterers God will judge.

5 Let^h your conversation be without covetousness; and be content with such things as ye have:² forⁱ he hath said, I will never leave thee, nor forsake thee.

6 So that we may boldly say, 'The Lord is my helper, ^kand I will not fear what man shall do unto me.

7 Remember them which have the rule³ over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation:

8 Jesus^l Christ the same yesterday, and to-day, and for ever.

9 Beⁿ not carried about with divers and strange doctrines: ^ofor it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

A. M. C. 4068.
A. D. C. 64.

c. Ge. 12. 1-2.
d. Mat. 23. 30. Ro. 12.
15. Ne. 1. 4. 1 Co. 12. 26.
Col. 4. 10. ch. 10. 10. 34.
1 Pe. 3. 8. 1. 2. 2.
e. Pr. 5. 15-17. Ge. 2. 18.
24. 1 Co. vii. 1. Ti. 2. 3. 5.
3. 2. 4.
f. 1 Co. 6. 9. Gal. 5. 19.
21. Ep. 5. 5. Col. 3. 5. 6.
ch. 12. 10. Re. 22. 15. 21.
8. Mal. 3. 5.
g. Col. 3. 5. Mat. 6. 25.
24. Ex. 23. 8. De. 10. 10. 1.
Ti. 6. 6. 8. Phi. 4. 11. 12. 2.
Co. 5. 11.
h. More literally:
'Let your manner of
life, the general tenor
of your acts, be without
avarice, contented
with the things
you have.—P.
i. De. 31. 6. 8. Jos. 1. 5.
Ge. 28. 15. 1 Sa. 12. 20. 1.
Ch. 28. 20. 1 Sa. 10. 17.
3. 1. 40. 4. Ps. 117. 5. 20.
Pr. 10. 3. 10. 17. 15. 10.
j. Ps. 37. 1. 3. 50. 4. 11.
11. 6. 8.
k. ver. 17. 24. 1 Th. 5.
12. ch. 6. 12. 1 Ti. 5. 17. 1.
Co. 11. Ca. 1. 8.
l. Or. are the guides.
m. Phi. 1. 21. 3. 7. 11. 1.
Co. 1. 24. 30. 2. 2. 3. 11. 2.
Co. 4. 11. Ep. 4. 5. Re. 1.
4. 5. 8.
n. Je. 28. 8. Mat. 24. 4.
24. Ro. 16. 17. Col. 2. 4. 8.
20. 2 Th. 2. 2. 1 Jn. 4. 1.
Ep. 4. 14. 5. 6. 1 Th. 4. 1.
30. 3. 5. 20. 2. Ti. 2. 16. 3.
13. Jude 3. Ac. 20. 30.
o. Jn. 6. 27. Ac. 20. 24.
22. Tit. 2. 11. 12. Ro. 14.
17. 1 Co. 6. 13. 8. Col. 2.
16. 2. Ti. 1. 12. 2. 1. 2. 15. 3.
14. ch. 12. 28. 9. 9. 10.

* The ideas of 'sub-
mission' and 'rule'
certainly imply that
spiritual discipline
over church members
lies in the hands of
spiritual watchmen.
See note on ver. 7.—C.

A. M. C. 4068.
A. D. C. 64.

p. 1 Co. 9. 13. 10. 18.
Co. 2. 17. Ep. 2. 2. 1 Jn.
2. 2. Col. 3. 11. Ga. 3. 26.
27. 24. Mat. 8. 11. 12.
q. If we have an altar,
&c.—that is, an altar-
offering—even Jesus
Christ.—C.
r. Ex. 19. 14. Le. 4. 12.
21. 6. 30. 9. 11. 10. 27. Nu.
10. 3.
s. Jn. 19. 17. 18. Mar.
15. 30. 22.
t. Ca. 4. 8. 11. ch. 11.
20. 12. 2. 3. Phi. 2. 17. Ac.
5. 41. 7. 58. 1 Pe. 4. 14.
u. Without the Jew-
ish camp, forsak-
ing all trust in legal
righteousness, let us
lean ourselves to the
Lord.—C.
v. De. 12. 9. Mi. 2. 10.
Phi. 3. 20. 1. 23. 3. Co. 4.
17. 18. 5. 1-8. ch. 4. 9. 11.
10. 16. 10. 22.
w. 1 Pe. 2. 5. 4. 11. Ep.
5. 20. 1 Th. 5. 18. Le. 7.
10. ch. 10. 31. 31. 16. Ps.
34. 1. 21. 50. 14. 7. 51. 19.
60. 30. 10. 22. 116. 17. 166.
13. 15. xlv. Ho. 14. 2.
Ps. cxviii.
x. Gr. confessing to.
y. Ro. 12. 13. 2 Co. 9.
12. ch. 6. 10. Mat. 25. 40.
Phi. 4. 18.
z. See ver. 7. 1 Th. 5.
12. 13. 1 Ti. 5. 17. 1 Pe. 5.
5.
1. Or, guide.
2. See note * in first
column.
3. Ze. 3. 17. 10. 3. 2. 7.
4. Ac. 24. 26. 1 Co. 4. 1.
20. 10. 1 Pe. 4. 10. 5. 2.
5. Tit. 1. 7. Phi. 2. 16. 9. 1.
Th. 2. 19. 20. 18. 49. 4. 6.
6. Unprofitable. Ra-
ther, 'very hurtful'.
Inattention, self suf-
ficiency, and insubor-
dination being insur-
mountable impedi-
ments to growth in
grace.—C.
7. Ro. 15. 30. Ep. 6. 19.
20. Col. 4. 3. 1 Th. 5. 25.
2 Th. 3. 1.
8. Ac. 23. 1. 24. 16. 2.
Co. 1. 12. 14.

10 We^p have an altar,⁴ whereof they have no right to eat which serve the tabernacle.

11 For^q the bodies of those beasts, whose blood is brought into the sanctuary by the high-priest for sin, are burned without the camp.

12 Wherefore^r Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13 Let^s us go forth therefore unto him without the camp,⁵ bearing his reproach.

14 For^t here have we no continuing city, but we seek one to come.

15 By^u him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to⁶ his name.

16 But^v to do good and to communicate forget not: for with such sacrifices God is well pleased.

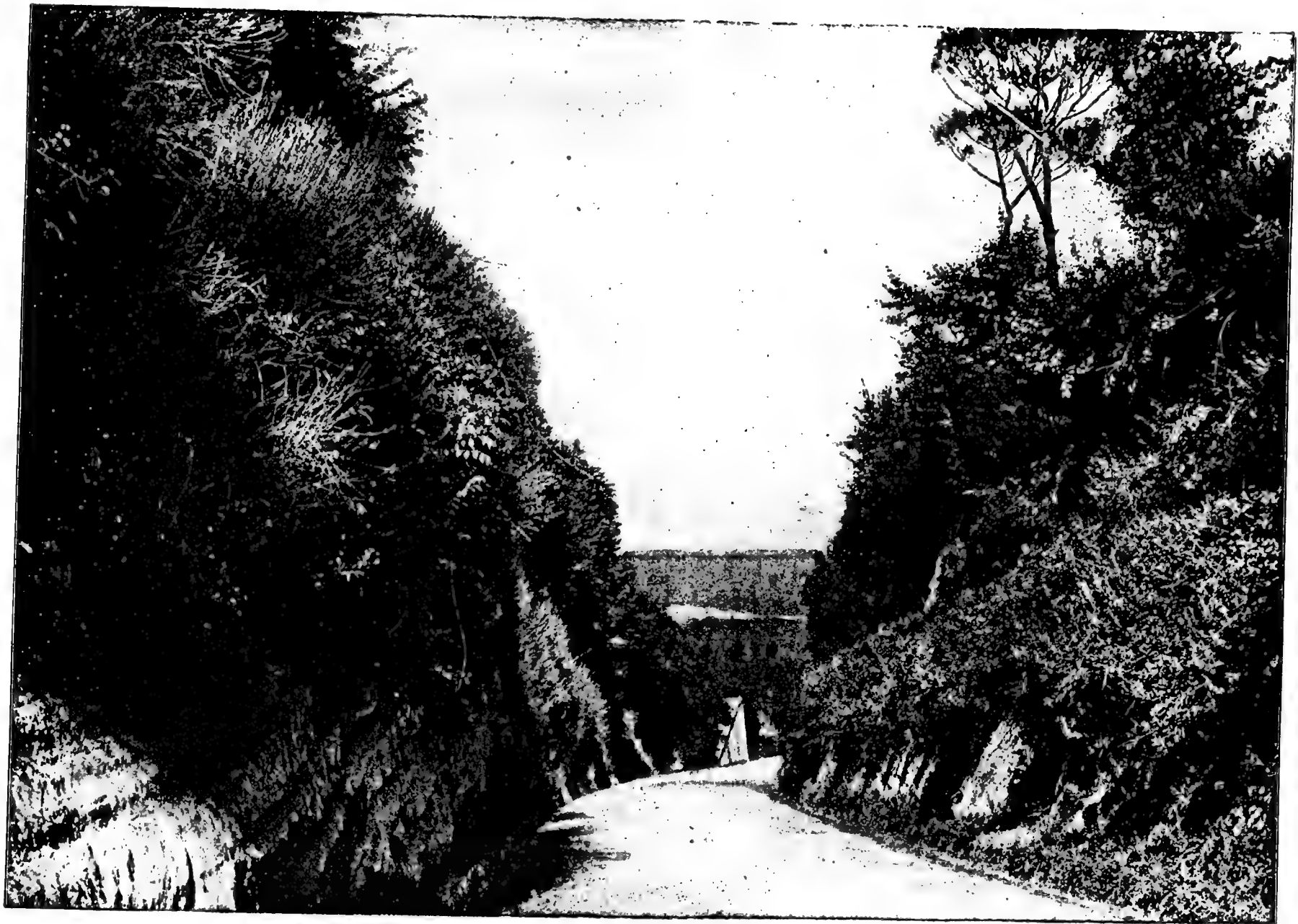
17 Obey^w them that have the rule over⁷ you, and submit⁸ yourselves: ⁹for they watch for your souls, as they that must give account; that they may do it with joy, and not with grief: for that is unprofitable⁹ for you.

18 Pray^x for us: for we trust we have a good conscience, in all things willing to live honestly.

even under the Old Testament, were of any spiritual and saving advantage to those that were most occupied therein. 10. We members of the New Testament church have an incomparably better altar and sacrifice in our Lord Jesus Christ, which furnishes an incomparable feast of spiritual and eternal blessings to our faith, which they who still cleave to and rely on ceremonial observances have no authority or claim to partake of, any more than the priests had to eat any part of the more noted sin-offerings. 11. For, according to the appointment of God, the bodies of those sacrificed animals, the blood of which was carried by the high-priest into the holy of holies on the great day of national atonement, were wholly burned without the camp. 12. In evident fulfilment of which type, as well as to prefigure his leaving the Jewish nation to miserable ruin, Jesus Christ, our great High-priest, that he might really make atonement for the sins of the whole world, and consecrate all who accept Christ to God by the shedding of his blood, suffered his painful and ignominious crucifixion on Mount Calvary, without the gates of Jerusalem. 13. Let us therefore who profess his name and look for salvation through him, go forth, by faith and hope, desire and love, to him, leaving the Jewish temple, altars, and all the legal institutions pertaining to them, and all the concerns, allurements, and enjoyments of this present world, behind us, as things which we have no further expectations from or concern with, and cheerfully and boldly own and confess a crucified Redeemer, notwithstanding all the shame, contempt, and scorn we may suffer for his sake. 14. For as the city of Jerusalem, which succeeded the camp in the wilderness as the seat of ceremonial worship and political ordinances, will quickly be destroyed by the Romans, so we believers have no durable state of happiness or settled residence in this lower world: but as strangers and pilgrims on

merciful, kind, and generous temper, and to abound in all acts of beneficence towards your fellow-creatures, especially the poor; for this, as well as thankful praise, is, through Christ and his only meritorious oblation, very acceptable to God as your reconciled Father. 17. And as ever ye would improve the appointed means of evangelically discharging the above-mentioned duties, not only regard the faith and holiness of your deceased pastors, but religiously regard the doctrines and precepts of those who are, or may hereafter be, your spiritual guides; and, as far as the Word of God permits, receive and submit to their instructions, exhortations, admonitions, and reproofs; for, if faithful, they, with all diligence, watch over you in the Lord, that they may inspect your principles, tempers, and behaviour, and guard and caution you against all iniquity, error, and spiritual danger, and apply themselves to promote the edification and eternal salvation of your souls, in the affecting view of giving an account to Christ, in the last judgment, of their faithfulness, diligence, and success—which they wish to do with joy, that their labours have issued in your eternal welfare; not with grief, that they have issued in your aggravated condemnation and ruin. 18. Sensible of the awfulness and difficulty of our work, and of our insufficiency for it, we ministers of the gospel earnestly request your continual importunate prayers for us—that whatever our success be, we may be found faithful in the day of Christ; for, notwithstanding our sufferings, and the suggestions of our enemies, our consciences bear us witness that we uprightly intend the honour of Christ and the good of souls, and are heartily desirous, and determined, through his strengthening us, to live soberly, righteously, and godly, suitably to our Christian and ministerial character, in all our behaviour towards God or man. 19. And I particularly beg your united prayers for my own direction

gather, guard, lead, feed, and bring them safe to eternal glory, through faith in his sufferings and death, whereby he fulfilled the condition, secured the blessings, and confirmed the promises of the new and everlasting covenant of grace; 21. Rectify every disorder of your souls and of your society, that ye may be thoroughly prepared, disposed, and enabled to perform every good work relative to himself, yourselves, or others, in a holy, spiritual, and evangelical manner, from principles of faith and love, according to the rule of his Word, in obedience to his command, and for his glory; and work in you to will and to do everything as in his sight, conformably to his image, agreeably to his holy nature and will, and acceptably to him, as the effects of his own grace through the merits and mediation of Christ.—22. And now let me beseech you, my dear countrymen and fellow-Christians, that, laying aside all prejudice, ye readily receive, consider, and improve these exhortations, consolations, instructions, and cautions which I have given you in this letter, as briefly as the number and importance of the contents, and my ardent concern for your real advantage, could permit. 23. And know, for your comfort, that Timothy, who was for a time my fellow-prisoner in Christ, is now released, and gone from this place upon important business; and, if he come quickly back, I intend, if the Lord grant me a release, to come along with him to visit you. 24. Meanwhile, let such of you to whom this letter comes present my affectionate and Christian respects to all your church-rulers and fellow-Christians who behave as sanctified by the Spirit of God. 25. And may the free love and favour of God through Jesus Christ, with all the blessed manifestations, fruits, and effects of it, attend all and every one of you, for your growth in grace and in the knowledge of Christ, and for your direction, preservation, and comfort, till



S. T. PAUL'S ROAD. [Hebrews, xiii:25.]—The Epistle to Hebrews was written by St. Paul from Italy. We have here a picture of a road over which St. Paul passed directly after landing in Italy. This is about midway between Naples and Puteoli. We are looking toward the east, and when the artist took the picture, Vesuvius, sending up its volume of eternal smoke, was in plain view. Grim and

precipitous rocks rise straight up from the ground on either side of the road, but nature has so mantled and clothed these with her flowers and vines that they are relieved of their rugged, barren look. Nature makes it her duty to illuminate with flowering plants every old ruin and rock in this region, thus relieving what is rugged, and softening what is sharp.

19 But^b I beseech *you* the rather to do this, that I may be restored to you the sooner.

20 Now ^athe God of peace, that ^abrought again from the dead our Lord Jesus, ^athat great Shepherd of the sheep, through the blood of the everlasting covenant,¹

21 Make⁹ you perfect in every good work to do his will, working² in you that which is well-pleasing in his sight, through Jesus Christ; ^ato whom *be* glory for ever and ever. Amen.

22 And ^aI beseech you, brethren, suffer the

A. M. cir. 4068.
A. D. cir. 64.

^b Phil. 22. Phil. 1. 19.
20. 24. Ro. 15. 30. 31. 1.
12.

^c Ro. 15. 33. 16. 20. 1.
Co. 14. 33. 2 Co. 13. 11.
Phil. 4. 9. 1 Th. 5. 23. 2 Th.
3. 16.

^d Ac. 2. 24. 32. 3. 15. 26.
4. 10. 5. 30. 10. 40. 13. 30.
17. 31. Ro. 1. 4. 4. 24. 25. 8.
11. 1 Co. 6. 14. 13. 15. 2.
Co. 4. 14. Ga. 1. 1. Ep. 1. 1.
20. Col. 2. 12. 1 Th. 1. 10.
ch. 10. 20. 9. 12. 1 Pe. 1. 1.
21. Zec. 9. 11.

^e Is. 40. 11. 49. 9. Eze.
34. 23. 37. 24. Jn. 10. 11.
14. 1 Pe. 2. 25. 5. 4.

¹ Or, *testament*.

² 2 Co. 3. 5. Phil. 2. 13.
1 Th. 5. 23. 1 Pe. 5. 10.

A. M. cir. 4068.
A. D. cir. 64.

² Or, *doing*.

³ See Re. 1. 5. Ro. 16.
27. 1 Th. 1. 17. Ps. 72. 18.
19. 21. 5. 1.

⁴ ch. 2. 13. 14. 1. 2 Co.
5. 20. 6. 11. 10. 1. Ps. 78. 1.

⁵ 1 Pe. 5. 12. Ga. 6. 11.
2 Th. 3. 17.

⁶ Ac. 16. 1-3. 17. 14.
19. 22. 20. 4. Ro. 16. 21. 1
Co. 4. 17. Phil. 2. 19. 10. 1
Th. 1. 2. 18. 2 Th. 1. 5. Re.
7. 17. Ro. xvi. 1 Co. 10.
14-21. 2 Co. 13. 12. 13.

⁷ See notes on ver.
7. 17.—C.

⁸ Ro. 16. 20. 24. 1 Co.
16. 23. 2 Co. 13. 14. Ga. 6.
18. Ep. 6. 24. Phil. 4. 23.
Col. 4. 18. 1 Th. 5. 28. 2
Th. 3. 18. Re. 22. 21.

word of exhortation: ³for I have written a letter unto you in few words.

23 Know ye that *our* ^abrother Timothy is set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that have the rule ³over you, and all the saints. They of Italy salute you.

25 Grace¹ *be* with you all. Amen.

¶ Written to the Hebrews from Italy by Timothy.

sheep through the blood of the everlasting covenant.' Some connect ver. 20, 21 thus—'Make you perfect, &c., through the blood, &c.:' but the construction of the original seems unfavourable to this arrangement. C.

REFLECTIONS.—It is very delightful when professed Christians are remarkable for mutual and fervent charity; for kind hospitality, tender sympathy, seasonable

liberality; for untainted chastity; for contentedly living on God as their portion; for imitation of deceased ministers; obedience to and fervent prayer for living ministers of Christ; and for steadfast adherence to truth, and readiness to suffer for and serve their dying Redeemer.—What an all-sufficient Saviour is he to, and what marvellous things hath he done for us, to

lead us to love, trust in, and cleave to him!—Awful is the office, work, and account of gospel ministers, and infinite is the mercy that a reconciled God of grace, and a risen Saviour and chief Shepherd, have, by the new covenant, provided proper furniture and assistance, as well as rewards, for both ministers and people who uprightly aim at his honour.

CONCLUDING REMARKS ON THE EPISTLE TO THE HEBREWS.

The epistles to the Romans, Galatians, and Hebrews, furnish three great gospel lights for illuminating the dark pages of the law. That to the Hebrews seems to have been directed to parties exclusively Jews, for all its arguments are drawn from purely scriptural sources; and while they evidence the intimate familiarity of the writer with the most minute ordinances of the law, they imply an equal acquaint-

ance with **them in the** parties to whom they are addressed. The great object of the epistle **seems** reducible to three points:—1. Christ was superior to angels in nature; 2. To Moses as a lawgiver; 3. To Aaron as a priest; and, if proved superior to them, the conclusion must be inevitable with a Jew—he must therefore be the only true God. C.

THE GENERAL EPISTLE OF JAMES.

James wrote this epistle to his Hebrew brethren of the twelve tribes, who were dispersed in the several provinces of the Roman empire; many of whom had been converted to the Christian faith. The scope thereof is to stir them up to manifest their faith by their good works;—to bear their trials with cheerfulness and patience;—maintain honourable thoughts of God;—watch over their turbulent passions;—receive the word of God with meekness, and put it into practice, ch. i.:—conduct themselves impartially to the rich and kindly to the poor, ch. ii.: to guard against reviling, censorious, and imperious language, ch. iii.: and a litigious, proud, worldly, and envious spirit, and overlooking of God's providence, ch. iv.: and against luxury, injustice, and profane swearing;—and to patience, mutual confession of faults, fervent prayer, and a diligent study to promote one another's spiritual welfare, ch. v.

[James the son of Alphaeus, the brother of Jude, and the near relation of our Lord—called also James the Less, Mar. 15. 40, either on account of inferiority in stature or age to James the son of Zebedee—is generally esteemed the writer of this epistle. Ecclesiastical history, confirmed by the Acts of the Apostles, ch. 12. 17; 15. 13; 21. 13; and some of the Epistles, 1 Co. 15. 7; Ga. 1. 19; 2. 9, 12, represents him as residing generally at Jerusalem superintending the churches, till the time of his martyrdom, A. D. 62. This epistle is found in the ancient Syriac version, which was completed in the end of the first or beginning of the second century. It is alluded to by Clemens Romanus, Hermas, and Ignatius, and directly cited by Origen, Jerome, and Athanasius, which allusions and citations concur with its internal evidence, to attest its inspired character. It is called *general*, because not addressed to any particular church, but 'to the twelve tribes scattered abroad.' It contains references to Ge. 15. 6; 20. 17; 22. 9-12; De. 9. 18-20; Jos. 2. 1; 1 Ki. 3. 9, 11, 12; 8. 46; 17. 1; 18. 42-45; Job 1. 21, 22; 42. 10; Ps. 94. 12; Is. 41. 8; Je. 29. 12, 13; Mal. 3. 6. C.

I am led by a close examination of evidence to the conviction, that James, the son of Alphaeus, and James who is styled in Ga. 1. 19 'the brother of the Lord,' were different persons (see Jn. 7. 3; Mat. 13. 55). The former was an apostle; the latter does not seem even to have been a believer in Christ at all till after the resurrection. Immediately on his joining the little Christian church, however, he took a prominent position, being president of the council at Jerusalem. It is my opinion, from the statements made in Scripture, that James was son of Joseph and Mary; and consequently, as stated by Paul, 'the brother of our Lord.' He was the author of this epistle. James' usual place of residence was Jerusalem, and there are several incidental allusions in the epistle which show that it was written in Palestine, ch. 3. 12: 1. 6; 5. 17, 18. Its date cannot be definitely fixed, but probably it was written at a comparatively early date, viz. about A. D. 45-50.

God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him.

6 But^a let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed.¹

7 For let not that man think that he shall receive any thing of the Lord.

8 A^j double-minded man *is* unstable in all his ways.²

9 Let the brother of low degree rejoice³ in^k that he is exalted.⁴

10 But^t the rich, in that he is made low: because as the flower of the grass he shall pass away.

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the

A.M. cir. 4064.
A.D. cir. 60.

^a Mar. 11. 24. 1 Ti. 2. 8. Ro. 14. 23. He. 11. 6. ^b Ep. 4. 14. He. 13. 6. 2. ^c Ps. 2. 17. Jude 12. 13. ^d Ge. 49. 4. Ps. 66. 18. ^e See note ^f below. ^f Ho. 10. 2. 7. 8. 11. 1. ^g Kl. 18. 21. Ps. 12. 2. Is. 20. 13. 7. Ki. 17. 41. ^h 2 Verses 7 and 8 are closely connected in sense. — Let not that man (the man who doubts) think he shall receive anything of the Lord: he is a man of two minds, unstable in all his ways. ⁱ He has no decision, no faith. — ^j ^k Or, glory. ^l Ro. 8. 17. Phil. 3. 14. 2 Th. 1. 11. He. 3. 9. ch. 2. 5. 1 Pe. 2. 9. Re. 1. 6. ^m Ac. 5. 4. 1 Pe. 4. 10. Phil. 1. 20. ⁿ 4 Exalted to be an heir of God and joint-heir with Christ. — ^o 1 Ti. 6. 17. with Job 14. 2. Is. 40. 6. 1 Co. 7. 31. 1 Pe. 1. 24. 1 Jn. 2. 17. ch. 1. 14. Ps. 103. 13. 37. 2. 10. 35. 36. 73. 18. 90. 5. 6. 102. 12. ^p ^q Doubt, as opposed to faith, is what is here strongly condemned. ^r Let him

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^s ask in faith, nothing doubting God's power, faithfulness, or mercy. This doubt is a kind of middle place between faith and absolute unbelief. Alford well describes it: — While faith says, 'Yes, and unbelief says, 'No, 'doubt' is the union of the two, having, however, the force of the negative slightly preponderating. — ^t ^u Job 5. 17. Ps. 94. 12. Pr. 3. 11. 12. He. 12. 5. Re. 3. 10. Ps. 119. 67. 71. 75. 34. 19. Ro. 5. 3. 1 Pe. 1. 5. 7. 14. 10 ver. 2. ^v ^w Mat. 10. 22. 19. 28. 29. Ro. 2. 7. 10. 2 Ti. 4. 8. He. 12. 12. 1. Co. 15. 1. Lu. 22. 28. 30. Mat. 5. 10. 25. 34. 1 Pe. 1. 7. 13. 14. 4. 12. 13. 4. Re. 2. 10. 3. 21. Is. 64. 4. ch. 2. 5. Ex. 20. 6. ^x 1 Co. 10. 13. Ps. 5. 4. 6. Hab. 1. 12. 13. 1. 4. 4. 4. ^y ^z Ro. 7. 17. 1. Co. 6. 5. Mat. 15. 19. 2 Ti. 3. 13. 15. 44. 20. 2 Pe. 2. 11. Tit. 3. 3. Ho. 13. 9. ^{aa} ^{ab} Job 15. 35. Ps. 7. 14. Ro. 6. 21. 23. 7. 5. Eze. 14. 8. 2. 17. Ps. 9. 17.

fashion of it perisheth: so also shall the rich man fade away in his ways.

12 Blessed^a is the man that endureth temptation: for^b when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

13 Let^c no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

14 But^d every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then^e when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

16 Do^f not err, my beloved brethren.

17 Every^g good gift and every perfect gift is

s Ga. 6. 7. Col. 2. 4. 8.

t ver. 19; ch. 2. 5. He. 13. 1.

u Pr. 2. 6. Jn. 3. 27. Ro. 11. 36. 1 Co. 4. 7.

views of difficult passages of Scripture: and never, no not in disputing for gospel truths, indulge a wrathful and passionate treatment of such as differ from you; for unguarded heat and intemperate passion, proceeding from pride, selfishness, and impatience of contradiction, are so far from serving God's righteous cause, or recommending to others the method of justification through the imputed righteousness of Christ, or the practice of righteousness which God's law requires, that they render men incapable of speaking aright for him, and prejudice the minds of others against what is really true and good. 21. Wherefore cast away with abhorrence all these corrupt affections and overflowings of malice, which are exceedingly sinful, and render your souls unfruitful in anything good; and with all humility, modesty, and submission of your understandings, consciences, hearts, and affections to the authority of God in his Word, cordially embrace it with faith and love—that being, as it were, vitally united with your souls, it may, under the influence of the Holy Ghost, be instrumental in conforming your hearts and lives more and more to its own holy likeness, and in efficaciously nourishing you up in grace, till you arrive at the complete possession of the heavenly blessedness. 22. And that it may have this happy effect upon you, see that it influence you to practise its excellent and holy principles in your lives; and never delude yourselves, or cheat yourselves out of your eternal happiness, by giving it a bare hearing, assent, or place in your notions. 23, 24. For, let your pretences be what they will, if you merely hear the truths of God, and do not by faith and love reduce them to practice in your whole conversation, ye can only have some notions and transient convictions of your guilt, depravity, danger, and need of Christ and his grace, and will quickly lay aside your concern, and go on in your impenitence, unbelief, and wicked practices as before. 25. But if you accurately search into the gospel revelation, in which our spiritual deliverance from the broken law and ancient ceremonies is so clearly manifested and perfectly bestowed, and heedfully persevere in the faith and practice of it, living in the exercise of every grace and discharge of every duty answerable to it, ye shall have great happiness at the end of your Christian course. 26. And remember that, if you make ever so much pretence to, show of, or talk about religion, yet, if you indulge yourselves in profane and abusive language, or in railing against, reviling, censuring, or slandering your neighbours, and flatter yourselves as if zeal for God would justify your proud, passionate, bitter, and injurious words, your religion is all a mere farce, and will never do you any good.

CHAPTER I. Ver. 2. My fellow-descendants from Abraham, Isaac, and Jacob, and fellow-believers in Christ scattered through the Roman empire or other places of the world, never be discouraged by the various afflictions which ye meet with for the trial and excitement of your grace, and the persecutions which ye endure for the sake of Christ and the gospel; but rather esteem it your honour and joy that ye are called and enabled thus to bear a faithful testimony for him, to his glory, and to your own and others' spiritual advantage; 3. Being fully persuaded in your own minds, from the infallible oracles of God and your own experience, that they are designed and managed by God for trying, proving, and rendering approved, the truth and efficacy of your faith in Christ, and your constancy in your profession; and that thereby, through the concurring influence of the Holy Ghost, there may be produced and increased in you a calm submission and persevering resignation to the sovereign will and holy providence of God in the most afflictive dispensations. 4. Let patience therefore, with the most meek, humble, composed, resigned, and cheerful frame of spirit, fully exercise itself, without any check or disturbance from your sinful passions; and persevere therein, notwithstanding the number, weight, diversity, or continuance of your troubles—that, in the issue, ye may become perfect in every grace, and be admitted to the complete holiness and happiness of the heavenly state. 5. And if any of you, under your afflictions, find a want of spiritual wisdom to direct you to judge of, behave under, and rightly improve them, let such, under an humbling sense of their own weakness, and of the insufficiency of all creatures to conduct them, by earnest prayer, in the name of Christ, apply to the God of all light and grace—who is so ready to bestow every needful blessing upon men, and who bountifully distributes his favours to all, especially to humble supplicants, without ever upbraiding them with their ignorance, folly, unworthiness, or misimprovement of former favours—for the directions of his Word, providence, and Spirit, and they shall, without fail, be granted. 6. But to obtain this gracious answer, you must present your requests with a firm dependence on Christ, and on the wisdom, power, faithfulness, and goodness of God in him, for a performance of his promises, without any staggering at them through unbelief; for he that gives way to distrust and sinful jealousies, whether God can or will perform his gracious promises or not, is altogether unsteady and restless in his principles and practice. 7. And it is quite absurd for any one who has such a diffident and fluctuating temper of spirit, which is so dishonourable to the promises and perfections of God, to expect that his unstable and unbelieving prayers shall

the new covenant, and are honoured to suffer for the sake of Christ and his gospel; and let them whose circumstances are easy or affluent, rejoice that God has given them low thoughts of themselves and all their earthly enjoyments, or calls them to part with them—as the wealthiest, the most grand and honourable, must quickly die away from whatever they have, and are often like flowers or grass in the midst of their carnal projects, prosperity, and honour. 12. But happy are they who are enabled in a Christian manner to bear losses and tribulations here for the sake of Christ; for when they have endured them with faith, patience, humble submission, and holy fortitude, they shall be graciously rewarded with that immortal and incorruptible blessedness and glory which the Lord Jesus, and God in him, has freely promised, and will certainly give at the last day to all those who, from a principle of faith in Christ, supremely esteem and delight in him, and look and long for his glorious appearance to complete their salvation.—13. Let no man under his afflictions fret and murmur, or pretend that God thereby tempts him to sin; for God is so infinitely holy in his nature and will, purposes and works, that it is absolutely impossible for him to be influenced to anything sinful, or to entice, persuade, influence, or necessitate any to commit the least moral evil. 14, 15. But when men, under afflictions or otherwise, are drawn into acts of sin, it is entirely owing to the violent and beguiling influence of their own inward lusts and corruptions, which drag them off from the ways of truth and holiness, and by the deceitful appearances of carnal ease, pleasure, or profit, decoy them into sin. And it is only when these inward corrupt inclinations have gained the approbation and free consent of the will that they produce actual sin; and when actual sin is completed, allowed of, persisted in, and indulged in impenitence and unbelief, it not only renders liable to, but will certainly issue in, everlasting misery, as its proper wages and fruit. 16. Beware therefore, my dear brethren, lest any of you apostatize from the truth of the gospel, or indulge such abominably erroneous, blasphemous, and injurious conceptions of God or his ways, as if he could do anything to promote or encourage sin. 17. On the contrary, everything that is naturally, morally, or supernaturally good, every blessing of creation, providence, and grace, and nothing but what is good, proceeds from this infinite, eternal, and unchangeable Fountain, Author, and Bestower of all light, knowledge, holiness, and happiness, grace or glory. 18. And we believers have the most endearing proof of his being the Fountain and Author of everything holy and useful; for not on account of or by any wisdom, power, or merit, but on account of his love, he has chosen us to

24 For he beholdeth himself, and goeth his

α Ro. 1.8. 1 Ti. 1.5, 19.
 Tit. 1.1. Jude 3.
 β 1 Co. 2. 8. Phi. 2.9.
 He. 1.3. Ac. 7.2. Ps. 24.7.
 -10. Tit. 2.13.
 γ Le. 19.15. De. 1.17.
 16. 19. Pr. 24. 23; 28.21.
 Ro. 2.11. Jude 16

MY brethren, have not ^athe faith of our Lord Jesus Christ, ^b*the Lord* of glory, with ^crespect of persons.

REFLECTIONS.—God takes care of his people, be they scattered how or where they will. Their tribulations for his name's sake may be great, but should be joyfully borne, as they shall be overruled for the trial and improvement of their present grace, and for the enhancement of their eternal glory. All the fulness of this world is but a fading portion when compared with the exalted and immortal blessedness of humble Christians. Great is the need of spiritual wisdom to direct our behaviour under our diversified trials; and infinite the mercy that our heavenly Father is so ready to grant it if asked. But, alas! many, by their unbelief and inconstancy, hinder the success of their own prayers. Great is the folly of charging our sins on God, who is

to be exercised towards yourselves, ye are a truly honourable and becoming part; but if ye regard persons merely or chiefly on account of their different worldly circumstances, ye stand convicted and condemned by that excellent law of God which requires the most strict regard to equity: and remember that though ye should keep all the other commandments, yet by a single breach: in any particular point, ye break the whole law, as ye trample on that divine authority which connects together, and is the foundation of the whole law, and counteract that love which is the fulfilment of the whole law, particularly of the second table of it. 12, 13. Let your whole conversation towards God and men, in disposition, thought, word, and deed, be such as becomes them who live under the dispensation

REFLECTIONS.—Decent respect is due to persons on account of their civil stations. But to prefer the rich, graceless, and gay, as such, especially in matters of religion or equity, is highly unchristian, and striking against the whole authority of the lawgiver, and that universal love required in his law; amounts to a breaking of all his commandments, and leaves little hopes of mercy to the guilty in the great day of account. It is chiefly among the poor that true Christians are found.

2 For if there come unto your assembly¹ a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

3 And^a ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place;² and say to the poor, Stand thou there, or sit here under my footstool:

4 Are^e ye not then partial in yourselves, and are become judges of evil thoughts?

5 Harken, ^omy beloved brethren, ^hhath not God chosen the poor of this world ^rrich in faith, and heirs of the ^kkingdom, which he hath promised to them that love him?

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment-seats?

7 Do^t not they blaspheme that worthy name by the which ye are called?

8 If ye fulfil the ^rroyal law, according to the scripture, 'Thou shalt love thy neighbour as thyself, ye do well:

9 But^o if ye have respect to persons, ye commit sin, and are convinced⁴ of the law as transgressors.

10 For^o whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all.

11 For ^hhe that said,⁵ Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So^t speak ye, and so do, as they that shall be judged by ^tthe law of liberty.⁶

13 For^t he shall have judgment without mercy that hath showed no mercy; and mercy ^rrejoiceth⁷ against judgment.

14 What *doth* it profit, my brethren, ^tthough a man say he hath faith, and have not works?⁸ can faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 And^t one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth* it profit?

17 Even^o so faith,⁸ if it hath not works, is dead, being alone.⁹

A.M. cir. 4064.
A.D. cir. 60.

1 Gr. *synagogue*.

d Ac 22.323 4. Jude

2 Or, *well or seemly*.

e ch 3.16; 4.11. Mat.

7.1-5.

g ch 1.16; ver. 11; ch 3.

h Mat. 5.3.11.25. Lu.

6.20. Co 1.26-28. Jn. 7.

48.

i Lu 12.21. 3.22.20.

r Ti 1.9. 18.10. Re. 2.9.

Ex. 16.6. Pr. 8.17. 1 Sa.

2.30. Mat. 5.3. ch 1.12.

8 Or, *that*.

j 1 Co 11.22. ch 5.4.

6. Ac 13.50.

k Ps. 73. 9.11. 111.9.

Job 21.15. Re. 13.5.

6. with Phil. 2.9.

l ch 1.25; 4.12. De. 4.

212.315. 32.

m Ro 1.8.9. Ga. 5.14.

Ep. 5.2.1 Th. 4.9.

n ver. 1.1. Le. 19.15. De.

1.17.16. 10.10.17.

o Convinced—convicted.—C.

p De. 27.26. Mat. 5.

19.20. Ga. 3.10. ver. 11.

q Ex 20.13. De. 5.

17.18. Ga. 3.10.

r Or, *that* law

which said.

s Phil. 4.8. Jn. 13.37.

ch 1.25.7. Mat. 5.48. 1.

Pe. 1.15. 10.2. Pe. 1.4.8.

t ver 8. ch 1.25. Ro.

7. 12. 14. Ps. 119.14.16.

32.45.16.16.

u See note on ch. 1.

25.—C.

v Ge. 42.4. 21. Ju 1.7.

Job 23.7.10.24. 9.10. Pr.

21.13. Mat. 6.15.7.1.21.

18. 30.25.41.42. Lu. 10.

25. ch 5.4.

w Ps. 85.10. Mat. 25.

35.5.7. Jn. 4.17.18.

x Or, *glorifyth*.

y ch 1.23. Mat. 7.26.

1 Ti. 3.5. Tit. 1.16. Is. 29.

13.58.2.4. Ac. 8.13. Jn.

12.42.

z Job 31.20. Lu. 3.11.

6.35. Ga. 6.10. 1 Ti. 6.18.

He 13.16. 1 Jn. 3.17.18.

Pr. 12.2.28.13.

aa ver. 14.10.20.26. 1.

Co. 13.3. with Ga. 5.6.1.

1 Ti. 5.

ab Even so faith, &c.

That is, the faith

without works, which

vain men say they

have, is dead. See

ver. 14.20.—C.

ac Or, *by itself*.

* This verse ap-

pears to be closely

connected with ver.

10—a full exposure.

In fact, of the absurd

idea that faith can

exist without, or apart

from, works. They

are and must be in-

separable. Faith can

never be exhibited

but by works; and

where good works do

not exist, true faith

can have no place in

the soul.—P.

+ This is intellect-

ual faith—it is simply

the assent of the un-

derstanding to a dog-

matic truth. It in-

volves no moral qual-

ity. Any intelligent

being may have this

faith.—P.

+ The word *only*

is the emphatic word

in this verse. It is

the key to the mean-

ing of the whole. It

solves the supposed

discrepancy between

James and Paul. It

shows the real con-

nection between faith

and works James

does not deny that a

A.M. cir. 4064.
A.D. cir. 60.

man is justified by

faith—nay, he indi-

rectly affirms it, but he

shows that true faith

can never exist with-

out works.—P.

1 Some copies read

by thy works.

2 Ga. 5.6. 1 Ti. 5.2.

Co. 7.1. Tit. 2.11.12. 2.

Pe 1.4.8. Mat. 7.17. ch.

3.12.13.

3 See note * in first

column.

4 De. 6.4. Mat. 8.20.

Mar. 1.34. 5.7. Ac. 16.

17. 10.15. Phil. 2.10.11.2.

Pe 2.4. Jude 6. Re. 20.

10.

5 See note * in first

column.

6 Job 11.12. Ps 94.8.

11. Ro. 8.2. Ga. 3.3.

c ver. 14.17.18.24.26.

2 Pe. 1.4.8. (aa) 5.6.

d Mat 12.37. ver. 18.

with Ge. 22.9. 12. He.

11.17.

e When he had of-

fered (in purpose of

obedience) his son

Isaac.—C.

f Or, *Thou seest*.

g ver. 18.12. Ga. 5.

6. 1 Ti. 1.5. Mat. 7.17.

ch 3.13. with He. 11.17.

10.

h Made perfect—as

a fruit-tree when its

fruit is ripened.—C.

i The faith of Abra-

ham in God's power,

truth, and love, led of

necessity to the act of

offering up his son,

which in purpose he

performed. Had he

not done that act it

would have been an

evidence that he had

no true faith. In this

respect, viewed as

external, the faith was

perfected by the act.

—P.

j Ge. 15.6. Ro. 4.3.6.

10.22.23. Ga. 3.6.

k 2 Ch. 20.7. Is. 41.8.

Ge. 22.10-18. Jn. 15.14.

15. Ro. 5.1.10. 2 Co. 5.

19. Ep. 2.13-19. Re. 5.9.

l ver. 14.17.18.20.22.

26. Re. 20.12.

m See note * in first

column.

n ver. 18. See ver. 24.

Mat. 21.31.

o Jos. 2.1-21.6.23.25.

He. 11.31.

p Or, *breath*.

q See ver. 20. 14. 18.

22.24. with Ga. 5.6. 1 Ti.

1.5. Ac. 8.13. Jn. 12.42.

Tit 1.16.

CHAP. III.

a Ec. 7.16. Mat. 7.3.

21.23.8.10.14. Lu. 6.37.

38. Ro. 2.1-3. 20.21. 2.

Co. 1.24. 1 Pe. 5.3. Pr.

10. 18. Lu. 12. 47. 48.

Mat. 11.22.24.

1 Or, *judgment*.

b 1 Ki. 8.46. Pr. 20.9.

Ec. 7.20. 1 Jn. 1.8. Is. 64.

o.

2 Offend. Rather,

'fail,' 'stumble,'—C.

3 More literally,

'For oftentimes we all

offend in one form or

another; in word, or

thought, or action.

—P.

c Ps 34.13.30. 1.2. ch.

1.26. Pr. 13.3.15.12.8.

Mat. 12.36. 37. 1 Pe. 3.

10.

d Ps. 32.9. Is 37.29.

Pr. 26.3. Ps. 39.1.

e Ps. 107.25-27. Jonah

1.4. Ac. 27.14.15.27.

f Ps. 13.12. 29.6.73.

8.6. Job 21.14.15. Pr. 12.

18.15. 1.2. Re. 13.5.6.

g The tongue. That

is, the tongue of the

natural, un-renewed

man.—C.

h Or, *wood*.

18 Yea, a man may say, 'Thou hast faith, and I have works: show me thy faith without thy works,¹ and I will show thee my faith by my works.²

19 Thou^a believest that there is one God; thou doest well: the devils also believe, and tremble.³

20 But wilt thou know, ^oO vain man, that ^ffaith without works is dead?

21 Was not Abraham our father ^jjustified by works, when he had offered Isaac his son⁴ upon the altar?

22 Seest thou⁵ how^e faith wrought with his works, and by works was faith made ^hperfect?⁷

23 And the scripture was fulfilled which saith, ^gAbraham believed God, and it was imputed unto him for righteousness: and he was called ^tthe Friend of God.

24 Ye see then how that ⁱby works a man is justified, and not by faith only.⁸

25 Likewise also was not Rahab the harlot ^jjustified by works, ^kwhen she had received the messengers, and had sent *them* out another way?

26 For as the body without the spirit⁹ is dead, so ^lfaith without works is dead also.

CHAPTER III.

1 We are not rashly or arrogantly to reprove others: 5 but rather to bridle the tongue, a little member, but a powerful instrument of much good, and great harm. 13 They who be truly wise be mild, and peaceable, without envying, and strife.

MY brethren, ^abe not many masters, knowing that we shall receive the greater condemnation

6 And^b the tongue *is* a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

7 For every kind^c of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind.⁷

8 But the tongue can no man tame;⁸ *it is* an unruly evil, full of deadly poison.

9 Therewith^j bless we God,⁹ even the Father; and therewith curse we men,¹ which^k are made after the similitude of God.

10 Out^l of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same place² sweet water and bitter?

12 Can^m the fig-tree, my brethren, bear oliveries? either a vine, figs? so can no fountain both yield salt water and fresh.

13 Who^o *is* a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom.

A. M. C. 17. 4004.
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CHAPTER V.

1 Wicked rich men are to fear God's wrath. 7 We ought to be patient in afflictions, after the example of the prophets, and Job: 12 to forbear swearing, 13 to pray in adversity, to sing in prosperity: 16 to acknowledge mutually our several faults, to pray one for another, 19 and to reduce a straying brother to the truth.

GO to^a now, ye rich men, weep and howl for your miseries that shall come upon you.

2 Your^b riches are corrupted, and your garments are moth-eaten.

3 Your^c gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

4 Behold,^d the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.

5 Ye^e have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in^a a day of slaughter.

6 Ye^b have condemned and killed the just; and he doth not resist you.¹

7 Be^c patient² therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive³ the early and latter rain.

8 Be^d ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

9 Grudge not³ one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

12 But^a above all things, my brethren, swear

4 Ye^a adulterers and adulteresses,⁵ know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?⁶

6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

7 Submit^a yourselves therefore to God. Resist the devil, and he will flee from you.

8 Draw^b nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded.

9 Be^c afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.

10 Humble^d yourselves in the sight of the Lord, and he shall lift you up.

11 Speak^e not evil one of another, brethren.

He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law,⁸ and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There^a is one lawgiver,⁹ who is able to save and to destroy: who art thou that judgest another?

13 Go^b to now, ye that say, To-day or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

14 Whereas, ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

15 For that ye ought to say, If the Lord will, we shall live, and do this, or that.

16 But^c now ye rejoice in your boastings: all such rejoicing is evil.

17 Therefore^d to him that knoweth to do good, and doeth it not, to him it is sin.

and punish the disobedient, is the alone Lawgiver and Lord of men's consciences, who can enact and execute laws as he pleases, how presumptuous is it for you, foolish, weak, fallible, and sinful creatures, to take upon you to judge and condemn any for that in which they are accountable only to God? 13, 14. And why are any of you so self-sufficient, and insensible of your dependence on him, as to promise yourselves long life or prosperity, and much trade on earth, without regard to him, when you, and all that you have, are in the most precarious and uncertain condition, entirely dependent on his sovereign will and providence, and may suddenly and unawares be cut off. 15-17. Nothing ought therefore to be either projected or pursued by you but in express submission to the favour, direction, assistance, and blessing of God, and your own desires and attempts; lead to the neglect of prayer, or sinful and carnal requests; and produce an adulterous alienation of the heart from God, by an undue attachment to the world. Very hateful are they to God, contrary to the influences of his Spirit, and inconsistent with our dependence on him, either as men or Christians.—Extensive is the work of a Christian. Humbly should he submit to and hold familiar fellowship with God; resolutely guard against and resist the temptations of Satan; purify his heart and conversation, by a believing improvement of Jesus' Word, Spirit, and blood; humbly bewail and repent of his sinfulness; guard against all reviling or rash censuring of others, from a regard to God's authority; and in all his ways acknowledge and resolutely depend on his sovereignty.

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Ps. 73. 27. Mat. 12. 39. 10. 4.

See note below.

Am. 15. 10. 14. Ro. 8. 7. Gal. 1. 10. 1. Jn. 2. 15. 16. Ps. 17. 14.

1. Je. 6. 5. 21. Nu. 11. 20. Pr. 1. 10. Ec. 4. 1.

Or. enviously.

There is no such passage in Scripture as seems here to be a quotation. The difficulty, however, may be removed by a slight change in the punctuation: 'Think ye that the Scripture speaketh in vain? in condemning friendship with the world). Doth the spirit that hath dwelt in us come to envy? On the contrary (for so the 6th may properly be translated, he giveth more grace).—C.

J. Job 22. 20. Pr. 1. 34. 20. 21. Mat. 23. 12. 1. Pe. 5. 5. Lu. 14. 5. 5. 14. 11. 18. 14. Ps. 138. 6.

La. 1. 27. 2. Ch. 30. 8. 5. 18. 2. Sa. 15. 20. Job 1. 21.

Ep. 4. 27. 6. 11. 12. 1. Pe. 5. 8. 9. Ro. 12. 11. W. 15. 18. 5. 5. 7. 2. Ch. 15. 2. Je. 29. 12. 13. Ho. 6. 1. 2. Ps. 145. 18. 3. 15. 17. 73. 28. Zec. 1. 1. Mal. 3. 7. 2. Ps. 26. 6. Is. 1. 13. 16. 1. Ti. 2. 8. Je. 4. 14. Mat. 23. 26. ch. 1. 8. 21. 1. Kl. 18. 21. 1. Jn. 3. 3.

2. Ps. 119. 136. Mat. 8. 4. Je. 13. 18. Eze. 6. 9. 7. 10. 16. 61. ch. 5. 11.

9. Job 22. 29. Lu. 14. 11. 1. Pe. 5. 6. Ps. 10. 17. 18. Pr. 23. 23. Mat. 18. 4. 23. 12. Lu. 18. 14.

Ep. 4. 31. 1. Pe. 2. 1. Ti. 2. 1. Mat. 7. 1. Lu. 6. 37. Ro. 2. 1. 1. Co. 4. 5.

Speaketh evil of the law—as of a power unworthy of obedience; and judgeth the law, as requiring too much, or commending something wrong or unnecessary.—C.

2. Is. 31. 22. Mat. 10. 28.

There is one Lawgiver. But if you speak evil of his law, you speak evil of him; if you judge his law, you usurp his prerogative.—C.

Mat. 7. 1. 2. Ro. 14. 4. 2. 1. Pr. 27. 1. Lu. 12. 18. 20.

Job 7. 7. Pr. 3. 28. 27. 1. Is. 40. 5. 1. Co. 7. 31. ch. 1. 10. 1. Pe. 1. 24. 1. Jn. 2. 17. Job 14. 1.

Or. For it is.

Ac. 18. 21. Ro. 1. 10. 1. Co. 4. 10. 16. 7. Ph. 2. 24. He. 6. 3.

1. Co. 5. 2. 6. Is. 47. 7. 8. 10. Ro. 13. 7. Ps. 52. 1. 7.

Lu. 12. 47. 48. Jn. 9. 41. 15. 22. Ro. 1. 20. 21. 32. 17. 18. 24.

For adulterers, &c., must, from the context, be understood as descriptive of such a forsaking of

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God, through love of the world, as is described; condemned, and punished into it. &c., that backsliders, being chastened, may be graciously restored to their first love.—C.

CHAP. V.

Pr. 10. 15. 11. 28. Am. 6. 1. Lu. 6. 24. ver. 6. ch. 2. 6. 4. 9. Is. 22. 12. 13. 1. 14. 6. 10.

6. 1. 7. 11. Mat. 6. 29. 20. Job 13. 28. Is. 51. 8. Ho. 5. 10.

Ps. 21. 9. 15. 30. 27. 133. 11. Ro. 2. 5.

Le. 10. 13. De. 24. 14. 15. 10. 24. 10. 11. Je. 22. 13. 15. 7. E. 8. 22. 23. 27. Hab. 2. 11. Mal. 3. 5.

Job 21. 17. Ps. 73. 7. 110. 69. 70. Ec. 11. 9. Is. 5. 11. 12. 22. 13. 47. 8. Je. 5. 8. Am. 4. 6. Lu. 16. 19. 25. 1. Ti. 5. 9.

Pr. 14. 17. 1. Is. 22. 13. Eze. 30. 17.

Am. 5. 24. 34. 37. 2. 30. Jn. 16. 2. 1. Th. 5. 18. 10. 32. 34. 11. 26. 37.

He (Jesus the just one) doth not resist you now—but the day is at hand, ver. 6.

He. 11. 36. 12. 1. Ro. 5. 3. 4. 25. 15. 4. Ga. 5. 5. 6. 2. Th. 1. 3. ver. 8. C.

Or. Pr. long patient, or suffer with long patience.

He. 11. 14. Je. 5. 24. Ho. 6. 3. Joel 2. 23. Zec. 10. 1.

ver. 7. 1. Co. 10. 11. 12. Ph. 4. 5. He. 10. 25. 37. 1. Pe. 4. 7. Re. 22. 20.

Or. Grow, or Grieve not, ch. 4. 11. Ga. 5. 14. 20. 26.

Mat. 24. 31. 1. Co. 10. 11. Ph. 4. 5. Re. 3. 20. 22. 12. 20. 16. 15.

Mat. 15. 12. 23. 34. 37. He. 11. 38. 8.

ch. 1. 12. Da. 12. 12. Mat. 5. 10. 11. He. 10. 36. 11. 25. Ps. 64. 12.

Job 1. 1. 22. 42. 10. 12.

Ps. 103. 13. Is. 63. 7. 9. Joel 2. 18. 2. Ch. 30. 9. 9. 17. 31. Ps. 138. 116. 5. 117. 2. Je. 3. 12. Joel. 13. Lu. 6. 36. Nu. 14. 18. Mt. 7. 18.

Mat. 5. 34. 37. 12. 20. 2. Co. 1. 17. 18. with Ex. 20. 7. De. 5. 11.

Profane swearing is one of the most common and palpable forms of sin in the East. The very language is polluted by it. One seldom hears a sentence uttered, or sees one written in any ordinary book, without some form of oath or imprecation. One never hears a simple affirmative from an Arab, it is always accompanied by an oath—often by a form of imprecation that makes one shudder. It was this wicked practice, no doubt, which called forth the solemn command of James.—P.

not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea, and *your* nay, nay; lest ye fall into condemnation.

13 Is^a any among you afflicted? let him pray. Is any merry? ^blet him sing psalms.⁵

14 Is any sick among you? let him call for the^a elders of the church; and let them pray over him, ^aanointing him with oil in the name of the Lord:

15 And^a the prayer of faith shall save the sick, and the Lord shall raise him up; and ^aif he have committed sins, they shall be forgiven him.

16 Confess^a *your* faults one to another, and pray one for another, that ye may be healed.

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2 Ps. 50. 15; 21. 15.
Mat. 26. 38, 39. 2 Ch. 33.
1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

17. The connection between this injunction and the preceding appears to be this, that when their feelings were excited either by deep sorrow or great joy, they were not, as is common in the East, to give expression to clamorous and profane exclamations, but they were to conduct themselves in a calm and rational manner, such as became followers of Christ.—P.

18. 1 Ti. 5. 17. 1 Pe. 5. 1. Mar. 6. 13; 26. 18, with 1 Co. 12. 28, 30. 3 Ps. 50. 15; 21. 15. 63. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

19. 1 Ti. 5. 17. 1 Pe. 5. 1. Mar. 6. 13; 26. 18, with 1 Co. 12. 28, 30. 3 Ps. 50. 15; 21. 15. 63. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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20. 1 Ti. 5. 17. 1 Pe. 5. 1. Mar. 6. 13; 26. 18, with 1 Co. 12. 28, 30. 3 Ps. 50. 15; 21. 15. 63. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

21. That is, Elias was *human*, with human weakness, and failings, and sins. He was naturally no better, and inherently no greater than other men. His power with God, therefore, did not arise from anything in himself as man, but from his faith and implicit trust in God.—P. 1 Ki. 17. 1. Re. 11. 6. 7 Or, *in prayer*. 8 Sins of the person saved, which were covered by the blood of Christ, in whom he has been led to believe.—Also sins of the person who prays.—P.

^aThe effectual fervent prayer of a righteous man availeth much.

17 Elias was a man ^bsubject to like passions as we are,⁶ and ^che prayed earnestly⁷ that it might not rain; and it rained not on the earth by the space of three years and six months.

18 And ^dhe prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, ^eif any of you do err from the truth, and one convert him;

20 Let him know, that he which converteth the sinner from the error of his way ^fshall save a soul from death, and shall ^ghide a multitude of sins.⁸

d 1 Ki. 18. 42-45.

e Mat. 18. 15, 16. De. 22. 1, 2. Le. 19. 16, 17.

f Ro. 11. 14. 1 Co. 9. 22. 1 Ti. 4. 16. Jude 23.

g Pr. 10. 12. 1 Pe. 4. 8. Ps. 32. 1.

complaints or wishes against them for the injuries they do you. 10, 11. And to encourage you to such a becoming conduct, reflect much on the behaviour of the ancient prophets under their sore trials—with what patience and courage they endured the manifold persecutions which they suffered for adherence to the truth. And learn, especially from the singular afflictions of Job, his marvellous patience under them, and the merciful issue thereof in redoubled honours and happiness, what a God of infinite compassion and kindness ye have to uphold you under, carry you through, and give you the blessed fruits of all your trials and afflictions. 12. As your unbelieving brethren are so dreadfully addicted to that unprofitable, Heaven-daring, and soul-ruinous sin of profane swearing, I beseech you earnestly to guard against every rash, passionate, or unnecessary oath, whether by God himself or by his creatures; and let your whole conversation be so evidently honest and upright that your plain affirmation or denial may gain you sufficient credit. 13. If any of you be in afflicted circumstances, let him exercise himself much in solemn and fervent prayer, for support under, relief from, and a sanctified improvement of them. And if any be surrounded with the blessings of providence and grace, let him express his gratitude to the God of his mercies in cheerful thanksgivings and praises. 14, 15. If any of you appear to have any bodily distemper inflicted on him, as the punishment of some remarkable sin, let him desire the rulers of the church, especially such as are vested with miraculous powers, to meet together and pray over him; and let them, in the name and authority of the Lord Jesus, from regard to his appointment, and in dependence on his influence, anoint him with oil, as a mean of his recovery; and in answer to

their prayer of faith Jesus Christ shall render the means effectual for his relief, and shall, through the man's own exercise of faith in his blood, pardon the sinful cause of the trouble, as to its temporal or eternal punishment. 16-18. Always show a readiness to acknowledge whatever offences you have given one to another, or even other sins which lie heavy on your consciences, in order that ye may cheerfully forgive, sympathize with, and affectionately and earnestly pray for each other, as your distresses of body or mind require. And to encourage your fervent prayer for one another, observe, from the miraculous drought or rain procured by Elijah's prayer, what a wonderful power and success the prayer of true and lively saints hath, when, under the influence of the Holy Ghost, it is excited, conducted, and animated by a sacred warmth of heart. 19, 20. And if any of you are successful in your endeavours for the recovery of some apostate or backslider from the truth, and from his erroneous notions or sinful practices, thank God for it, as a high honour, that thereby you are made instrumental in the salvation of an immortal soul, in recovering him from spiritual and eternal destruction, and in leading a neighbour into the way of life, pardon, and peace; and thereby preventing a multitude of sins which he and others, tempted by his example and influence, would have committed.

Ver. 1. *Ye rich men*. Not those who are rich, and have learned to use their riches, but those who trust in riches, live in luxury, and forget their God. C.

Ver. 2. *Riches*. Not silver or gold, but 'corn, and wine, and oil,' the emblems of luxury, 'corrupted' through keeping for revelry, instead of being timeously distributed in generous charity, ver. 5. C.

Ver. 5. *As in a day of slaughter*. When all your vengeful passions being let loose, ye revelled in the death of the defenceless. C.

Ver. 7. *Be patient*. The simple mention of the word 'patient' shows that the apostle is addressing the sufferers. C.

Ver. 14. This 'anointing' was evidently the symbol of miraculous healing, for the person prayed for was to be certainly 'raised up' as evidence that the sin of which the sickness was the punishment was as certainly forgiven as the disease was healed, 1 Co. 11. 29, 30; Mar. 2. 5, 10, 11. Therefore, to continue the ordinance of anointing without the miraculous power, and for the purpose of healing, is an act of wilful perversion, and not of divine obedience. C.

Ver. 16. *Confess*, &c. This mutual confession is as general as mutual prayer: and to confine confession to him who is called priest, as the Romanists do, is, by consequence, to confine prayer for the sick to him also: an absurdity this against which nature and revelation equally protest.—*Effectual fervent prayer*. Rather, 'the earnest supplication.' Some would render it 'the inwrought prayer'—inwrought by the Spirit; but all Christian prayer must be so, Ro. 8. 26, 27; and there appears no sufficient authority for such translation, nor does the context point to it. C.

REFLECTIONS.—Worldly riches are an unavoidable snare to a covetous carnal heart. Often are they abused in luxury and oppression, and hasten their owners into eternal perdition. For the cries of the poor and oppressed infallibly draw down the vengeance of Heaven upon their oppressors. There is great need of patience in this world, where wickedness and distress abound. Nor, as repeated instances manifest, can anything issue more honourably or happily.—It is base and criminal for any, but especially professed Christians, to swear rashly, ignorantly, unrighteously, or in common conversation.—But very honourable is it to accommodate our religion to our lot; to give ourselves to effectual fervent prayers for ourselves and others; to be always ready humbly to acknowledge our own faults, and carefully to prevent or reclaim our neighbours from sin. Lord, if this be practical Christianity, how little of it is to be found on earth!

CONCLUDING REMARKS ON THE GENERAL EPISTLE OF JAMES.

The abrupt termination of this epistle, so unlike the apostolic formality of its opening, has led many to conclude that it was never finished, but was cut short by the sudden martyrdom of the apostle. The conjecture is a probable one, and, whether accurate or not, may well serve to remind every man to 'work while it is called to-day.'

The mind of the attentive reader can scarcely fail to be struck with the peculiarity of the style, which may be called *calenated*: that is, the third verse, by the word 'trying,' is linked, as it were, into the second, by the word 'temptations;' the fourth into the third verse by the word 'patience;' the fifth into the fourth by the words 'wanting' and 'lack,' &c.—a peculiarity that continues to be largely exemplified throughout the whole epistle. Nor are peculiarities without their value. (1) Peculiarities of style are well suited to peculiarities of minds: and he

strate that the apostles were not imitators of each other; and, if compared with all pretended revelations—in which the stamp of one mind, or the concerted plan of two or more, is easily and certainly detected—the mere variety of Scripture style will go far to prove that the writers have delivered no 'cunningly devised fable.' That they wrote independently of each other, at different times and places, and with different objects, while yet their agreement is such, and so complete, that it can be rationally accounted for upon no other principle than that they wrote under the guidance of one common Spirit. (3) The apparent discrepancy between Paul and James, on the subject of justification by faith, will also serve, when carefully examined, to illustrate the same fact—the most accurate agreement without the possibility of concert;—for had there been concert, there could never have been such an approach to apparent contradiction: while it will further demonstrate the wisdom of God in the

THE FIRST EPISTLE GENERAL OF PETER.

Peter had been originally a fisherman in Galilee, but was among the first called by Jesus Christ to be one of his attendants and missionaries. About A.D. 64 or 66 he wrote this first epistle to the Jewish converts scattered through Lesser Asia, or other parts of the Roman empire, and the second about two years after. The scope of the first is, (1) To establish them in the faith of Christ, and to comfort them under their severe persecutions, ch. i.; 2. 1-8. (2) To direct and animate them to an honourable, conscientious, and edifying behaviour in a faithful discharge of all the duties of their civil or family relations, ch. 2. 9-25; 3. 1-7; and to the exercise of brotherly love, personal holiness, and a faithful discharge of their respective duties in the church, ch. 3. 8-22; iv. v. The scope of the second is to represent how gospel privileges and revelations ought to be improved in a growth in holiness of heart and life, ch. i.; to warn them against the seduction of false teachers, and all apostasy from the truth, ch. ii.: and to represent the proper preparation for Christ's appearance to destroy the Jewish nation, and to judge the world, ch. iii.

[That Simon Peter, or Cephas, the son of Jonas,—originally a fisherman of Galilee, and called to be an apostle of our Lord—was the author of this epistle has always been admitted; and its genuineness and canonical authority are confirmed by its being referred to or quoted by Polybius, Clemens Romanus, the Martyrs of Lyons, Theophilus of Antioch, Papias, Irenæus, Clemens Alexandrinus, and Tertullian. It is addressed to 'the strangers scattered abroad,' more literally to 'the strangers of the dispersion,' which seems peculiarly to point to the Jews (see also ch. 2. 9-12; 4. 3, 4) as the special objects of his ministry, Ga. 2. 7, 8. In matter and object it is nearly akin to the epistle of James; adverting to the persecutions by which the Christians were assailed, and exhorting to patience, perseverance, and holiness. Of the history of Peter, subsequent to his residence at Antioch, A.D. 46, nothing is related in the New Testament. Jerome, however, states that he suffered martyrdom at Rome, in the end of the reign of Nero, A.D. 67 or 68; and that his remains were interred in that city, near the triumphal way;—a statement corroborated by Procopius, *Hist.* p. 195. On the other hand it has been argued, from the internal evidence of the Acts and Epistles, as well as from the want of sufficient external authority from early history, that Peter never was at Rome. But such historical questions are of little importance to him whose 'religion is the Bible,' and who seeks for the marks and authority of the true church of Christ, not in the 'vain traditions' of uninspired men, but in the imperishable records of inspired evangelists and apostles. See Jn. 20. 30, 31; 1 Ti. 3. 16, 17. In the course of the epistle, the apostle alludes to the following portions of the Old Testament:—Ge. 6. 7; 18. 12; Ex. 19. 5, 6; De. 7. 6; Is. 10. 12; 28. 16; 40. 6, 8; 48. 9, 10; liii.; 57. 15; 61. 6; Je. 23. 22; Eze. 9. 6; 34. 4; Da. 2. 44; 8. 13; 9. 26; Ho. 1. 9, 10; Hag. 2. 7; Zec. 13. 9. C.]

CHAPTER I.

1 He blesseth God for his manifold spiritual graces: 10 showing that the salvation in Christ is no news, but a thing prophesied of old: 13 and exhorteth them accordingly to a godly conversation, forasmuch as they are now born anew by the word of God.

PETER, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

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CHAP. I.

α Mat. 4. 18, 19; 10. 23; 14. 28-31; 16. 10-23; 17. 1-5; 26. 33-49; 69-75. Jn. xxi. Ac. 1. xii. 1 Co. 9. 5. Ga. 1. 18; 2. 7-14.
δ De. 32. 26; 28. 64. Is. 65. 9. Ac. 2. 5-11; 5. 9; 8. 1, 4. Ja. 1. 1.
ε Ro. 8. 28-30, 33; 9. 23, 24, 25, 27, 28, 31. Co. 1. 27, 28. Ep. 1. 4, 5.
ζ 2 Th. 13. 1 Th. 1. 4, 5. Ep. 1. 4. Eze. 36. 26, 27. Ro. 8. 13.
η Ro. 16. 26. He. 12. 24. Re. 1. 5. Eze. 36. 25. Zec. 13. 1. Ex. 24. 8.
θ Da. 4. 15; 25. Ro. 1. 7. 1 Co. 13. 3. Ga. 1. 3. Ep. 1. 2. 2 Co. 13. 14. 2 Pe. 1. 2. Jude 2.
ι Ep. 1. 3, 17. 2 Co. 1. 3. Jn. 20. 17. Ro. 8. 17.
κ Ep. 1. 7, 8; 2. 4, 7, 8, 10. Th. 3. 5. Ex. 34. 6, 7. Ps. 86. 5, 15.
λ Gr. much.
μ Jn. 3. 3, 5; 11. 13. Ja. 1. 18. 1 Jn. 5. 18; 3. 1-3. 9. Ro. 8. 17.
ν Ro. 8. 11. 1 Co. 15. 20. Ep. 2. 6. 1 Th. 4. 14. Jn. 14. 19. Ro. 5. 10. Is. 26. 19. Phi. 3. 10.

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ι He. 9. 15. Ac. 20. 32; 26. 18. Ep. 1. 11, 14. Col. 1. 12. Re. 21. 27. 1 Th. 4. 8. Col. 1. 5. 2 Ti. 1. 12; 4. 8. Ps. 31. 19.
2 Or, for us.
η Jn. 17. 11, 12, 15. 2 Ti. 2. 19. Ps. 125. 1, 2. Jn. 10. 28, 29. De. 32. 27. Jude 1. 24. 1 Jn. 5. 4. Ep. 2. 8; 3. 17. 2 Co. 1. 24. ch. 5. 9.
θ ver. 13. Col. 3. 3, 4. 1 Jn. 3. 2. 1 Ti. 6. 15. Th. 2. 13.
ι Mat. 5. 12. 2 Co. 4. 17; 6. 10. Ro. 5. 3; 12. 12. He. 10. 32-34; 12. 7-11. Ja. 1. 2, 12. ch. 4. 13; 5. 10.
κ Ja. 1. 3, 12. ch. 4. 13. 15. 48. 10. Zec. 13. 9. Ps. 66. 10. Job 23. 10. Mat. 19. 27; 25. 21, 24. 1 Sa. 2. 30. Ro. 2. 7; 10. 17. 1 Co. 3. 13; 4. 5. Jn. 12. 26. Ac. 3. 21. Th. 2. 13. 1 Ti. 4. 8. with ver. 18. Pr. 17. 3. Je. 9. 7. Re. 1. 7.
λ 1 Jn. 4. 20. Jn. 20. 29. Ac. 3. 21. 2 Co. 5. 7. He. 11. 1, 27.
μ Jn. 16. 22. Is. 61. 10. Hab. 3. 7; 18. Ro. 5. 3, 4. 11. Phi. 1. 25; 3. 14. 4. 15. 43. 4. 149. 2.

4 To' an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,²

5 Who^a are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

8 Whom^a having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:

CHAPTER I. Ver. 1, 2. I, Simon Peter, whom Jesus Christ has constituted his inspired messenger, especially to my own countrymen—to you my Jewish fellow-Christians, dispersed by divine providence through the several countries of Lesser Asia, whom God the Father has, through faith in his Son, made partakers of eternal happiness through the

Spirit, made possible the principles of faith and hope, and every other saving grace, and thereby rendered us capable of and fitted for, as well as by adoption entitled to, an inexpressibly pure, permanent, rich inheritance of heavenly glory, inconceivably preferable to any in the earthly Canaan; and which, by

ceedingly rejoice and exult, though, in this present imperfect state of weakness, sin, and sorrow, if it be needful for God's glory and your own good, ye are grievously, though comparatively lightly, afflicted by a variety of trials from sin, Satan, the world, and your own weakness.

9 Receiving^t the end of your faith, *even* the salvation of *your* souls.

10 Of^a which salvation the prophets have inquired and searched diligently,³ who prophesied of the grace *that should come* unto you:

11 Searching what or what manner of time the^b Spirit of Christ which was in them did signify, *when it testified beforehand the sufferings of Christ, and the glory that should follow.*

12 Unto whom it was revealed, *that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.*

13 Wherefore *gird up the loins of your mind, be sober, and hope to the end for the*

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¹ Ro 6.22. Ac.15.11.
² Ti.1.12. with He.11.
13.12.
³ Mat.13.17. Lu.10.
24. Ge. 49.10. Da.2.44.
9.24. Hag.2.7. Zec.6.
12.13.9.9. Mal.3.14.2.
Mat.11.13. 2Pe.1.19.
21.
⁴ Searched diligently. Like miners searching for precious minerals, as the original implies.—C.
⁵ ch.3.18.19. 1Co.3.16. Ga.4.6. Ro.8.9.2. Pe.1.21.
⁶ Ps. xxii. xxi. lxxx. lxxi. cx. cxviii. Is. 51. 52.13.15. lxxi. Da. 9. 24. 20. Lu. 24. 26.27. 44. Ac.26.22.23.
⁷ Da. 9. 24. 12. 9.13. He.11.13.39.40.
⁸ Jn.15. 26. 16. 7-15. Ac.2.38.4.8.11.10.44. 2Co.1.22. Joel.2.28.15. 44.3-5. Pr.1.23.
⁹ Ex.25.20 Ep.3.10. Lu.15.10. Da.8.13; 12. 5.6.
¹⁰ Ex.12.11. 1Ki.18. 46. 2Ki.4.29. Job.38.3. 40.7. Is.11.5. Je.1.17. Lu.12.35; 17.8. Ep.6. 14.
¹¹ Lu.21.34. Ro.13.13. 1Th.5.6.2Ti.4.5. He. 3.6.14; 10.35. Tit.2.12. 13.
¹² Gr. perfectly.

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grace that is to be brought unto you at the revelation of Jesus Christ;

14 As^a obedient children, not fashioning yourselves according to the former lusts in your ignorance:

15 But as he which *hath called you is holy, so be ye holy in all manner of conversation;*

16 Because it is written, *Be ye holy; for I am holy.*

17 And if ye *call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:*

18 Forasmuch as ye know that *ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;*

19 But^a with the precious blood of Christ, as of a lamb without blemish and without spot:

in the assured hopes of your eternal and immediate enjoyment of him, 9. Of which ye have already received the pledges, earnest, and beginnings, and which ye shall, in a little time, fully receive as a gracious reward, answerable to all the expectations of your faith—even the complete salvation and eternal happiness of your whole person, soul and body. 10. Into the nature, qualities, and circumstances of which complete and glorious salvation, the ancient prophets—who many ages ago foretold what rich and eminent blessings of light and grace, pardon, purity, peace, hope, and joy, should be manifested to and conferred upon you by the gospel—made the most diligent inquiry; 11. Searching out the particular circumstances and manner of those things which the Holy Ghost, proceeding from and imparted by Christ to them, had solemnly and infallibly declared concerning Jesus' incarnation, humiliation, exaltation, and work, and concerning the effusion of himself, the erection and state of the gospel church, and the holiness, comfort, and happiness of Christ's true members, as believing in his atoning sacrifice: 12. Unto whom it was suggested by the Holy Ghost, that, however much their own souls might be refreshed, and their faith supported by their predictions, yet they were not to be fulfilled in their times, or the blessings conferred on themselves, but on us who live under the New Testament dispensation, and to whom they are declared and offered by apostles and others, who publish the gospel of God's grace in all its light, liberty, grace, and glory; which has been divinely attested and confirmed by the plentiful outpouring of the Holy Spirit, in his gifts and graces, by our exalted Redeemer, according to his promise; and which unfolds things so excellent, profound, and engaging, that even the holy angels earnestly pry into the mysteries contained in it. 13. Having therefore such revelations and encouragements relative to future and eternal blessedness, never wax weary or faint in your minds, but, shaking off the cares and encumbrances of this life, moderating your appetites to and making a temperate use of the things of this world, with holy vigilance carefully maintain a sincere, unshaken, growing, and persevering trust and hope in Christ, to the end of your days, temptations, and conflicts; with joyful confidence and assured expectation of all that blessedness and glory of the heavenly state which is now graciously revealed in the gospel, and shall be freely bestowed upon you at his second coming. 14.

17. And if, answerably to your religious profession, ye from the heart sincerely worship him as your Father in Christ, who, without regard to any external consideration, will impartially try and pass sentence on every man's work at the last day, see that ye maintain a holy and humble reverence of him, and fear of offending him, and a holy jealousy over your own hearts, while ye are travelling through this world, as pilgrims and strangers, to your better and eternal inheritance in heaven. 18-21. And ye ought to be the more earnest and courageous in this holy imitation and fear of God, since all you believers certainly know that your redemption, from the corrupt and defiling manners and customs handed down to you by your ancestors, was not purchased by the perishing riches of this present world, which can redeem from slavery and bondage among men, but by the infinitely more valuable obedience and sufferings of the pure and unspotted Son of God in our nature, whom he, from all eternity, being our Father, appointed to be our Mediator and Saviour, and has, in the end of the Jewish dispensation, and last age of the world, manifested in the flesh, and made to obey and suffer for your sins; who, through him, as your only Mediator, trust and hope in God as your reconciled God and Father—since, in testimony of his being fully satisfied with what his Son did and suffered for you, he has raised him from the dead, exalted him to his own right hand, and made him Head over all things to the church, that ye might be encouraged, through him, thus to trust in God, as reconciled in him, for all the blessings of grace and glory. 22. And since, through a believing acceptance of gospel truth, under the powerful influence of the Holy Ghost, ye have been enabled to mortify and subdue those corruptions which formerly defiled your souls, and to become holy in heart and life, and have been brought to a sincere and hearty affection to your fellow-Christians, see that ye daily more and more cultivate this brotherly kindness in all its genuine and substantial effects, with all the intense fervour of a regenerated heart purified by faith; 23. And as persons who are not merely the natural descendants of Abraham, but have new, vital, and incorruptible principles of grace and holiness implanted in you, by means of the incorruptible, quickening, and unchangeable word of the living, life-giving, and unchangeable God. 24. 25. For all fleshly descent, with its fairest fruits, all natural and acquired endowments, all external privi-

God, 'ye greatly rejoice.'—*If need be.* Rather, 'since thus it is right' that your faith should be tried and purified. C.

Ver. 7. It seems probable from the reference to 'gold' that one great trial of the Christians' 'faith' was the loss of all their riches; and the nature of some of the subsequent exhortations evidently shows that before their conversion they had lived in much luxury and splendour; see ch. 3. 3; 4. 3, 4. But grace can enable the Christian either to use riches without abuse, or, if need be, for conscience' sake, to resign them without repining. C.

Ver. 11. *What time.* At what period of time.—*What manner of time.* Whether of prosperity or adversity in the Jewish or Gentile nations.—*Note.* This 'inquiry' and 'diligent search' must have been directed to the Scriptures, such as Da. 9. 22-27—thus furnishing both an example and an encouragement to every humble, diligent, and prayerful student of 'the more sure word of prophecy.' C.

Ver. 12. *Which things, &c.* Rather, 'Upon which things the angels delight to look down.' Supposed to contain an allusion to the attitude of the cherubim at the mercy-seat. C.

Ver. 17. The construction of the Greek seems to me to require the following interpretation:—'And if ye call upon as Father (addressing yourselves to him as children—looking to him as your Father) him who judgeth impartially (i.e. Christ, to whom all judgment has been committed), according to each one's work, in fear conduct yourselves during the time of your sojourning. That is, in filial fear—a fear that will restrain from any offence against Christ or his holy law. P.

Ver. 18. *Redeemed.* Ransomed as captives from slavery.—*Vain conversation.* The vain traditions of the elders, Mat. 15. 3. &c.; Ga. 1. 14. C.

Ver. 21. *By him.* Rather, 'through him,' as preached to you by his apostles. C.

Ver. 23. *By.* The Greek preposition translated 'by' expresses agency, not inherent and original power. The Word of God is the agency in regeneration: God himself—God the Spirit—is the power.—*Which liveth*—being quickened into faith by the Spirit, Ro. 10. 17.—It is matter of question whether the apostle declares 'the word of God,' that is, the gospel, or God himself, as 'living and abiding for ever.' In support of the latter view the translation in the LXX. of Da. 6. 26 is adduced; but the structure of the original, and the quotation that follows, seem to ascribe the attributes of life (He. 4. 12) and permanence to the gospel. C.

REFLECTIONS.—No dispersion can separate believers from the love or care of Christ and his faithful ministers. The love of the Father, the redemption of the Son, and the sanctification of the Holy Ghost, delightfully harmonize in helping to faith and holy obedience here, in order to complete salvation hereafter. And according to God's unbounded mercy, and by his infinite love alone, we are blessed with new principles of grace, fitted for and carried through trials unnumbered, to the heavenly inheritance, to his praise and honour. Marvellously he tries, strengthens, and honours the graces of his people by means of their troubles. And, amidst them all, boldly may they triumph in the assured views and hopes of their bright

20 Who^a verily was foreordained before the foundation of the world, but ^{was} manifest in these last times for you;

21 Who ^{by} him do believe in God, that raised^t him up from the dead, and gave him glory; that your faith and hope might be in God.

22 Seeing ye have ^{purified} your souls in obeying the truth through the Spirit unto ^{unfeigned} love of the brethren, *see that ye love one another with a pure heart fervently:*

23 Being^{*} born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

24 For⁵ all^u flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 But^u the word of the Lord endureth for ever. ^{And this is the word which by the gospel is preached unto you.}

CHAPTER II.

1 *He dehortheth them from the breach of charity: 4 showing that Christ is the foundation whereupon they are built. 11 He beseecheth them also to abstain from fleshly lusts, 13 to be obedient to magistrates, 18 and teacheth servants how to obey their masters, 20 patiently suffering for well-doing, after the example of Christ.*

WHEREFORE,^a laying^b aside all malice, and all guile, and hypocrisies, and envies, and all evil-speakings,

2 As^c new-born babes, desire ^{the sincere} milk of the word, that ye may grow thereby:

3 If so be ye have ^{tasted} that the Lord *is* gracious.

4 To whom coming, *as unto* ^a living ^{stone}, disallowed indeed of men, but chosen of God, *and* precious,

5 Ye also, ^{as} lively stones, are built² up a spiritual house, ^{an} holy priesthood, to offer up

and all his people for his sake, and delightfully to triumph in his exaltation and grace. Earnestly ought we to obey our heavenly Father, and imitate him in holiness. With holy fear and reverence should we look for his impartial judgment. And with great watchfulness, sobriety, and weanedness from worldly things and sinful customs, ought we to travel to our heavenly rest, carefully cherishing the indwelling principle of spiritual life, till it be perfected in life eternal.

CHAPTER II. Ver. 1. Since, by the acceptance of new principles of grace, ye have been led to purity and love, see that, with abhorrence, ye put away from you all malicious, spiteful, and revengeful heart-burnings, designs, and practices against your fellow-Christians; all frauds, deceitful flatteries, insincere compliments, or professions of respect towards God or men; all envious grudging and repining at men's prosperity; and all backbitings and defamations, which proceed from a guileful, malicious, or envious disposition of heart. 2. 2. And as newborn babes, who

lievers, was chosen and appointed of God for this end; and in the sight of God, and all who know him, is infinitely excellent in himself, dear and honourable, and completely able to bear the whole weight of his Father's glory, and the salvation of his church. 5. And being quickened by virtue of your union to and influences from him, ye are more and more fitted to be a spiritual habitation for God, and made holy priests unto him, gratefully to offer up yourselves, your prayers, praises, alms-deeds, and other good works, to him, as acceptable and accepted only through the propitiatory sacrifice and intercession of Jesus Christ. 6. Accordingly God calls us, with attention and holy admiration, faith and hope, love and joy, to contemplate him as the fitted, prepared, and rightly-placed foundation, which unites and supports the whole church, Jews and Gentiles, and on which the man who rests the whole weight of his eternal salvation, however sinful he may be, shall never meet with any disappointment, confusion, or ruin. 7. 8. To all those therefore who, through the

^aspiritual sacrifices, acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the scripture, 'Behold, I lay in Sion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded.'

7 Unto^a you therefore which believe *he is* precious:³ but unto them which be disobedient, ^{the} stone which the builders disallowed, the same is made the head of the corner,

8 And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: ^{whereunto} also they were appointed.

9 But ^{ye are} a chosen generation, a royal priesthood, an holy nation, a peculiar⁴ people; ^{that} ye should show forth the praises⁵ of him ^{who} hath called you out of darkness into his marvellous light:

10 Which^t in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech *you* ^{as} strangers and pilgrims, ^{abstain} from fleshly lusts, which ^{war} against the soul;

12 Having^u your conversation honest among the Gentiles: that, ^{whereas} they speak against you as evil-doers, ^{they may by} *your* good works, which they shall behold, glorify God in the day of visitation.⁷

13 Submit^b yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14 Or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well.

15 For so is the will of God, ^{that} with well-

kindred, which God has, through faith in the Lord Jesus Christ, set apart for himself. Being anointed with his blood and Spirit, like *princes*, ye have power with him, victory over sin, Satan, and the world, and dominion over your own spirit, and are heirs of the kingdom of heaven.—Like *priests*, ye are separated from the rest of the world, and consecrated to God to offer up spiritual sacrifices of holy gratitude.

—Ye are a holy society, collected and united together under Christ your King; sanctified by his Spirit, governed by his laws, and embarked in the same common cause and interest; and through faith ye are his special property—that, answerably to your dignities, privileges, and obligations, ye might, in your nature and life, by thought, word, and deed, show forth the infinite wisdom, power, holiness, justice, goodness, and truth of God, who has by his grace called and brought you from the darkness of ignorance and error, sin and misery, into his most wonderful light

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Pr. 8. 23. Mt. 5. 2.
Ep. 1. 4. Ro. 9. 25. Re.
13. 8. Ac. 10. 42. Is. 42. 1.
2 Th. 1. 9. Tit. 1. 2.
Ga. 4. 4. Ep. 1. 10.
He. 1. 1. 2. 10. Ro. 10.
25. 26. Col. 1. 20. 7. 11.
1. 10. 1 Jn. 3. 5. 8. 4. 9. 10.
Ro. 4. 24. Mat. 10. 6. 15.
24. 31. 32. 20. Ep. 3. 3.
10. 11.
Phil. 1. 20. Lu. 22. 32.
Jn. 14. 6. He. 10. 27. 25.
Ro. 10. 9. 10. Ac. 3. 15.
16.
Ro. 4. 24. 25. Mat. 28.
18. Jn. 1. 14. 8. 54. 12. 10.
13. 31. 16. 14. 17. 5. 24.
Ac. 20. 23. 30. 15. 20.
4. 10. 5. 30. 10. 40. 13. 30.
17. 31. Ro. 6. 8. 11. 34. 1.
Co. 1. 13. 15. 15. 20. 2 Co.
4. 14. Ga. 1. 1. Ep. 1. 20.
Phil. 2. 9. 11. Col. 2. 12. 1.
Th. 1. 10. 14. 1 Th. 3. 16.
2 Th. 2. 8. He. 1. 3. 2. 9. 5.
9. 7. 25. 9. 10. 10. 13. 15.
Jn. 2. 1. ch. 3. 22. Re. 5. 9.
13.
Ac. 15. 2. Jn. 15. 3.
17. 17. 19. 2 Th. 2. 13. 2.
Co. 6. 7. 1 Jn. 3. 3.
2 Ro. 12. 9. 10. Ep. 4. 3.
1 Th. 4. 9. 2 Pe. 1. 7. 1 Jn.
3. 14. 18. He. 13. 1. ch. 2.
17.
1 Jn. 1. 13. 3. 5. Tit.
3. 1. 1 Jn. 3. 9. 18. Jn. 1.
18. He. 4. 14. 16. 6. 5.
5 Or, For that.
Ps. 99. 5. 102. 11. 103.
15. 15. 40. 9. 8. 11. 12. Jn.
1. 10. 14. 1 Jn. 2. 17. 1.
Co. 7. 31.
2 ver. 23. Is. 40. 8. Ps.
119. 89. Mat. 5. 18. Jn. 1.
21. 1. 10. 17.
Ac. 1. 1. 14. 2 Pe. 1.
19. Ac. 20. 27. 1 Co. 2. 2.
15. 4. Ep. 1. 13. Ga. 1.
8. 9. Ro. 1. 15.

CHAP. II.
a ch. 1. 2. 4. 10. 23.
b Ep. 4. 22. 25. 31. Col.
3. 5. 8. He. 12. 1. Jn. 1. 21.
3. 14. 5. 9. Mat. 6. 2. 23. 28.
1 Jn. 3. 18. Ro. 1. 29. 31.
12. 2. Tit. 3. 3. ch. 3. 9.
1 Jn. 4. 11. Ga. 5. 15. 20. 21.
26.
c Mat. 18. 3. Mar. 10.
15. Ro. 6. 4. 6. 1 Co. 14.
20.
d 1 Co. 3. 2. 2 Co. 2. 17.
Ep. 1. 13. Ps. 19. 7. 10.
cxix. Job. 23. 12. Je. 15.
10. 1 Th. 2. 13. with Job.
17. 9. Pr. 4. 18. 2 Pe. 3. 18.
1 Sincere. Rather,
'unadulterated.'—C.
e Ps. 34. 8. 9. 10. 110.
68. He. 6. 4. 5. Zec. 9. 17.
g Jn. 5. 26. 6. 57. 11.
25. 14. 16. 19. Col. 3. 4.
h Ep. 2. 20. 21 Co. 3.
11. Ps. 118. 22. Mat. 21.
40. 16. 18. Ac. 4. 11. 12.
Da. 2. 34. 44. 15. 28. 16.
ch. 1. 20.
i Ep. 2. 5. 6. 10. 20. 22.
2 Co. 6. 16. Mat. 16. 18.
He. 3. 6. 1 Co. 3. 16. 6. 19.
Re. 3. 12.
j Or, be ye built.
k ver. 9. 16. 6. 10. 66. 20.
21. Re. 1. 5. 10. 20. 6.
He. 10. 22.

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Ro. 12. 1. 15. 66. 20.
Phi. 1. 17. 14. 18. Ps. 141. 2.
Ho. 14. 2. Mal. 1. 11. He.
13. 15. 10. 12. 28. ch. 4. 13.
Phi. 4. 18. Ep. 1. 6.
l Is. 28. 16. Ro. 9. 33.
10. 11. Ep. 2. 20. Lu. 2.
34. See ver. 4.
m Jn. 20. 16. 28. 6. 66. 14.
20. 42. Phi. 3. 7. 10. Ca. 5.
9. 16. Hag. 2. 7.
n Or, an honour.
o Ps. 118. 22. Mat. 21.
42. Lu. 2. 34. Ac. 4. 11.
12. Ro. 9. 33. Is. 8. 14. 1.
Co. 1. 23. 2 Co. 2. 16. Ro.
11. 7. 11.
p Ex. 9. 16. 1 Th. 5. 9.
Jude 4. Ro. 9. 13. 27. 11.
7.
q Ex. 12. 2. 8. 21. 10. 5.
23. 22. Deut. 4. 20. 7. 6. 10.
15. 14. 21. 26. 18. 32. 6. Ps.
135. 4. 18. 41. 8. 43. 1. 21.
1. 20. 1. 6. 6. 10. 18. 10. 66.
20. 21. 6. 10. Je. 10. 16.
Mal. 3. 17. Jn. 17. 9. Ac.
20. 28. 26. 18. 23. Ep. 1. 4.
14. 5. 8. 25. 1 Th. 1. 4. Tit.
2. 14. He. 13. 12. ch. 1. 1.
5. 23. Re. 1. 6. 15. 10. 20. 6.
Sec. ver. 5.
r Or, a purchased.
s Is. 43. 21. 62. 1 Zec.
6. 11. Mat. 5. 15. 16. Ep.
1. 6. 7. 12. 21. ch. 4. 11. 1.
Ps. xciv. c. cin. cxviii.
cxviii. cxv. cxxxv.
cxxxvi. cxlv. cl.
t Or, virtues.
u Ro. 9. 21. 23. 24. Ga.
1. 6. 1 Co. 1. 9. 2 Th. 1. 9.
Phi. 3. 14. He. 3. 1. Ac.
26. 16. Ep. 5. 8. 11. Col. 1.
13. Ps. 119. 18. 150. 1. 2.
1 Jn. 3. 8. 5. 20.
v Ho. 1. 10. 2. 23. Ro. 9.
25. Ho. 2. 1. Je. 31. 20.
w Ge. 23. 4. Le. 25. 33.
1 Ch. 20. 15. Ps. 39. 12.
110. 19. He. 11. 13. Jn. 1.
1. ch. 11. 1. 1 Co. 7. 29.
31. 2 Co. 5. 6. Phi. 3. 20.
x Ro. 13. 13. 14. Ga. 5.
16. 21. 2 Co. 7. 1. Tit. 2.
12. 2 Pe. 3. 11. 14. 1. 4. 8.
y Ro. 7. 23. 8. 13. Ga. 5.
17. 24. Jn. 4. 1. 2 Th. 2. 22.
1 Th. 5. 9. 16.
z ch. 3. 1. 16. Ro. 12.
17. 13. 13. 2 Co. 8. 21. Phi.
4. 5. 12. 15. 16. 14. 8.
aa Tit. 2. 8. ch. 3. 16. 4.
11. 15. 16. Mat. 5. 16.
bb Or, wherein.
cc Lu. 1. 68. 19. 44.
dd When God shall
visit them with light,
and, through your
holy example, draw
them to the obedi-
ence of the gospel.
—C.
ee Je. 27. 12. 17. 29. 7.
Mat. 22. 21. Ro. 13. 1. 7.
1 Th. 2. 2. Tit. 3. 1. with
2 Pe. 2. 20. Jude 6. 1. Tit.
6. 1. 5.
ff Tit. 2. 8. ch. 3. 1. 16.
4. 15. 16. Phi. 2. 15. 10.
Mat. 5. 16. 10.

doing ye may put to silence⁸ the ignorance of foolish men:

16 As⁴ free, and not using⁹ *your* liberty for a cloak of maliciousness, but as the servants of God.

17 'Honour¹ all *men*. 'Love the brotherhood. Fear^h God. Honour the king.

18 Servants,ⁱ *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward.

19 For^j this *is* thankworthy,² if a man for conscience toward God endure grief, suffering wrongfully.

20 For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable³ with God.

21 For^k even hereunto were ye called: 'because Christ also suffered for us,⁴ leaving us an example, that ye should follow his steps:

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⁸ Put to silence.
More literally, 'mute-
zie,' 1 Ti. 5.18.—C.

⁹ Jn. 8. 22, 36. Ro. 6.
18, 22. 1 Co. 7. 22. Ga. 5.
13. Ja. 1. 13, 25; 2. 12. 2.
Pe. 2. 10, 19. Jude 4. 8.

¹⁰ Gr. *having*.
e ch. 5. Ro. 13. 7; 12.
10. Phi. 2. 3.

¹¹ Or, *Esteem*.
g Jn. 13. 35. Ro. 12. 10;
13. 8. Ga. 6. 10. Ep. 4. 3.

¹² He. 13. 1. ch. 1. 22; 3. 8, 4.
8. 2 Pe. 1. 7. 1 Jn. 3. 11-
17, 23; 4. 20.

¹³ A Ps. 111. 10. Pr. 1. 7;
23. 17; 24. 21. Ec. 8. 2.
Mat. 22. 21. See ver.
13. 14.

¹⁴ Ep. 5. 5-7. Col. 3. 22
—25. 1 Ti. 6. 1-3. Tit. 2. 9.
10. 1 Co. 7. 20-24.

¹⁵ J Mat. 5. 10-12. 2 Ti.
1. 12. ch. 3. 14; 17; 4. 14-
16. ver. 20.

¹⁶ Or, *thank* (Lu. 6.
33), or *grace*.

¹⁷ Or, *thank*, &c.
8 Or, Mat. 10. 38; 16. 24.
Jn. 16. 33. Ac. 14. 22. 1
Th. 3. 4. 2 Ti. 3. 12.

¹⁸ I ch. 3. 18; ver. 21-24.
Jn. 13. 15. Mat. 16. 24.
Phi. 2. 5. 1 Jn. 2. 3. 16.
Re. 12. 11. 1 Co. 11. 1.
Ep. 5. 2.

¹⁹ Some read *for*
you.

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²⁰ Is. 53. 9. Lu. 23. 41.
Jn. 8. 46; 14. 30. 2 Co. 5.
21. He. 4. 5; 10. 27; 19.
28; 1. 9. 1 Jn. 2. 13-5.

²¹ Mat. 27. 30-34. Lu.
23. 34-46. Jn. 8. 48, 49.
He. 12. 3. 15. 50. 6-9.

²² Or, *committed* his
cause.

²³ See ch. 1. 10. Is. 53.
4, 5, 12. Mat. 8. 17;
He. 9. 28. 2 Co. 5. 21. Ro.
8. 3. Mat. xxvi. xxvii.
Lu. xxii. xxiii. Ga. 3. 13.

²⁴ Or, *to*.
g Lu. 1. 74-75. Ro. 6.
5, 10-12; 7. 4, 6. Th. 2.
14. Ga. 2. 20. Jn. 19.
Ep. 5. 25, 26. 15. 53. 5.

²⁵ That we, being
dead to sins—as mem-
bers of his mystical
body when he died,
Jn. 17. 20-23. Ep. 1. 22;
23; 30, 32.—C.

²⁶ Ps. 119. 176. Is. 53. 6.
Je. 50. 6. Eze. 34. 16. Lu.
15. 4. Mat. 18. 12.

²⁷ ch. 5. 4. Eze. 34. 23;
37-24. Is. 40. 11. Jn. 10.
11, 14, 16. He. 13. 20. Re.
7. 17.

CHAP. III.

a Ge. 3. 16. Ep. 5. 22,
24. Col. 3. 18. Tit. 2. 4, 5.

b 1 Co. 7. 16; 19. 10-22.
Mat. 5. 18, 15. Ep. 1. 11.
30. Ja. 5. 20. Phi. 2. 15; 16;
3. 8, 9.

22 Who^a did no sin, neither was guile found in his mouth:

23 Who,^o when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself*⁵ to him that judgeth righteously:

24 Who^p his own self bare our sins in his own body on⁶ the tree, ^qthat we, being dead to sins,⁷ should live unto righteousness: by whose stripes ye were healed.

25 For ye were ^ras sheep going astray; but are now returned unto ^sthe Shepherd and Bishop of your souls.

CHAPTER III.

1 *He teacheth the duty of wives and husbands to each other, 8 exhorting all men to unity and love, 14 and to suffer persecution. 19 He declareth also the benefits of Christ toward the old world.*

LIKEWISE, ye^a wives, *be* in subjection to your own husbands; that, if any obey not the word, ^bthey also may without the word be won by the conversation of the wives;

tion of your nature, and exert themselves by your body; and being contrary to the liberty, peace, and honour, purity and holiness, of your renewed souls, perpetually do their utmost to defile, disturb, ensnare, and destroy them. 12. And since ye live among profane and idolatrous heathens, study that all your words and actions may be decent, honourable, and commendable, every way worthy of your holy profession—that whereas they take all occasions to reproach you, as a refractory, useless, and mischievous people, they may be effectually confuted by your universally regular, blameless, holy, benevolent, and lovely deportment, and brought to admire God's grace in you, and to imitate your good conversation, when he by his mercy shall visit them with the light and power of the gospel, and make it powerful for their salvation. 13, 14. And though some of your countrymen inveigh against all obedience to heathen magistrates, see that ye, from a regard to the command, example, and honour of Christ, conscientiously submit to, cheerfully obey, and readily pay tribute to the civil rulers, supreme or subordinate, whom God in his providence has, by the agency of men, set over you for the restraint and punishment of the open contemners or injurers of God or men, and for protecting, encouraging, favouring, and rewarding such as are orderly, sober, honest, and religious; 15, 16. For it is the command and delight of God, and tends to his honour, that, by a holy, regular, and commendable behaviour, ye should refute the unreasonable and wicked calumnies which men of weak and prejudiced minds, strangers to God and to your true character, are apt to raise against you and your religion, as if it made you bad subjects; always conducting yourselves as persons delivered from the tyranny of sin and Satan, from the ceremonial law, and from the moral law as a broken covenant of works, and from all human impositions on your conscience in matters of religion; but never abusing this freedom as an encouragement to or cover of sedition, or any other malignant wickedness, but as an excitement to the most faithful and diligent service of God in holiness and righteousness. 17. Under the influence of a truly religious, filial, and reverential fear of God, and answerable to the character of true worshippers of him, always study to pay a suitable respect to all men, be of what rank they will; cultivate the most tender and affectionate love,

patiently suffer injurious and abusive treatment, without having given any just provocation by your faults. But there is no honour to Christ, your religion, or yourselves, in your tame submission to the severe punishment of your neglects, infidelity, and misdemeanours. The criminal cause makes your sufferings a reproach to all concerned. But if, while ye are diligent and faithful in the duties of your station, ye patiently bear sufferings, inflicted for your conscientious regard to Christ and his Father, this evidences a truly excellent and holy temper, which God freely gives, and is highly pleased with. 21. For when ye became Christians ye were called patiently and publicly to submit to injuries and reproaches, for the sake of Christ and the gospel, because he himself, in his infinite love to us, willingly underwent the severest sufferings and most infamous revilings for us, not only to pardon our sins and secure our eternal happiness, but also to leave us a most perfect pattern of patience in suffering—that we, in love and duty, might imitate him in this and other parts of his holy and blameless behaviour; 22, 23. Who, notwithstanding all the false and malicious accusations of his enemies, never was found guilty of the smallest fault, or the least insincerity, deceit, or falsehood, in his words or doctrine; and who, when he was shamefully reproached as a blasphemer, an impostor, and one possessed by the devil, and most insolently and barbarously abused by his enemies, never returned the smallest reproach, nor threatened to revenge the injuries done him; but calmly referred the cause between him and his persecutors to his heavenly Father; and even prayed that, instead of avenging, he would graciously forgive their murderous wickedness through his atoning blood; 24. Who, being altogether sinless in himself, cheerfully, as our Surety, submitted to all his sufferings, as the punishment of our sins imputed to him, and to be borne by him in his death, in order that, through the merits and virtue of his sufferings, we might have our sins pardoned and subdued, and all our spiritual maladies healed, and might live in all holy obedience, and bring forth fruits of righteousness to God through him. 25. For, in our unconverted state, we were inclined to and actually running astray from God, and from his fold, ordinances, commandments, and ways of truth and peace, into every sinful and dangerous path leading to eternal destruction; but

cious, honourable, useful, and establishing to his own people; and sweet is the light, the life, the honour, the confirmation, the holiness, the usefulness, the acceptableness, they derive from him. Astonishing is his love, his condescension, in cheerfully bearing our sins, enduring our punishment, and in recovering us, when lost and strayed, to himself! With sincere regard to his Word as our rule—to his example as our pattern—ought we, by a holy, honest, and virtuous conversation, to recommend his religion in the world, and to refute the reproaches cast upon it by the wicked. With earnestness should we subdue and mortify every sinful lust. And with great cheerfulness ought we to perform every relative duty to magistrates, masters, or others, and to undergo whatever injuries we may be called to suffer for his sake. But bad neighbours, rebellious and unruly subjects, and imperious and unfaithful servants, can never be good Christians.

CHAPTER III. Ver. 1, 2. And while Christian subjects and servants are careful to honour their religion by a conscientious performance of the duties of their station, do you, Christian wives, behave with the most obliging and affectionate submission to your husbands in all things lawful—that if any be ignorant, regardless, or contemners of the word and ordinances of God, those ordinary means of conversion, they may, by your meek, humble, sweet, and engaging temper and carriage, and your pure, sober, chaste, modest, and reverential deportment, influenced by a religious reverence of God, and regard to his authority, be allured and gained over to a good esteem of Christ and his ways: 3, 4. And labour to recommend yourselves and your religion to your husbands, not by the external ornaments of dress, but by knowledge, virtue, truth, grace, and holiness of heart, manifested by good works in your life, which are far more beautiful, excellent, advantageous, and lasting—particularly by a modest, humble, gentle, calm, tractable, and peaceable temper of spirit, free from pride and turbulent passion, which, however overlooked by vain minds, is inexpressibly valuable in God's account. 5, 6. For in this endearing and submissive manner the ancient holy women, who trusted in God for his blessings of time and eternity, endeavoured to ingratiate themselves with their husbands—particularly Sagar, who

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c ch. 2. 11, 12. Ep 5
33.
d 1 Ti. 2. 9, 10. Tit 2
3 15 3 17-24 Zep 1. 8.
e Ro 2. 29; - 2. Lu
17 21 Ps. 45 13. 2 Co. 4
16. Tit. 2. 11, 12. Ps. 35 9
149. 4. Mat 5 5. 1 Sa. 10
7. Ps 51. 6.
g 1 Sa. 1. 2, 10 Tit. 2
3, with De. 32. 7.
h Ge. 12. 5; 18. 6, 12
i Jn. 8. 39. Ro. 9. 7. 8.
Phi. 4. 8. Tit. 2. 12.

1 Gr. *children*,
 v. *ver*, 14. Is. 8 12, 13;
 51 7, 12, 13. Phi. 1 28.
 2 Literally, 'And
 are not afraid of any
 sudden fear'—prob-
 ably the meaning is,
 that their conduct is
 so uniformly consist-
 ent and pure that
 they can never be
 suddenly terrified by
 the dread or threat of
 exposing some secret
 sin—*P.*

k 1 Co 7.3. Ep. 5.25,
 28, 29, 31, 32 Col. 3.19;
 Ps. 101.2. 1 Co. 14. 35;
 12.23. Ga 3.28, 29, with
 2 Co 4.7. 1 Th. 4.4.
 l 1 Ti. 2.8 Job 42. 8.
 Mat. 5.23, 24, 18, 19 Ps.
 66 18
 n Le. 19 18. Ro. 12.
 10. 15, 16; 15. 5. 1 Co. 1
 10.2. Col. 3.11. Ep. 4. 32.
 Phi 2. 1, 2, 3. 16; 4. 2.
 Col 3.12. 1 Th 4.9. He
 10. 34, 13. 1-3 ch. 1. 22;
 4.8 2 Pe. 1.7. 1 In 2. 11.

3 Or, *loving to the brethren.*
o Pr. 17. 13; 20. 22; 14. 22. Ro. 12. 14, 17-21. 1 Th. 5. 15. Mat. 5. 39, 44. Ep. 4. 32. ch. 2. 23. 1 Co. 4. 12, 16.
p 1 Ti. 4. 8. Mat. 25. 34. Ep. 1. 3.
q Ps. 34. 12-16. Ja. 2. 26. Ps. 32. 2. Re. 14. 5. ch. 2. 1, 22.
r Is. 1. 16. Ps. 37. 27; 34. 14. Ro. 12. 18; 14. 10.

* It is not, therefore, the mere external rite of baptism which is here referred

o. The parenthesis
s, as Alford well ob-
serves, a protest
against such an
opinion. It is the
washing of regener-
ation, of which the
sacrament of baptism
is the sign, and,
when accompanied
by faith, also the seal.
It is effected by the

12, 13. For the sake of, dearly loved ones for such as, righteousness, are worth the efforts and lives; and ready to answer all in humility, for in this manner he mani-

as indulge themselves in any real hurt, devoted to his service, goodness and helpfulness, no malicious or cruel and beneficent would permit any interference to Christ.

will render you ha
ore be terrified, c

a good conscience, to live peaceably with all men, and studying to promote peace among neighbours, friends, or enemies. 12, 13. For the great Lord of all takes special notice of, dearly loves, and kindly watches over and cares for such as, being clothed with Jesus' blessed righteousness, are upright, holy, and righteous in their hearts and lives; and he is graciously attentive to and ready to answer all their prayers which are offered to him in humility, faith, and fervency; but in a terrible manner he manifests his just indignation against such as indulge themselves in wickedness. And if he be your Friend and Protector, what man or devil can do you any real hurt, while, depending on his grace, and devoted to his service, ye imitate him and his saints in goodness and holiness? Nay, what man would be so malicious or cruel as to seek the hurt of an inoffensive and beneficent neighbour? 14-16. But if God should permit any to reproach and persecute you for adherence to Christ and his gospel, his love and favour will render you happy under such treatment; never therefore be terrified, discouraged, or perplexed

22 Who^l is gone into heaven, and is on the

¹ He. 11.7. Ge. 7.7; 8.18.2 Pe. 2.5. ² Ac. 22.16. Mar. 16.16. Ep. 5.26. Tit. 3.5. Ac. 37. Ro. 10.5; 6.6. Ga. 3.27. Phi. 3.9.10. ³ Ro. 4.25; 8.11.6.4-6; 7.4.1 Co. 15.20. Ep. 2.6. Ju. 14.19. ⁴ See ch. 2.1. Ps. 68.14.7; 51.10.5. Mar. 16.16. Lu. 24.15. Ac. 1.9-11; 3.21. Ro. 8.21. 3.14. 1 Co. 15.24. Col. 3.1. He. 12.8.4; 15.6.19.20.7; 20.8.19.24.10.12. Ac. 7.56. Ep. 1.20.11; 3.21. He. 2.14. Mat. 28.18.

offending those to whom ye speak by anything disrespectful—in everything conscientiously studying that if your enemies will reproach you as injurious to society or public welfare, your blameless, humble, and benevolent practice, springing from faith in Christ, may effectually confute them, and force them with shame to retract their slanders. 17. For if it please God that you should suffer for your adherence to his truths and ways, this is far more honourable, advantageous, and comfortable, than if you were to suffer for your own crimes and follies. 18. For in patiently and boldly suffering for righteousness' sake, ye are conformed unto your great Lord and Saviour, who, though infinitely holy and righteous in his divine nature, and perfectly pure in his manhood, did, once for all, offer up himself in his sufferings as an atoning sacrifice, in the room of us unrighteous and ungodly sinners, that he might reconcile us to God, and bring us to spiritual fellowship with him here, and immediate enjoyment of him hereafter—he having been crucified in his manhood, but, quickly after, risen again.

17 For^e the time *is* come that judgment must begin at the house of God: ^aand if *it* first *begin* at us, what shall the end^d *be* of them that obey not the gospel of God?

18 And^e if the righteous scarcely be saved, where^e shall the ungodly and the sinner appear?

19 Wherefore, let them that *suffer* according to the will of God ^bcommit the keeping of their souls *to him* in well-doing, as unto a faithful Creator.

CHAPTER V.

1 *He exhorteth the elders to feed their flocks, 5 the younger to obey, 8 and all to be sober, watchful, and constant in the faith: 9 to resist the cruel adversary the devil.*

THE elders^a which are among you I exhort, who am also an elder, and a ^bwitness of the sufferings of Christ, and also ^ca partaker of the glory that shall be revealed:

let them attend to their work with all fidelity, prudence, tenderness, and diligence, as they have ability and opportunity—that all the spiritual and temporal affairs of the church may be so conducted as to promote the glory, praise, and adoration of God, through the merit and mediation of Christ, our ever-exalted, praised, and adored Redeemer. 12. My dear brethren, fellow-sufferers for Christ's cause, while you reflect on the imperfection of your present state, and the depravity of mankind, which fills them with enmity against everything good, and on the warnings of our blessed Saviour, ye ought never to be discouraged nor surprised at the severest troubles and persecutions wherewith God exercises you—not to destroy, but to refine you, try and purify your graces, and purge away your sinful corruptions, as if they were unexpected, uncommon, and foreign to the methods of his love to his children; 13. But rather think of and stand prepared to meet them with holy joy, as therein ye have Christ's sympathy and comforts promised and secured to you, and are, in suffering for him, conformed to him—that, when he appears in all his glory at the last day, ye also may rejoice and triumph in and together with him. 14. If with patience, courage, and joy, ye endure reproaches and abuse for his and the gospel's sake, this manifests your union to and fellowship with him; and will, through his merit and gracious influence, issue in your unspeakable advantage; for the glorious Spirit of God, who bestows all grace and glory on men, is with you, to support, deliver, and reward you.—By your persecutors, he and our Redeemer are blasphemously reproached; but by your faith and patience, and courageous confession of the truth, they are honoured and glorified. 15. Nevertheless, I beseech you to beware of bringing any trouble on yourselves by any criminal conduct of your own—as murder, dishonesty, sedition, injuring of neighbours, neglect of your own affairs, or intermeddling with those of other men. 16. But if any of you be enabled, with faith, patience, and courage, to suffer indignities, reproaches, and cruelties, merely for your profession of Christ and his gospel, look not on it as a disgrace, but as a real honour conferred upon you, on account of which ye ought to praise and glorify God. 17. For the time is at hand when not only Jerusalem and your Jewish nation shall be fearfully destroyed by the just judgments of God, but even the New Testament church shall be visited with terrible persecutions and troubles. Now, if his severe judgments be first inflicted on his ancient and long peculiar people, and on us real believers, in whom he dwells by his Holy Spirit, what extremity of wrath must fall upon obstinate unbelievers who disregard and resist

commit your lives, your souls, and all your concerns, in time or eternity, to him—in a course of holy walking with him, and of doing good to all around you, friends or foes; trusting in him, that he, as your almighty Creator and Preserver, will, through Christ, perform his promise, in protecting, supporting, comforting, and delivering you in the worst of times.

Ver. 1. 'Arm yourselves with the same mind (of self-sacrifice, out of love to him: for he that hath suffered in the flesh hath reckoned himself dead with Christ, Ro. 6. 6-11) hath ceased from sin.' C.

Ver. 6. *To them that are dead* for the gospel's sake, ch. 2. 20, 21: 3. 14, 17, 18. The word 'dead' cannot be understood of 'the dead in trespasses and sins,' but must be taken in the same sense in which it appears in the preceding verse. So suddenly to change the meaning from natural to spiritual death, without any evident intimation of change, would overturn every principle of legitimate interpretation.—*That they might be judged (as) indeed, &c.* Judged as guilty of 'strange' irrational conduct, and subjected to every form of 'evil speaking'; ver. 4.—*In the spirit.* In their own spirit, having 'the same mind' that was in Christ, ver. 1, by the renewal of the Spirit of God. C.

Ver. 7. This epistle was written about A.D. 67, shortly after the war with the Romans commenced, which ended in the burning of the temple, the destruction of Jerusalem, and the total ruin of the Jewish state. But there is another and universal sense in which 'the end of all things is at hand' to every man—the hour of death—that separates him for ever from all he loves, or hates, or fears, or possesses, or hopes for in time, and brings him into immediate contact with the unchanging realities of eternity. C.

Ver. 18. *And if the righteous scarcely* (rather, hardly, with difficulty) *be saved.* This difficulty arises from many sources, but mainly, (1) From the necessity of 'cutting off the right hand' and 'plucking out the right eye'—mortifying the deeds of the body, that they may live. (2) From the constant watchfulness to be maintained, and the tendency to slumber to be resisted. (3) From the hopes to be sacrificed, and the fears to be overcome. (4) From the deceitfulness of sin itself, which, like Satan its author, is always transforming itself 'into an angel of light.' (5) From the many persecutions inflicted by an evil world. (6) And specially, and above all, from the contentions of sense with faith. C.

REFLECTIONS.—Nothing so effectually mortifies sin as believing views of Christ's sufferings for it. And the will of God, not our vile affections, must be our guide in all our conduct. An affecting remembrance of former sinfulness powerfully dissuades from a return to it. And not men's thoughts, but Christ's judgment, ought to determine our practice. If we live according to God in the Spirit, no matter what sufferings from carnal men we undergo for his sake.—Our views of approaching calamities, and especially of the last judgment, should produce in us great sobriety, and watching unto prayer, fervent charity, cheerful hospitality, and a ready and proper use of our gifts. Faithfully should believers, under the impression of it, regard the glory of God; endure with patience, boldness, and joy, in suffering for Christ; and be careful to give their

2 Feed^d the flock of God which is among you,¹ taking the oversight *thereof*, not by constraint, but willingly; ^anot for filthy lucre, but of a ready mind;

3 Neither^e as ^bbeing lords over ^cGod's heritage, ^dbut being ensamples to the flock.

4 And when the ^echief Shepherd ^fshall appear, ye shall receive ^ga crown of glory that fadeth not away.

5 Likewise, ^hye younger, submit yourselves unto the elder. Yea, all *of you* ⁱbe subject one to another, and be clothed with humility: for ^jGod resisteth the proud, and giveth grace to the humble.

6 Humble^q yourselves therefore under the mighty hand of God, that he may exalt you in due time:

witness of the sufferings of Christ, have boldly preached them as the ground of men's salvation, at the hazard of my life, in the assured hopes of being, in a little time, a partaker with him in that glory which he secured thereby, and which he has taken possession of, as my Head, Representative, and Forerunner, and will openly manifest and bestow—beseech you diligently and faithfully to teach and govern those souls which he secured by suffering and has committed to your care, personally inspecting their principles, temper, and conduct, and looking after their spiritual concerns with wisdom and meekness—not from external motives of fear, shame, or regard to worldly advantages, as your governing end, but with freedom and delight, purely for the honour of Christ and welfare of souls; and not with ambitious views of honour to yourselves, or in an imperious, haughty, and domineering manner, as if ye had the rule over the faith and consciences of God's peculiar people; but as examples of humility, self-denial, holiness, and righteousness to them—that when Jesus, who secured them by sacrifice, and saves them by his power and grace, and under whom ye act, and to whom ye are accountable, appears to judge the world at the last day, ye may receive from him a great but gracious reward of everlasting glory and honour. 5. And ye who are younger, or in private stations, or at least inferiors in some respect, study to be always attentive and submissive to the admonitions, cautions, and reproofs of your superiors in age, wisdom, experience, or station, particularly your church-rulers, treating their persons, characters, and instructions with due esteem and reverence. And let all of you beware of self-conceit or obstinacy, behaving with due respect one to another, and yielding to each other as far as your rank and circumstances can possibly permit. And let an unfeigned humility appear in your whole conduct, as its great ornament and a cover to its defects. 6. And considering what a great, sovereign, almighty, and just God ye have to do with, and what terrible judgments he is about to execute, in the course of his providence, on your nation and the Christian church, as an emblem of still greater in the world to come, yield up yourselves to his almighty, sovereign, and holy will, under all the sufferings and troubles you meet with for your trial, that when he has gained the wise and gracious ends of his chastenings, he may lift you up above all tribulations, and advance you to all those honours or delights which are for your spiritual or eternal advantage. 7. Yea, whatever be your distressing burdens, anxieties, fears, and cares, with respect to yourselves, families, friends, or the church of Christ,

A.M. cir. 4069.
A.D. cir. 65.

1 Is. 10. 12. Je. 25. 29.
49. 12. Eze. 9. 6. Am. 9. 2.
Da. 9. 27. Ma. 3. 5. Mat.
24. 9. 14. Jn. 10. 2.
2. Lu. 23. 31. 10. 12-15.
21. 23. 24. Mat. 24. 21.
4 If it first begin
at us (Christians),
what shall be the
end of our unbeliev-
ing brethren?—C.
1 Ch. 5. 8. Pr. 11. 31.
Je. 25. 20. Eze. 18. 24.
Zec. 13. 9. Mat. 24. 22.
24. Mar. 13. 20-22. Lu.
23. 31. Ac. 14. 22. 27. 24.
31. 42-44. 1 Co. 10. 12.
He 4. 1. 10. 38. 30.
1 Ge. 13. 13. 1 Sa. 15.
18. Ps. 1. 4. 5. Lu. 15. 1.
Ro. 1. 18. 5. 8. 2 Pe. 2. 5.
613. 7. Jude. 15.
1 See ch. 1. 14. 17. ver.
14. 16. 2 Ti. 3. 12.
2 Ps. 31. 57. 3. Lu. 23.
46. 2. 1 Ti. 12. Re. 2. 10.

CHAP. V.
a Ac. 14. 23. 15. 6. 23.
20. 17. 28. 1 Ti. 5. 17. 19.
Tit. 1. 5. 7. 2 Jn. 1. 3 Jn. 1.
Phile. 9.
b Lu. 24. 48. Ac. 1. 8.
22. 2. 32. 3. 15. 5. 32. 10.
39. 41.
c Re. 1. 9. Ro. 8. 17. 18.
2 Ti. 2. 11. 12. 1 Jn. 3. 2.
Col. 3. 4. ver. 4.

A.M. cir. 4069.
A.D. cir. 65.

d Jn. 21. 15-17. Ac. 20.
28. 28. 1 Co. 9. 17. 4. 1.
2. 14. 2. 5.
1 Or, as much as is
your lot.
e 1 Ti. 3. 8. 16. Tit. 1.
7. 2 Co. 12. 14. 15. Ac. 20.
33. 34.
f Mat. 20. 25. 26. 2 Co.
13. 14. 1 Co. 3. 3. 4. 1. 1.
2 Or, overruling.
g De. 32. 9. Ps. 33. 12.
74. 21. 35. 4. Eze. 34. 4. 1.
C. 3. 9. 6. 10. 20. Tit. 2.
14. Re. 5. 9. Ac. 20. 28.
1 Ph. 1. 12. 2 Ti. 3. 9. 1.
Tit. 1. 12. Tit. 2. 7.
f Is. 40. 11. Eze. 34. 23.
37. 24. Jn. 10. 11. He. 13.
20. Ch. 2. 25.
h Tit. 2. 13. Mat. 25.
31-40. Ac. 17. 31. 2 Th. 1.
7-10. Re. 17. 30. 11. 12.
1 Co. 6. 25. 2 Th. 1. 8.
Re. 2. 10. 13. 11. ch. 1. 4.
i Le. 10. 32. 1 Ti. 5. 12.
2 Ro. 12. 10. 16. Ph. 2.
3 Ep. 5. 9. ch. 3. 4.
j Job 37. 24. Pr. 3. 24.
6. 16. 17. 16. 5. 18. 19. 18.
10. 22. 4. 29. 23. Is. 2. 11.
13. 11. 15. 15. Mat. 23. 12.
Lu. 1. 51. 55. 14. 11. 18.
14. Ja. 4. 6.
q Is. 57. 15. Job 22. 29.
14. 4. 7. 10. Je. 13. 18. Ps.
5. 6. 15. 9. 15. Pr. 20. 23.
Mat. 23. 12. Lu. 1. 52.

7 Casting^r all your care upon him, for he careth for you.

8 Be^r sober, be vigilant; because ^ryour adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

9 Whom^u resist, steadfast in the faith, knowing that ^rthe same afflictions are accomplished in your brethren that are in the world.

10 But the ^rGod of all grace, ^rwho hath called us unto his eternal glory by Christ Jesus, ^rafter that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*.

| A. M. cir. 4000.
A. D. cir. 65. | A. M. cir. 4000.
A. D. cir. 65. |
|---|--|
| <p>^rPs. 55:22 Mat. 6:25-34 Lu. 12:12-13 Co. 9:9, 10 Phi. 4:6, 7 Th. 1:5-13</p> <p>^r1.3.21, 34, 36 1 Th. 5:6 ch. 1:13, 4-7 Ro. 13:11-14</p> <p>^rJob 1:1, 2 Re. 12:9, 12, 20 2.1.12, 22 31</p> <p>^rEp. 4:27; 6:11, 13 Ja. 4:7</p> <p>^rJk. 16:23 Ac. 14:22</p> <p>^r1 Th. 3:3 2 Th. 1:12 ch. 1:6, 12, 20, 21; 14:4, 1, 12</p> <p>^rRe. 1:9, 6, 11; 7:14; 13:7</p> <p>^rx Ex. 34:6, 7 Ps. 80:5, 15 Mt. 7:18, 19 2 Co. 13:12 Ep. 1:6, 7 2.4, 7</p> <p>^ry ch. 2:9 2 Pe. 1:3, 1 Co. 1:9</p> <p>^r2 Co. 4:16, 17 ch. 1:6, 7 Ro. 10:25 2 Co. 13:11 2 Th. 2:17; 3:3, 1 Th. 6:12 He. 10:36, 37; 13:21 Jude 24 Zec. 10:5, 12 Ps. 138:7, 8</p> | <p>^rSee Ro. 16:2-1 Th. 1:17, 10, 16 2 Th. 1:4, 18 Ep. 3:21 ch. 11 Re. 1:6, 5, 13</p> <p>^r1 Th. 1:1, 2 Th. 1:1, 2 Co. 1:19 Ac. 15:22, 27, 40</p> <p>^rHe. 13:22 Ep. 3:3</p> <p>^rGa. 1:8, 9 Tit. 2:11 Ac. 20:34 ch. 1:14, 23 Ro. 5:2 2 Co. 1:24 He. 13:6, 1 Co. 15:1</p> <p>^rGe. 10:10 Da. 4:30 Ps. 87:4 with ch. 1:2, 9</p> <p>^rAc. 12:12, 25; 13:5, 13, 15 3:38 Col. 4:10, 2 Th. 1:11 Phil. 24</p> <p>^rRo. 10:10 2 Co. 16:20 2 Co. 13:12 1 Th. 5:20</p> <p>^rSee ch. 1:2 Ep. 6:23 2 Pe. 1:2 Jude 1</p> <p>^rRo. 8:1 1 Co. 1:10 Ep. 1:1 Col. 2:1, 1, 3, 4 Ga. 2:20 1 Th. 1:1, 2 Th. 1:1, 2 Jude 1</p> |

11 To^a him *be* glory and dominion for ever and ever. Amen.

12 By ^rSilvanus, a faithful brother unto you, as I suppose, I have written ^rbriefly, exhorting, and testifying that this is the ^rtrue grace of God wherein ye stand.

13 The *church that is* at ^rBabylon, elected together with *you*, saluteth you; and *so doth* ^rMarcus my son.

14 Greet^b ye one another with a kiss of charity. ^rPeace *be* with you all that are ^rin Christ Jesus. Amen.

and hungry lion, is indefatigably restless in his contrivances and endeavours, by persecutions, frauds, and evil suggestions, to wound, tear, and ruin immortal souls; 9. Whom ye must courageously resist—steadfastly maintaining the pure doctrines of faith, and your holy profession of the same, in a firm dependence on the power and grace of Christ to vanquish him. And to prevent your being disheartened in the combat, remember that ye are only meeting with such a conformity to Christ in sufferings as your Christian brethren everywhere meet with in this evil world. 10. May therefore that God, who is rich in mercy, and who of his own great love is the fountain and giver of all grace, and who, by his Word and Spirit, has tenderly called us to the promised, prepared, and infinitely blessed inheritance of eternal glory, through the merits and mediation of Jesus Christ, after and by means of these your transient afflictions, render you perfect in knowledge and practice; establish you immovably in the faith, hope, profession, and holiness of the gospel; strengthen you with all might unto all patience, obedience, and suffering; and settle your souls with unshaken peace, safety, and comfort, on that foundation laid in Sion. 12. By Silas, whom I can recommend as a faithful brother, and whom I expect you will find such, I have sent you this short letter, to exhort and encourage you to abide by the testimony which I have herein

given you for the confirmation of your faith, assuring you that this is the true gospel of the grace of God relating to salvation by Christ alone—in the doctrine, belief, and profession of which ye have lived, and I hope shall continue to stand fast, notwithstanding all the terrors and artifices of your enemies to bring you off from it.

Ver. 1. *An elder*. Rather, 'a co-presbyter:' a title adopted by Peter—1. Because elder was a name of office better known among the Jews than almost any other, and completely setting aside the Romish claim of priesthood in the sense of 'sacrificer.' 2. That the Spirit by whom he wrote might, as by a prophetic anticipation, rebuke those proud titles and assumptions of superiority by which, in virtue of an original supremacy asserted for Peter, the popes of Rome, styling themselves his successors, have continued a terrible 'lordship over God's heritage,' ver. 3, except where the Alpine and Pyrenean churches in Europe, the Christians of St. Thomas in Asia, and a few other scattered churches, continued to preserve the truth of the gospel and their ecclesiastical liberties till the blessed Reformation restored the Bible and light and liberty to the benighted churches and enslaved kingdoms. C.

Ver. 2. *Taking the oversight* *ἐπισκοπῆς*, 'exercising the episcopate'—discharging your duties as bishops. See Ac. 20:17. C.

Ver. 5. The term 'elders' is here, as in ver. 1, official. It signifies the ministry of the church. Consequently the word *younger* must mean the flock, the people, the laity, as contradistinguished from the ministry. P.

Ver. 10. *Make you perfect*. Joint you completely together as the timbers of a building.—*Stablish*, by supporting each part by means of its fellow.—*Strengthen*. Cramp and bind all the parts

together.—*Settle*, by bringing all to rest on an even and firm foundation. The phrases are all architectural, and seem to be a beautiful reference to ch. 2:5. C.

Ver. 12. *As I suppose*. Rather, 'as I regard him.' C.

Ver. 13. *Babylon*. In apostolic times Babylon was still inhabited, and contained a large Jewish community. Doubtless it was while labouring among them Peter addressed this epistle to his brethren in other regions. P.

REFLECTIONS.—With an exemplary spirit and conversation, humbleness of mind, disinterestedness, cheerfulness, and diligence, ought ministers to inspect, instruct, warn, exhort, comfort, and govern the souls committed to their care by Christ, who redeemed them by his blood. And glorious, but free, is the reward that awaits them if they be found faithful. With great humility, submission to one another, self-humiliation under God's mighty hand, and casting our cares upon him, ought every one of us professed Christians to adorn our profession, and prepare for the eternal state. And constant should be our sobriety, watchfulness against and vigorous resistance of Satan, and resignation to our share of sufferings for Christ. It is a mercy that the saints' sufferings are so short and light, their assistance under them so great, and their reward after them, from the God of all grace, so inestimable and everlasting. Their standing for a little time in the faith and love, profession and practice, of the gospel, will quickly issue in their eternal triumphs in his praise.

THE SECOND EPISTLE GENERAL OF PETER.

The design of this epistle is merely to follow up the former with some additional illustrations and encouragements. It must be understood, however, as addressed equally to Jewish and Gentile converts, 'to all who had obtained like precious faith.' And though the references seem generally to imply that the parties were perfectly familiar with the Old Testament Scriptures, yet as the Old Testament had already been translated into Greek, there can be little reason for imagining that the Gentile converts would not be as well acquainted with them as the Jews. This brief epistle contains the following numerous references to the other Scriptures: Ge. 1. 6-9; 7. 1-9, 11, 16, 22, 23; 19. 16, 24, 25; Nu. 22. 5, 7, 21, 23, 28; Jos. 23. 14; 2 Sa. 23. 2; Ps. 102. 26; Is. 5. 19; 65. 17-19; Mat. 17. 1-5; Paul's epistles; and probably Re. xxi. C.

CHAPTER I.

1 Confirming them in hope of the increase of God's graces. 5 he saith

A. M. cir. 4071.
A. D. cir. 67.

A. M. cir. 4071.
A. D. cir. 67.

2 Grace^e and peace be multiplied unto you

until the day dawn, and the day-star arise in your hearts:

20 Knowing this first, that ^{no} prophecy of the scripture is of any private interpretation.

21 For ^{the} prophecy came not in old time³ by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

CHAPTER II.

1 He foretelleth them of false teachers, showing the impiety and punishment both of them and their followers: 7 from which the godly shall be delivered, as Lot was out of Sodom: 10 and more fully describeth the manners of those profane and blasphemous seducers, whereby they may be the better known, and avoided.

BUT there^a were false prophets also among the people, even as ^{there} shall be false teachers among you, who privily shall bring in damnable heresies, even ^{denying} the Lord that bought them, and bring upon themselves swift destruction.¹

2 And^a many shall follow their pernicious² ways; by reason of whom the way of truth shall be evil spoken of.

3 And ^{through} covetousness shall they with feigned words³ make merchandise of you: whose^a judgment now of a long time lingereth not, and their damnation slumbereth not.

4 For if ^{God} spared not the angels that sinned, but cast ^{them} down to hell, and de-

A.M. cir. 4071.
A.D. cir. 67.
* Ro. 12.6, 2 Ti. 3.16.
† 2 Ti. 3.16 1 Pe. 1.11.
‡ Kl. 4.27 Am. 7.14, 15.
Nu. 10.28, 23, 20, 26, 2.
Sa. 23.2 Lu. 1.70. Ep. 2.
20 Or, at any time.

CHAP. II.
a De. 13. 1-3. 1 Kl. 18.
19, 22, 26. 15. 56. 10. 11.
[e. 14. 14: 23. 16, 25, 26.
Eze. 13. 3-6, 16, 17. Ho.
9. 8. Mi. 2. 11: 3. 5, 11.

b Mat. 24. 5. 11. 24.
Ac. 20. 29, 30. 1 Co. 11.
19. 1 Ti. 4. 1, 2. 1 Jn. 4. 1.
Re. 2. 9.

c Jude 4. 18. De. 32. 6.
Phi. 3. 19. ver. 3, 9.
1 See note * below.

d Ac. 20. 30. 1 Ti. 3. 1-
6. 4. 4. 2 Th. 2. 3. 1 Jn. 2.
18, 19. Re. 1. 21, 13, 3, 4, 7.
17, 2. Mat. 24. 11, 24.

e Or, lascivious, as
some copies read.

f ver. 14. Eze. 13. 19.
Mi. 3. 11. Lu. 22. 47. Ro.
16. 18. Tit. 1. 11. 1 Ti. 6. 5.
with 1 Th. 2. 5. ch. 1. 16.
2 Co. 7. 12, 14, 17. 2 Ti.
3. 6.

g Feigned words.
Fictitious legends
and pretended mir-
acles, whereby Chris-
tiansity is still adulter-
ated.—C.

h ver. 1, 9. Jude 4-7.
19. De. 32. 35.

i Job 4. 18. Lu. 8. 31.
Mat. 8. 29. Jn. 8. 44. 1 Jn.
3. 8. Jude 6. Re. 20. 2, 10.
Mat. 25. 41.

* But there were
false prophets among
the (Jewish) people
even as there shall
be false teachers
among you, who shall
privily bring in de-
structive (heresies),
even prophets <sup>de-
nying</sup> the Lord that
bought them, bring-
ing upon themselves
swift destruction.

A.M. cir. 4071.
A.D. cir. 67.
This denial of ^{the}
Lord that bought
them is a manifest
reference to such pas-
sages as De. 7. 15, 19.
24. 18: 32. 6-30; and the
^{swift} destruction
may be exemplified,
Nu. 16. 10-27: 21. 33-35.
48 — *NOTE*. The con-
struction of the origi-
nal, especially when
the resumption of the
future in ver. 2 is con-
sidered, seems not
only to warrant, but
to require that the
parenthesis in ver. 1
be confined to the
false teachers, and
the beginning and
end to the false pro-
phets.—C.

† Ge. ii.—viii. Job 22.
16. 1 Pe. 3. 19, 20. He. 11.
7. ch. 3. 6.
‡ Ge. 19. 24, 25, 28. De.
29. 23. Is. 13. 10. Je. 50.
40. Eze. 16. 40. Ho. 11. 8.
Is. 1. 9. Am. 4. 1. 2. 1.
9. Lu. 17. 29. Jude 7. Nu.
26. 10.

§ Ge. 19. 10, 15, 16, 22.
24. Job 5. 19. Ps. 34. 19. 1
Co. 10. 13.

¶ Ge. 13. 13. 10. 7. 8.
Je. 9. 1-5; 23. 9. Eze. 8.
17, 19. 4. Ps. 120. 5, 55. 5.
10, 11, 19. 136, 139, 158.

|| 1 Co. 10. 13. Job 5.
19. Ps. 34. 15-19.

¶ Having delivered
Noah from water and
Lot from fire, he gave
evidence of his will
and power to deliver
from all enemies.—C.

o Jude 14, 15. Job 21.
30. Pr. 16. 4. ver. 4. De.
32. 43.

p He. 12. 4. Jude 4, 7.
8, 10, 16. 1 Th. 2. 15. Tit.
1. 10.

q Despisive govern-
ment, whether of
God or man.—C.

r Or, domination.

s Ps. 103. 20; 104. 4.
Jude 1. Di. 22. 2.

t Some read against
themselves.

livered ^{them} into chains of darkness, to be re-
served unto judgment;

5 And ^{spared} not the old world, but saved
Noah the eighth ^{person}, a preacher of right-
eousness, bringing in the flood upon the world
of the ungodly;

6 And ^{turning} the cities of Sodom and Go-
morrah into ashes, condemned ^{them} with an
overthrow, making ^{them} an ensample unto those
that after should live ungodly;

7 And ^{delivered} just Lot, ^{vexed} with the
filthy conversation of the wicked:

8 (For that righteous man dwelling among
them, in seeing and hearing, vexed ^{his} righteous
soul from day to day with ^{their} unlawful deeds;)

9 The^a Lord knoweth how to deliver^a the
godly out of temptations, and to ^{reserve} the
unjust unto the day of judgment to be pun-
ished:

10 But^a chiefly them that walk after the
flesh in the lust of uncleanness, and ^{despise}
government:⁶ presumptuous ^{are} ^{they}, self-
willed; they are not afraid to speak evil of dig-
nities.

11 Whereas^a angels, which are greater in
power and might, bring not railing accusation
against them⁷ before the Lord.

wrote only those things which were suggested to them by the Holy Ghost, whose immediate influence excited them to utter the ideas which he had raised in their minds, and to express them in words which exactly convey the true sense of them.

Ver. 5. *Virtue*. *Aggrē*, when spoken of man, signifies 'virtue,' in the sense of diligence, laboriousness, energy, fortitude. C.

Ver. 8. The knowledge of Christ is well explained by Alford:—<sup>'The knowledge of him is the imitation of him; for as it is true that hereafter seeing him as he is will insure our being perfectly like him, so it is true that here the only way in any degree in-
creasingly to see him as he is, is to become increasingly like him. He only can declare Christ who reflects Christ.'</sup> P.

Ver. 10. *Give diligence*, &c. As, for example by self-examination on love to Jesus, according to that scripture, Jn. 14. 23. 'If a man love me, my Father will love him, and we will come unto him, and make our abode with him.' C.

Ver. 18. 'And this voice which came from heaven we (the three apostles, as witnesses) heard; and we have the prophetic word (concerning our Lor^d) thereby more (manifestly) confirmed.' C.

Ver. 20. 'No prophecy of Scripture (thus manifested to be real and confirmed) comes from any man's own discovery or private (unauthorized) exposition.' C.

Ver. 21. This verse gives the reason for the statement made in the preceding, that prophecy is not the offspring of human intellect—the prophets themselves not always knowing the full meaning of utterances. They spake by the inspiration and at the will of the Holy Spirit. The verse ought to be translated as follows:—^{'For prophecy was never sent after (in accordance with) the will of man; but men spake from God (commissioned by him), impelled by the Holy Spirit.'} P.

REFLECTIONS.—It is a high honour to be instrumental in the conversion and sanctification of God's people. What precious faith, and multiplied grace and peace, come to them through Jesus' righteousness and the powerful operations of his Spirit! Tenderly he calls all people to a most glorious inheritance in heaven, and to a holy profession and practice in the way to it. Rich is that fulness of salvation which is given to them in the gospel promises: and great the deliverance from sin, and transformation into the likeness of God, there-

ried to teach and recommend them to others. But it is on no human testimony, but on the infallible oracles of God, that our faith must be founded or practice regulated.

CHAPTER II. Ver. 1. But as there were false prophets among your Jewish ancestors who laboured to seduce them from the Lord into idolatry and other wickedness, so there will be, especially among your Jewish nation, false teachers, who, under various pretences, will covertly and craftily introduce the most pernicious errors, tending to the sudden, unexpected, and eternal destruction of both teachers and receivers, as they will both doctrinally and practically deny the glory and renounce the wisdom, authority, grace, and holiness of their Lord and Master, discovered in the gospel revelation of him—whom they boast of as their ancient deliverer from Egypt, and marvellous preserver for many ages afterward, and who is the acknowledged Saviour and Redeemer of all the world. 2. And through the natural depravity and enmity of their hearts against God and his ways, many nominal professors of Christ's name shall be seduced into their licentious and destructive principles and practices—on account of which the truths of the gospel, and the way of holiness and happiness therein prescribed, will be blasphemously reproached by its enemies; 3. And by flattering speeches shall these seducers, influenced by their covetous inclinations, labour to deceive you, in order to promote their own secular advantages. But, from the examples of others, it is manifest that the terrible judgments of God, long ago determined and threatened, hasten apace towards them, and shall in due season be executed upon them. 4. For if God did not show favour to nor abate the punishment of those angels that are of a far higher rank, who, through pride

when God, by a universal flood of waters, drowned the rest of the inhabitants of the world for their obstinate wickedness; 6. And if, by fire and brimstone from heaven, he utterly destroyed Sodom, Gomorrah, Admah, and Zeboiim, on account of their horrid profligacy and unnatural lewdness, and set them up as a type or pattern of that final conflagration and eternal fire which shall consume all the wicked of the earth, that obstinate sinners of succeeding ages might see what they had to expect from his hand; 7, 8. While in distinguished kindness he plucked his righteous servant Lot as a brand out of the burning, who had been sorely grieved, fatigued, and oppressed in his own soul at the sight and report of the vile, dissolute, lascivious, obscene, and unnatural behaviour of that perverse and wicked people among whom he dwelt:—9. These undoubted facts invincibly prove that the almighty and infinitely wise Sovereign of the world perfectly knows at what time, and in what manner, and by what means, to extricate his faithful servants and worshippers out of all snares, troubles, and dangers, in the very worst of periods; and how to confine the wicked, though most powerful and crafty, under his supreme dominion, till the consequences of their sins come upon them in the judgment, when all reap the reward of their hearts and lives.—10. And according to his infinite wisdom and power, he will peculiarly reserve and punish those impious seducers who, answerably to their corrupt principles, live according to the carnal dictates and desires of their sensual minds, unrestrainedly gratifying their impure and lascivious inclinations, and insolently pouring contempt upon all regular government and authority over them that could put a check upon their vices. Daring, refractory, and headstrong, they seek only to please themselves, and make their own will their sole law, and therefore

12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

13 And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day-time.⁸ Spots they are and blemishes, sporting themselves with their own deceivings, while they feast with you.⁹

14 Having eyes full of adultery,¹ and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

15 Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness;

16 But was rebuked for his iniquity: the dumb ass, speaking with man's voice, forbade the madness of the prophet.

17 These are wells without water,² clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

18 For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness,³ those that were clean⁴ escaped from them who live in error.

19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

20 For if, after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

means of their own indulged corruption and wickedness, be utterly and eternally destroyed; 13. Yea, shall be fearfully but justly punished for their complicated crimes, as persons who glory and delight in the most shameful intemperance and unchastity, and are a reproach to the Christian name, gratifying their luxurious inclinations, with their own deceived or deceiving devices, and cheating and imposing upon you, while, under pretences of love and friendship, they partake with you in your ordinary or religious feasts. 14. Their eyes are continually and insatiably employed in wanton and adulterous looks, to discover their own lewd inclinations, and to excite the like in others, or to find out proper objects for inflaming and gratifying the vilest affections. They cannot refrain from contriving or committing sin, or endeavouring to draw others into it; and so, by their enticements in word and deed, they ensnare such unguarded persons as are not established in the truth and holiness of the gospel, nor fortified with grace against their guileful arts. As children of wrath falling to destruction under the rule of God's righteous law, their hearts are entirely engaged in continuing, however, in their wickedness, and in their

tences to and appearances of knowledge, they are really void of true wisdom and grace; and, instead of being truly useful, for the refreshment and fructifying of the church or their followers, they are carried about by the violence of their corruptions from one error and sin to another, till at last they shall be shut up in that infernal darkness, misery, and despair coming to them as their everlasting portion. 18. For by their high pretences to holiness and wisdom, they only vent the pride and vanity of their own hearts, and accommodating themselves to the sensual and lascivious inclinations of depraved nature, they ensnare such as had been once brought off from the errors of Judaism or heathenism, and had for a time shunned the conversation and practices of such as lead wicked lives according to their erroneous principles. 19. And while they promise their followers full liberty in indulging their vicious inclinations, they themselves are the worst of slaves to their own corrupt lusts, being entirely overcome and conquered by them. 20-22. For if, after they have been externally reformed from the gross and scandalous practices of the men of this world, and have

21 For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

CHAPTER III.

1 He assureth them of the certainty of Christ's coming to judgment, against those scorers who dispute against it. 8 warning the godly, for the long patience of God, to hasten their repentance. 10 He describeth also the manner how the world shall be destroyed: 11 exhorting them, from the expectation thereof, to all holiness of life: 15 and wrote to them in his epistles.

THIS second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance:

2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts;

4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:⁵

6 Whereby the world that then was, being overflowed with water, perished:

7 But the heavens and the earth which are now, by the same word are kept in store, re-

A.M. cir. 4071.
A.D. cir. 67.

7 Jude 10. Ps. 94. 8.
12. 31. 10. 21. ch. 3. 14.
Mat. 22. 29. 15. 27. 11. 3.
11.

8 Ver. 19. 22. Pr. 14. 30.
ch. 4. 1. 8. 21. 15. 66. 4.
Je. 2. 19.

9 Phil. 3. 19. Ro. 2. 8. 9.
Re. 18. 7.

10 Jude 12. 19. Ro. 16.
18. 1. Co. 11. 20. 21. 1 Th.
5. 2. Ti. 3. 6.

11 So dead to propriety
that they are
even dead to shame,
and count it a pleasure
to riot in the
day-time.—C.

12 While they feast
with you, at your
love-feasts—intend-
ed for uniting the
rich and poor in tem-
perate hospitality,
but which they scan-
dalously pervert to
purposes of sensual
indulgence. See 1
Co. 11.—C.

13 16. 8. Mat. 5. 28.
Jude 4. 8. 11. 18. Mi. 3.
11. ch. 3. 3. 2. Ti. 1. 6.

14 Gr. an adulteress.
1 Nu. 22. 5. 7. 18. 22;
23. 12. 26. 24. 1. 25. 1. 2.
Jude 12. Re. 2. 14. Ac. 1.
18. 1. Ti. 6. 10.

15 Nu. 22. 22. 33.
Jude 12. 13. Ep. 4.
14. 1. 16. ver. 3. 9. 13.

16 Well without
water. Utterly disap-
pointing all who hope
to draw instruction
from them—appear-
ance without reality
—pretension without
performance.—C.

17 a ver. 4. Job 20. 26.
Mat. 22. 13. 8. 12. 25. 30.
Jude 6. 13.

18 Ps. 73. 8. Jude 16.
ver. 10. 19. 1. Pe. 2. 11. 2.
Ti. 2. 22. 2. Co. 7. 1. Ti. 2.
12.

19 It is unquestion-
able that in this man-
ner Mohammed al-
lured his followers;
and it is by no means
improbable that the
system of 'lascivi-
ousness and error'
had begun at the
period to which the
apostle refers.—C.

20 Or, for a little or
a while.
c Ac. 2. 40. ch. 1. 4. ver.
20. Mat. 13. 20. 27.

21 Ga. 5. 13. 1. Pe. 2. 16.
c In. 8. 34. Ro. 6. 16.
Jude 19.

22 Mat. 12. 43-45. Lu.
11. 24-26. He. 6. 4-8. 10.
26. 27. 38. Ps. 125. 5. with
ch. 1. 2. 4.

23 That by the
word of God the hea-
vens were created of
old, and the earth co-
existing (with the
heavens) out of the

A.M. cir. 4071.
A.D. cir. 67.

water (on the third
day of creation, Ge.
1. 5) and in the water
(at the deluge, Ge.
1. 1, 10), by which (to
wit, by the heavens
pouring forth the wa-
ters separated on the
second day of crea-
tion, Ge. 1. 7. 7. 11, 19-
23) the then world,
being overflowed by
water, perished.—C.

24 Mat. 11. 23. 24. Lu.
12. 47. 48. In. 9. 4. 15. 22.
c Pr. 12. 26.

25 Pr. 26. 11. Mat. 12.
43-45. Lu. 11. 24-26.
He. 6. 4-8. 10. 26. 27. 38.

26 CHAP. III.
a 1. 12-15. Ro. 15.
14. 15. Phil. 3. 1. Jude 2.

1 This second (and
by implication, first
and second) epistle,
&c.—C.

2 1. Pe. 1. 2. 3. 22. 23. 2.
1. Ja. 1. 21. 27. ch. 1. 3-6.
He. 3. 1.

3 2. Pe. Literally,
'sun-trod'.—C.

4 c ch. 1. 19. Jude 17. 18.
Ac. 17. 11. In. 5. 39. 15. 8.
20. Ps. 119. 105. 15. 34. 16.
De. 6. 6.

5 1. Ti. 4. 1. 2. Ti. 3. 1.
Jude 18. ch. 2. 1. 10-18.
15. 9. 18. 14. 15. 22.

6 15. 5. 19. Je. 17. 15.
Eze. 12. 22-27. Mal. 2.
17. Mat. 24. 48. Lu. 12.
45. 1. Co. 15. 12. 2. Ti. 2. 17.

7 Ps. 28. 5. 33. 6. 24. 21.
136. 6. He. 11. 3. Ge. 1. 6.
9. Job 38. 4-11. Ex. 20.
11.

8 See note * in first
column.

9 Gr. consisting
of them of their own ac-
cord, that the hea-
vens were formed of
old, and that the earth
was formed out of the
water and by means
of the water, by the
word of God. At
first, as stated in the
beginning of Genesis,
the surface of the
whole earth was co-
vered with water; but
God by the atmo-
sphere separated the
water above from the
earth's surface from
that upon it, and thus
prepared rain by
which the earth is
nourished. He also
collected the waters
on the earth's surface
into one place, and
thus made the dry
land appear from the
water.—P.

10 See ch. 2. 5. Ge. 7.
10. 1. 21. Job 22. 26.
1. Ps. 102. 26. 15. 34. 41.
51. 6. 65. 17. He. 1. 11.
Mat. 13. 40. 25. 46. Ps.
50. 3. Zep. 3. 8. 2. Th. 1. 8.
ver. 10.

authority to bind it upon their consciences.—But, agreeably to a well-known proverb—as dogs lick up their own vomit, and swine, after being washed, return to wallow in the mire—so, their natures though being changed, they, after conviction of and reformation from their wicked practices, return to them with as much pleasure and eagerness as ever.

REFLECTIONS.—We must never expect a perfect church on earth. Deceivers, for the sake of worldly advantages, will always creep into the ministry, and always find followers. And often they fearfully pervert the gospel, and constructively deny that God who has wrought so great providential deliverances for themselves and others. Yea, notwithstanding repeated and tremendous warnings of providence in the destruction of their patterns in guilt, under the most specious pretences of wisdom and piety, they entice, ensnare, defile, enslave, and ruin unstable professors, and carry on the vilest covetousness, pride, luxury, and unchastity. Dreadfully criminal and dangerous is it to return to that wickedness which the knowledge of divine truth

served unto fire against the day of judgment and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that *one day is with the Lord as a thousand years, and a thousand years as one day.*

9 The^t Lord is not slack concerning his promise, as some men count slackness; ^{but} is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.⁶

10 But^a the day of the Lord will come as a thief in the night; in the which ^{the} heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up.

11 Seeing then *that* all these things shall be dissolved,⁷ what^p manner of persons ought ye to be in *all* holy conversation and godliness,

12 Looking^a for and ^{hasting} unto⁹ the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat?

A.M. cir. 4071.
A.D. cir. 67.

¹ Ps. 90.4 Job 10.5:36
26.1 Ti. 1.17:16.15.57.
15.
15.46.13 Hab 2.3
He. 10.37. Eze. 12.26.
Mat 24.48. ver. 4.
15.30. 18. Ro. 2.4. 1
Pe. 1. 3. ver. 15. 1.42.
18.23. 3:23. 11.1 Ti. 2.4.
Re. 6.1. 1.78.15.
6 Long-suffering to
us-ward, not willing
that any of us should
perish, but that all
(who believe on the
Lord Jesus Christ,
Jn. 6. 37. 39. 40. 44. 65)
should come to par-
don, and salvation,
ver. 15.—C.

¹¹ 1 Th. 5.2. Mat. 24.
42.43. Re. 3:16.15.
o Ps. 102.26:96.11:98
7:50.3. 15.51.6. Mat. 5.
18:24. 35.44. Lu. 12.39. 1
Co. 5.13. 1 Ti. 2.18. Re.
20.11.21.1.

7 See note ^b below.
8 Mat. 24.42. Lu. 21.
34.36. Tit. 2.12. 13. 1 Pe.
1. 15. ch. 1.8. Phil. 4.8.
Am. 4.12. ver. 14.

9 Mat. 25.6. Tit. 2.13.
2 Ti. 4. 8 He. 9.28. Lu.
12.35. 1 Pe. 1.13.

8 Or, *hasting the
coming.*
9 *Hasting unto.*
¹ Earnestly desiring.
—C.

7 Ps. 50. 3. 15. 64. 1:34.
4. Mi. 1.4. 2 Th. 1.8. ver.
10.

⁶ Dissolved, not an-
nihilated; but it may
be to be employed
as the constituents of
the new heavens and
the new earth, where-
in dwelleth righteous-

A.M. cir. 4071.
A.D. cir. 67.

ness. ver. 13. The
Lord knoweth now,
and his people shall
know hereafter.—C.
15.65. 17:60. 21:26.
21:6. 22. Re. 21. 1. 27.
He. 5.5.
15 See ver. 11. Mat. 24.
42. Ro. 5.1. 10. 1 Co. 1:8.
15.58. Ep. 1.4:5. 27. Phi.
1. 10:2. 15. Col. 1.20. 1
Th. 1.3. 2.7. Jude 24.
11 Ro. 4.4. He. 9. 18.
10.36. 1 Pe. 3.20. ver. 9.
9 Ro. 1. 5. 1 Co. 2.7.
10. Ep. 3.4. Col. 1.25.
27. 1 Co. 15.10.
11 Ro. 8.19. 24. 1 Co.
xv.2 Co. 5.10. 1 Th. 4.15
17:2. 2 Th. 1.5. 10:3.
y De. 29.29. 30.11. Ps.
10. 8. 119.105. Pr. 6.23.
h. 119. He. 5.13.
1 In which (epi-
stles) are some things
hard to be under-
stood. Such as the
general resurrection
intercession of Christ,
overthrow of Satan,
the Lord's coming to
judgment with angels
and fire, the heavenly
country, &c.—C.

2 Unlearned. Ra-
ther, 'unteachable.'
—C.

2 Mar. 13. 23. Ep. 4.
14. ch. 1. 10. 12:2. 17.
18. Jude 12. 13. Ja. 1.8.

8 Beware. Be on
your guard as sol-
diers in a besieged
fortress.—C.

9 ch. 13:5. Ep. 4.13.
15.16. Mat. 13:23. 2 Th.
1.3. 1 Pe. 2.2. Col. 1.10.

9 Ro. 16. 27. 1 Ti. 1.
17. 2 Ti. 1.8. 1 Pe. 4.11.
Re. 1.6:5. 13.

4 For ever. Rather,
'till the day of eter-
nity.—C.

13 Nevertheless we, according to his promise, look for ^{new} heavens and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, ^{be} diligent that ye may be found of him in peace, without spot, and blameless.

15 And account *that* ^{the} long-suffering of our Lord *is* salvation; even as our beloved brother Paul also, according to ^{the} wisdom given unto him, hath written unto you;

16 As ^{also} in all *his* epistles, speaking in them of these things; in which are ^{some} things hard to be understood,¹ which they that are unlearned² and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

17 Ye therefore, beloved, ^{seeing} ye know *these things* before, beware³ lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

18 But^a grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. ^{To} him *be* glory, both now and for ever.⁴ Amen.

and more lately by us apostles, whom Christ, the Saviour and King of his church, appointed for that effect, particularly what relates to his second coming to judgment, that ye may be fortified against the pernicious influence of secret and open seducers; 3, 4. Especially as ye have been fully warned, that, in this last stage of God's dispensations towards his church, there would arise profane despisers and deriders of the most important points of revelation—abandoning themselves to their own carnal devices and corrupt inclinations, and pretending, in a taunting manner, that the continuance of the world, in the same form as when those ancient predictions were given out, effectually proves that no such thing as a general resurrection or final judgment need be expected: 5-7. For they wilfully shut their eyes against the Scripture account of the alterations which the power of God has already made in the creation of this world, in the drowning of the old world by means of those waters which he had created in connection with the earth; and that the aerial heavens and this earth, as subsisting in their present forms, are, by the same almighty influence of God's will, upheld, and, as it were, treasured up, to be, at the end of the world, dissolved, not by water as formerly, but by a dreadful fire, to the torment and terror of all the wicked who have ever lived. 8. To fortify your minds against their cavils, drawn from the apparent delay of Christ's second coming, consider this, that one day and a thousand years are equally before God as any individual point of time, and that, in his reckoning, the longest space is infinitely less than a single day in ours. 9. Nor is the seeming delay of the promised coming of Christ to judgment any evidence of God's dilatoriness, or that it shall never happen; but it is intended as an exercise of his long-suffering towards us, who are faithful to his blessed Son—that all of us, in our several generations, may be delivered from eternal destruction, and brought to a true and evangelical peace when we turn from our iniquities. 10. But how long soever God may delay this great day of the last judgment, in which Christ shall appear in all his glory, it will certainly come, in its appointed season, in a most sudden, unexpected, and, to the

curse; and the earth, that so much beloved portion of carnal men, shall be utterly burned to ashes. 11-14. Since, then, we have sufficient reason to look for this great alteration of nature, and for the formation of new heavens and a new earth out of the ashes of the former, into which nothing but what is righteous and holy can enter, it becomes us, with the utmost watchfulness, care, and circumspection, to study the most perfect holiness and righteousness in heart and life, expecting, looking, longing, and preparing for that great event, and labouring that we may then be found united to and accepted in his person, washed in his blood, and sanctified and comforted by his Spirit.—15, 16. And to encourage you to this study of the most perfect holiness, fix it in your minds, that the great patience and forbearance of our Lord towards a sinful world is intended to promote your salvation and that of all other persons—even as Paul, that divinely inspired apostle, has hinted in his epistle to you; as he has also, in his other epistles, warned both Jews and Gentiles of this second coming of Christ, and its momentous consequences, and that believers should patiently wait for it—among which things there are some doctrines so sublime and spiritual in their nature, that weak and prejudiced persons cannot easily apprehend or receive them; and which, through their ignorance, pride, and other inward corruptions, they who are never taught of God, or are sceptical and unsettled in their principles, rack and torture to a wrong meaning, perverting the sense and use of them, as they do many other passages of the Old and New Testaments, to their own everlasting and aggravated destruction. 17. Since, then, you, my dear Christian brethren, are forewarned of these things, and assuredly know and believe that Christ will certainly come to judgment, and surely punish all the ungodly, take the most earnest heed lest any of you should, along with other apostates, be drawn aside from him and his ways of truth and holiness by the false notions, deceitful insinuations, and vile practices of impious, immoral, lawless men, and fall from that stability in the doctrines, purity, and profession of the gospel in which ye have hitherto persisted. 18. But to prevent all declensions and revolts,

stronger in the habits of grace, and more and more to abound in the exercise thereof; and in a clear, fiducial, practical, and experimental acquaintance with the person, offices, relations, doctrines, promises, and commandments of our divine Lord and all-sufficient Saviour Jesus Christ, and with your own personal interest in him.

Ver. 5. *For this they willingly are ignorant of.* Rather, 'For it is hid from the notice of those who so wish;' to wit, who wish that the promise of the Lord's coming should never be verified.—C.

Ver. 10. The contrast between the water and fire distinctly shows that the apostle is speaking of a literal elementary destruction; for to contrast a literal with a figurative event, without any note of difference, were to take away the key of all interpretation. C.

REFLECTIONS.—The very best of Christian professors have need to be repeatedly stirred up to their duties, to be reminded of all the doctrines and commandments of Jesus Christ, and cautioned against the errors and evil practices of wicked and designing men. And the purer men's minds are, it is the more wicked to corrupt them.—How precisely the Scripture foretells the conduct of its adversaries, our own deists not excepted, and thereby renders their wicked opposition a proof of its own divine inspiration! But notwithstanding all the scoffs of his adversaries, with amazing patience does God delay the seasons of his wrath, particularly the last judgment, that sinners may have full space to repent and embrace his salvation. And delay of years is quite insignificant when compared with his absolute eternity.—In the most tremendous manner will Jesus come at last.—The heavens shall perish before him; the elements melt away; and the earth, with all that is therein, be burned up! How terrible for carnal men to have that world which they had chosen for their portion universally kindled into flames, to give them a final adieu, and fearful introduction into hell! But blessed is the change which shall then be made in the purification of our lower world, and in forming out of its ashes new heavens and a new earth, for the everlasting happiness of ransomed men. In the faith and contemplation of these great events, how circumspect, holy, and religious ought we to be! Fully should we be weaned from the world: be steadfast in



SMYRNA FROM THE TOMB OF POLYCARP. [I. John, 1.]—Smyrna is a celebrated seaport town of Ionia, in Asia Minor. It was one of the richest and most powerful cities of Asia. The inhabitants were much given to luxury and indolence, but notwithstanding this they were hardy and warlike. Homer is said to have been born here. The church in Smyrna was one of the seven churches in Asia

to which St. John referred in Revelation. There are to-day in Smyrna about 300,000 inhabitants, and it is the center of the trade of the Levant. There are a great many prosperous Jews living here, who, perhaps, control the trade of the city. We see before us but one minaret, which indicates the small influence of the Mohammedans. Smyrna is a beautiful and well-built city.

9 If^a we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

10 If^r we say that we have not sinned, we make him a liar, and his word is not in us.

CHAPTER II.

1 He comforteth them against the sins of infirmity. 3 Rightly to know God is to keep his commandments, to love our brethren, 15 and not to love the world. 18 We must beware of seducers: 20 from whose deceits the godly are safe, preserved by perseverance in faith, and holiness of life.

MY little^a children, these things write I unto you, ^bthat ye sin not. And if any man sin, ^cwe have an advocate with the Father, Jesus Christ the righteous:

2 And ^dhe is the propitiation for our sins: and not for ours only, but also for *the sins of the whole world*.

3 And ^ehereby we do know that we know him, if we keep his commandments.

4 He^a that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But^b whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

6 He^c that saith he abideth in him ought himself also so to walk, even as he walked.

7 Brethren, ^dI write no new commandment unto you, but an old commandment, which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

8 Again, ^ea new commandment I write unto you; which thing is ^ftrue in him and in you: because ^gthe darkness is past, and the true light now shineth.

9 He^a that saith he is in the light, and hateth his brother, is in darkness even until now.

A.M. Clf. 4094.
A.D. Clf. 90.

g Job 33:27, 28. Pr. 28:13. Ps. 51:1, 2, 3, 5. Ac. 10:43. Je. 3:12, 13. 1 Co. 6:11.
f ch. 5:10. Job 14:4. 15:14. Ps. 130:3. 143:2. Ro. 3:23. Ja. 3:2, 4. 10. See ver. 8.

CHAP. II.

a 1 Co. 4:15. Ga. 4:19. ver. 12, 13, 28. ch. 3:7, 18. 4:4; 5:21. 1 Jn. 4:13. 13:35.
b Tit. 2:11, 12. 1 Pe. 1:15, 10. Phil. 4:8.

c Ro. 8:34. 1 Ti. 2:5. He. 7:24, 25; 9:24. 1 Pe. 3:18, 22.

d Ro. 3:24, 25; 6:11. 15:19. 1 Jn. 2:29. 4:42, 11:51. 2 Co. 5:18-21. Col. 1:20. 1 Pe. 2:24; 3:18. He. 2:17. ch. 1:7; 10:14.

e ver. 4-6; ch. 5:3. Lu. 6:46. Jn. 14:15, 23, 24; 15:10, 14. He. 5:9. Ps. 119:6, 32.

f ch. 1:6, 14, 20; 5:10.

g Jn. 14:15, 23; 13:35. ch. 4:12, 13. Ps. 119:9, 11. Tit. 2:11, 12, 14.

h Jn. 6:56; 15:4, 5, 10; 13:15. 1 Pe. 2:20, 21. 2 Co. 11:1. Ep. 5:2. ch. 1:7.

i ch. 3:11. 2 Jn. 6:15. 19:18. Mat. 5:43. Jn. 15:12.

j Jn. 13:34. ch. 4:21.

k ch. 3:16. Jn. 15:12, 13. Ep. 5:2, 1. 1 Pe. 2:21.

l Ro. 13:12. 1 Th. 5:5, 8. Ac. 17:30. Mat. 4:16. 1 Pe. 2:9, 11. 1 Jn. 8:12; 12:35. 1 P. 2:8. ch. 1:7. Tit. 2:11, 12. 2 Ti. 1:10. 2 Co. 4:4, 6.

m 1 Co. 13:2. 2 Pe. 1:9. ch. 3:14, 15. Jn. 12:35. ver. 11.

* Alford well remarks on the two short addresses in the first part of this verse:—"The proper attribute of youth is to carry on the active parts of life; if soldiers, to be engaged in all active service, in that of age, to contemplate and arrive at sound and matured knowledge. The latter having conquered as well, but the burden and heat of their struggle is past. The wicked one is he in whom, in whose power, the whole world lieth. He is conquered once and for all by those who have passed from darkness to light."—P.

A.M. Clf. 4094.
A.D. Clf. 90.

ch. 3:14. Ps. 119:165. Jn. 1:35. Ro. 14:13. 2 Pe. 1:10.
1 Gr. scandal.
q Le. 19:17. Tit. 3:3. ch. 1:14, 15. with ver. 9. Pr. 4:25. Jn. 12:35. 2 Co. 4:4.

r Ps. 25:11. Lu. 24:47. Ac. 4:12; 10:43; 13:38. ch. 1:7, 9. Ep. 1:7. Col. 1:14.

s 1 Co. 10:15; 14:20. with ch. 1:11; 5:20. Da. 7:9. Ps. 90:2.

t ver. 14. Ep. 6:10, 12. 1 Pe. 5:8, 9. ch. 4:4; 5:4-5. Ro. 12:20, 13:7; 24:25.

u See note in first column.

v Jn. 14:7-9. Ga. 1:8, 9. Phil. 3:1. 1 Pe. 3:11; 12:15. 15:28. 10. He. 5:12-14.

w Ep. 6:10-17. 2 Ti. 1:1. 1 Pe. 5:8, 9. ver. 13.

x Jn. 5:38; 8:31; 15:7. Col. 1:16. Ps. 119:11. Jc. 31-33. Ro. 2:7.

y Ro. 12; Col. 3:1, 2. Mat. 6:24. Lu. 10:13. Ga. 1:1, 16. Ja. 4:4. 1 Co. 7:31. ver. 16.

z Ro. 13:13, 14. Ec. 5:10-12. Ep. 3:3. Tit. 3:3. 2 Pe. 2:10. Ps. 119:37; 73:6.

aa Ps. 39:6, 9; 102:26. 15:40-5. Ja. 1:10; 14:1. 1 Pe. 1:24. 1 Co. 6:13; 7:31.

ab Jn. 6:58. Ps. 119:1, 2. Pr. 10:25. Jn. 12:28, 29. 1 Pe. 1:5. Jn. 4:14.

ac He. 1:2.

ad Mat. 24:5, 11, 24. Jn. 5:43. Ac. 20:29, 30. 2 Th. 2:3-12. 1 Ti. 4:1-5.

ae 2 Ti. 3:1-6; 4:3, 4. 2 Pe. 2:1. ch. 4:3; ver. 19. 2 Jn. 7:12. Re. 13.

af See note on ch. 4:3-7.

ag De. 13:12. Ps. 41:9; 55:12-14. Ac. 20:29, 30. 1 Co. 11:19.

4 The distinction here drawn is most important. The difference between true Christians and hypocrites can only be tested from the human stand-point, by the fact that the former remains steadfast in profession and practice, while the latter fall off. The very same truth is brought out in Jn. 15:1-4. The persons alluded to in this verse, though formally attached to the Christian church, were never real members of it. If they had been, so they must have remained. Such is the meaning of the words.

g Job 17:9. Ps. 125:1. 2. Pr. 10:25. Mat. 24:24. Jn. 9:37; 10:28, 29. 2 Ti. 2:10-13; 3:1. 2. He. 10:39. Jude 1. Jn. 4:14.

10 He^a that loveth his brother abideth in the light, and there is none occasion of ^bstumbling in him.

11 But^a he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

12 I write unto you, little children, because ^byour sins are forgiven you for his name's sake.

13 I write unto you, ^cfathers, because ye have known him *that is* from the beginning. I write unto you, ^dyoung men, because ye have overcome the wicked one.² I ^ewrite unto you, little children, because ye have known the Father.

14 I have written unto you, fathers, because ye have known him *that is* from the beginning.

15 Love^a ye one another, and the word of God ^babideth in you, and ye have overcome the wicked one.

16 Love^a not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

17 For^a all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

18 And^a the world passeth away, and the lust thereof: but ^bhe that doeth the will of God abideth for ever.

19 Little children, it is the ^alast time: ^band as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.³

20 They^a went out from us, but they were not of us; for ^bif they had been of us, they would *no doubt* have continued with us: but

as well as our fellow-Christians, share in a joint interest, communication, intimacy, and intercourse with him; and the foundation of this fellowship is, that the infinitely precious atoning blood of Jesus Christ, our anointed Saviour, his eternal and eminently beloved Son, is continually efficacious for cleansing us from the guilt, condemnation, and power of all our sins, and at last from all the inbeing and effects of it. 8. If any of us who pretend to be cleansed by the blood of Christ are so ignorant, proud, and vain as to imagine that, in this present state of weakness and mortality, we are perfectly purified from all the inclinations and workings of sin, we certainly deceive our own souls; and neither the truth of God's Word, which declares the contrary, nor any true light of knowledge, grace, or holiness, is found in us. 9. But if, under an humbling sense of our sinful imperfections and works, we sincerely confess them to the Lord, with faith in Christ's propitiatory sacrifice for the forgiveness of them, and with penitential shame, contrition, and abhorrence of them, and full purpose of heart by his grace to forsake

Ver. 1. *From the beginning.* The difference between *ἀρχὴ* (Jn. 1:1, 'in the beginning') of creation, and consequently before creation—from eternity and *ἀρχὴ* 1 Jn. 1:1 is obvious. And though some eminent expositors would render *ἀρχὴ* 'from eternity,' yet as it is connected, not with *ἀρχὴ* *τοῦ κόσμου* but with *ἀρχὴ* ('what occurred'), that interpretation is inadmissible, and the meaning must be 'from the beginning' (of the preaching of the gospel. See Jn. 15:27; 1 Jn. 2:7, 24; 3:11; 2 Jn. 5, where this view is rendered certain by analogy. C.

Ver. 5. The first division of the epistle begins here, and its principal subject or theme is mentioned at the outset—*God is light*. This theme is developed in its nature and effects in regard to God's people. *Light* is a noble emblem of God. 'It unites in itself purity and clearness, and beauty and glory, as no other material object does; it is the condition of all material life and growth and joy.' P.—*God is light*, not to the bodily, but to the intellectual eye (2 Co. 4:6—the spirit. Now, light is defined by Paul, 'whatsoever maketh manifest,' Ep. 5:13. 'Light' is therefore a just definition of 'God,' inasmuch as both good and evil, 'made more or less manifest' just in proportion as men see

Ver. 6. *Darkness.* Theoretical or practical ignorance of the real difference between good and evil, Mt. 6:8. C.
Ver. 7. *If we walk, &c.* 'If we on earth walk in the light of Jesus the incarnate Word, Jn. 1:7-2, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.'

ship with God, while we indulge ourselves in any sin. It is a great comfort, under all our felt and detested pollutions, that Jesus' blood is sufficient to cleanse us, and God, as faithful to his promise and just to his Son, must pardon and sanctify us. What an encouragement is this to gospel repentance, cordial confession, and earnest reformation!

CHAPTER II. Ver. 1. My inexpressibly dear fellow-Christians, I have written this to you to prevent your giving way to any known iniquity, or being surprised into it by temptation, or living in the practice of it; and that when, through infirmity and temptation, any of you fall into sin, ye may not despair of mercy or relief, but by faith rely on the glorious and prevalent intercession of Jesus Christ, in which he pleads our cause with his Father, the Judge of all, against all the charges of law and justice, and all the accusations of Satan, that our iniquities may neither be punished

they went out, that they might be made manifest that they were not all of us.

20 But^h ye have an unction from the Holy One, and ye know all things.

21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

22 Who^s is a liar, but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.⁵

23 Whosoever^k denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son hath the Father also.⁶

true grace of God has any place in our hearts. 5. But if we duly regard, hold fast, and carefully observe the doctrines, ordinances, and duties contained in his Word, we are undoubtedly under the eminently governing influence of a supreme love to God, and have sufficient evidence that we are vitally united to Christ, and interested in all his benefits. 6. Every one therefore who professes to be united to and interested in Christ, or to hold fellowship with him, is indispensably obliged to live a holy and righteous life in imitation of his.—7, 8. And in my earnestly pressing you to imitation of Christ, particularly in love to God and to one another, I impose no new commandment, but only remind you of a divine precept which, as to the substance of it, was delivered as early as any Old Testament revelation, and was enforced by our dear Saviour in the beginning of his ministry, and preached to you at your first belief and profession of the gospel. Nevertheless, I further explain and inculcate this duty of brotherly love under new obligations, motives, encouragements, and assistances, as enjoined by Christ, in a more spiritual, extensive, and cordial view, and as exemplified by him in an unparalleled manner; because the darkness of the Jewish dispensation, and of your former state of ignorance, error, and sin, is in a great measure past, and the clear light of the gospel, or of Christ in it, is now displayed in its full glory, and shines into your hearts. 9–11. Let men make what professions they will of Christian knowledge, faith, holiness, or comfort, their habitual indulgence of an uncharitable, malicious, and revengeful temper of spirit towards their neighbours, and especially fellow-Christians, infallibly marks them in a state of sin and error, destitute of all evangelical light and grace, quite ignorant of the way that leads to eternal life, and going on in errors and evil practices, without discerning or considering the fearful tendency thereof.—But they who affectionately love their brethren for Christ's sake, manifest themselves as awakened, and renewed by the grace of the gospel, and neither do they lay stumbling-blocks in the way of others to hinder them from their duty, nor shall any difficulties hinder them from their own.—12–14. These admonitions, cautions, and encouragements, I write to you all, particularly to you my dear weak believers; because that your faith being true, however weak, ye have received the full and gracious forgiveness of all your sins through Jesus' blood, to the glory of his grace; and ye have been brought to a fiducial and affectionate knowledge of God, as your heavenly Father in him: and to you who have had a long standing in Christianity, and have attained a large stock of knowledge and experience; because, taking pleasure to meditate on the deep things of God, ye have with great judgment, faith, and love, understood much of him, and of his eternal effort and provisions for your salvation; and to you who, by zeal, activity, and spiritual attainments, are remarkably fitted for the Christian race and spi-

Father of Christ, and of all true believers in him. 16. For however enticing the things of this world are to the irregular desires of men's hearts, whether consisting in pleasures suited to gratify lewd, intemperate, and luxurious inclinations; or in riches, estates, and possessions suited to the covetous eye which cannot be satisfied with them; or in honours, dignities, and preferments, grand houses or furniture, calculated to feed pride and ambition—their perverting and insinuating influence is not from God the Father of mercies, nor according to his design in giving them, nor affected by his love to or his grace in his people; but it proceeds from the malignant influence of the things of this world upon men's carnal hearts, and their own corrupt inclinations to them. 17. And to arm you against all temptations, and take off all your inordinate affections from earthly things, think how uncertain, unsatisfying, fleeting, fading, and perishing they are, and how quickly they, and all our inclinations towards or gratification by them, will come to an end; whereas they who, from a principle of faith, persist in a steadfast course of obedience to God's will, are possessed of substantial, satisfying, and abiding realities, and stand fixed in the everlasting favour of God, and in a state of grace, and shall for ever live in the full possession of all durable and heavenly happiness. 18. My dearly-beloved fellow-Christians, the many deceivers that have arisen in the world, in opposition to the person, doctrines, and laws of our Lord Jesus Christ, as forerunners of the Romish antichrist, plainly manifest that we are already entered on the perilous times of God's last dispensation of mercy to men. 19. Their utter revolt from the faith and fellowship of the gospel, after they had made plausible appearances of being sincere converts, and separating themselves from our church communion that they might broach and spread their errors or infamous practices, fully manifest that they were never faithful followers of Christ as we are, but mere hypocrites and false-hearted professors. 20. But ye who are true believers have, through the intercession and influence of our infinitely holy and sanctifying Saviour, been richly endowed with the Holy Ghost in his gifts and graces, by means of which ye are led into an experimental and practical knowledge of everything necessary for your preservation from seduction, or your eternal salvation. 21. I therefore write to you, not as to persons ignorant of the fundamental truths of the gospel concerning Christ, but as to those who already know, believe, and esteem them, and are well assured that no fraud, deceit, or error, such as these seducers promote, can proceed from the gospel, or be consistent with it—in order that I may further confirm and establish you in it. 22, 23. And none more certainly manifest themselves impostors and false teachers than they who, contrary to all the evidence given by the prophets and apostles, and by his Father's and his own declarations, miracles, and conduct, deny Jesus of Nazareth to be the eternal Son of God and promised Messiah

24 Let^t that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall "continue in the Son,⁷ and in the Father.

25 And^o this is the promise that he hath promised us, even eternal life.

26 These^p things have I written unto you concerning them that seduce you.

27 But^q the anointing which ye have received of him abideth in you, and ye need not that any man teach you:⁸ but as the same anointing teacheth you of all things, and is truth, and is

have abiding union and fellowship with Christ, and his Father through him, to your complete salvation; 25. And shall inherit that whole extent of eternal life, in grace here and glory hereafter, which is secured by Christ, promised in the Scriptures, and offered in the gospel. 26. These hints I have given you, to establish, comfort, and fortify you against those adversaries of Christ who, by subtle and insinuating artifices, labour to corrupt your principles and practices, and draw you away from the simplicity of the gospel. 27. But I need not insist upon them, because the Holy Ghost, who is incapable of and infinitely hates all deceit and falsehood, in his person, gifts, and graces, does and shall perpetually dwell in you, to enlighten, guide, govern, and lead you into the knowledge of all things necessary to salvation, and assist you to be steadfast in Christ and his truth. 28. I beseech you therefore, my dear little children, carefully to adhere to Christ and the pure doctrines of the gospel, and your holy profession thereof, that, at his glorious appearance to judge the world, our expectations of you may not be disappointed, but we may have the satisfaction to see you appear with him in glory, as persons truly converted to him, and built up in him, by our ministrations. 29. And since we trust ye have right thoughts of Christ, our righteous Mediator, who also bestows righteousness upon his people, ye cannot but know that every one who, through a living faith and love to him, habitually practises what is right, and lives in imitation of and obedience to him, is, by his regenerating Spirit, endued with abiding principles of saving grace, and is by adoption made a child of God and heir of eternal glory.

Ver. 1. *We have* (not 'he has') an advocate. For while it is a Christian duty to exhort a sinner to repent and pray that his sin may be forgiven, Ac. 8. 22, the object of the apostle here, as in ch. 5. 16, is to encourage believers who have not sinned after the similitude of others to intercede for them at the throne of grace, even as Christ prayed for Peter in the prospect of Satanic temptation, Lu. 22. 31, 32. C.

Ver. 2. *Propitiation*. Atoning sacrifice—not to dispose God to become merciful; 'for God so loved the world that he gave his only begotten Son'—but so to 'put away sin' that 'God might be just, while the justifier of him (the sinner) that believeth in Jesus.'—And not, &c. 'And (but) not for our sins only (who are Jews), but also for (the sins of) the whole world' of the Gentiles likewise, 'who have received like precious faith with us,' 2 Pe. 1. 1, and with us, 'walk in the light,' as he is 'in the light'—'have fellowship with the Father and with his Son Jesus Christ,' whose 'blood cleanseth (both) us (and them) from all sin,' ch. 1. 3, 7. C.

Ver. 18. *Antichrist*. Rather, 'the antichrist shall come.' This word may signify one who puts himself into the place of Christ, or one that stands in opposition to him; and which last will be found the meaning by comparison with 2 Th. 2. 4, where opposition to God is the essential character of 'the man of sin.' This 'antichrist' may be either some eminent individual perfecting a long-continued system of opposition to Christ, of whom his predecessors were so many inferior types; or a personification of many by whom the system was successively sustained. It is evident from ver. 19, as well as from 1 Ti. 4. 1, that the chief characteristics of antichrist are—(1) Apostasy from apostolical, scriptural Christianity. (2) Opposition to Christ—whether to the doctrine of his deity or humanity; whether it be opposition to his priestly office, by setting up new modes of atoning for sin, or other mediators between God and man; whether it be against his

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| A.M. cir. 4094.
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| <p><i>h</i> ver. 27; ch. 4. 13. 2 Co. 1. 21, 22. Is. 44. 3, 4. Ec. 9. 27. Zec. 12. 10. In. 2. 38. 9. 14. 10. 17. 26. 15. 26; 16. 7–13. 1 Co. 2. 25. Pr. 28. 5. Mat. 11. 25.</p> <p><i>i</i> ch. 1. 4; 5. 13; ver. 12–16.</p> <p><i>j</i> 2 Th. 2. 3, 4, 9, 12. ch. 4. 3. In. 7.</p> <p><i>k</i> See note on ch. 4. 3.</p> <p><i>l</i> ver. 22. Lu. 12. 9. In. 6. 53; 8. 19. 14. 9, 10; 10. 30; 15. 23. 2 Ti. 2. 12. ch. 4. 15. 3 In. 9.</p> <p><i>m</i> The words in italics are not found in the best MSS., and ought to be omitted.</p> <p><i>n</i> Ps. 119. 11. Pr. 23. 23. In. 15. 7. Col. 3. 16. Lu. 9. 44. Re. 3. 11. He. 3. 9, 14. 2 In. 6. Jude 3.</p> <p><i>o</i> In. 14. 23; 15. 9, 10; 17. 21–24. ch. 1. 5; 14. 15; 16.</p> | <p><i>7</i> In the Son, &c.—See ver. 5.—C.</p> <p><i>8</i> Is. 45. 17; 54. 8, 9, 19. Mat. 19. 29. In. 3. 14–17. 9. 6. 22–28. 51; 17. 2, 7; 5. 14. Ro. 5. 10, 15–21. Tit. 1. 2. ch. 1. 2, 5, 11.</p> <p><i>9</i> ch. 3. 7. 2 In. 7. Ac. 20. 29, 30. Phil. 2. 2. Col. 2. 1–2. Ti. 1. 14.</p> <p><i>q</i> See ver. 20; ch. 3. 24. Ro. 9. 6, 9, 14. 6. 1 Co. 2. 1–2. Ti. 1. 14.</p> <p><i>r</i> Je. 31. 33, 34. He. 8. 10, 11. In. 14. 26; 16. 13. 1 Co. 2. 15.</p> <p><i>s</i> Ye need not that any man teach you any new doctrine, or new explanation of an old one. This does not preclude the duty of exhorting one another daily, lest any be hardened through the deceitfulness of sin, He. 3. 13.—C.</p> |

29 If ye know¹ that he is righteous, ye know² that "every one that doeth righteousness is "born of him.

1 *He declareth the singular love of God toward us, in making us his sons: 3 who therefore ought obediently to keep his commandments, 11 as also brotherly to love one another.*

3 And every man that hath this hope in him purifieth himself, even as he is pure.

5 And ye know that ^hhe was manifested to take away our sins; and in him is no sin.

6 Whosoever¹ abideth in him sinneth not:³ whosoever sinneth hath not seen him, neither known him.

7 Little children, "let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

8 He^o that committeth sin is of the devil; for the devil sinneth from the beginning. ⁹For this purpose the Son of God was manifested, that he might destroy the works of the devil.

9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

10 In^s this the children of God are manifest,

9 ch.2.29;5.18.Ro.7.15-24. r 1 Ki.14.8.Eze.36.26.Job 19 28.Jn.3.3,5,6.1 Pe.1.23.2 Pe.
1.4.2 Co.5.17.Ep.2.5,10;4.23,24. s ch.2.29.2 Co.1.12.Jn.8 44.Ac.13.10.ch.4.8.

festations and enforcements, it was always the same in | CHART

restations and enforcements, it was always the same in substance. And it is impossible for men either to be

substance. And it is impossible for men either to be admiration,

or live like Christians without practising it. In Christ's

family on earth, what different degrees are there of bestowed c

grace and experience! But the weakest saints have altogether

their sins fully forgiven them, and love their heavenly sinners his

men thus fully forgiven their sins, and love their heavenly Father. And the more they grow in grace the more

established are they in the faith, and capable of resist

established are they in the faith, and capable of resisting and conquering the devil and his instruments. wonder the

ing and conquering the devil and his instruments; not esteem

while the ripest for glory have the deepest acquaint-

ance with God and his counsels.—But, alas! the pre-

swailing love of this world is a fatal enemy to all true

practical religion. Its precarious, empty, and perishing

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9 Or. 17.
10 Jn. 15:47. Col. 2:6.
11 Ch. 3. 1. Col. 3:4.
12 Ps. 54. 1. Col. 3:10. Mar.
8 38. ch. 4. 1. 15:25-29
13 14. 8. He. 9:28. Ke. 22.
14 See note * in
15 second column.
16 2 Or. below.
17 Ch. 3. 10. Jc. 13.
18 23. Mar. 10:18-20. Col. 1.
19 15. 2. 5:22, 23. 1 Pe. 1.
20 15. Tit. 2:12.
21 Ez. 36. 30. 1 Pe. 1.
22 3:45. Ja. 1:18. 1 Pe. 1.
23 3:23. 2 Pe. 4:13. 3 Jo.
24 18.

CHAP. III.

1 Ch. 3:10. Ep. 2:4, 5.
2 Ps. 36:7, 8. 19:2, 8. Jc.
3 15. 1. 10:18. 1 Pe. 1.
4 16, 19, 10. Mar. 5:45.
5 6:1-3, 19. Jn. 1:12.
6 Re. 21. 2. 3 Co. 6:18. Ro.
7 12.

* Col. 3. 10. 3 Jo. 18. Ro.
8 21:16. 37:17, 25.
9 In the best MSS.
10 and the following:
11 — Behold
12 what manner of love
13 our Father hath given
14 unto us, that we should
15 be called children of God.
16 And we are so
17 called, because the world
18 hath not known Him,
19 because He did not
20 come in the world to
21 be known by Him. The full
22 name of John is
23 brought out here very
24 clearly. — P.
25 Is. 50. 5. Ro. 8:14.
26 2 Co. 13:1. 29:16, 6:3.
27 2 Co. 18:18. 2 Co. Ep. 1.
28 2 Co. 5:1-7. Ep. 1.
29 2 Co. 13:1. 2 Pe. 1:1.
30 Ph. 3. 1. 2 Pe. 1:5.
31 Ch. 3. 4. Ep. 5:26, 27.
32 Jude 24.

* And we literally the
33 middle clause of the
34 clause may be thus
35 translated: — And it
36 is not yet been mani-
37 fested what we
38 shall be. We know
39 that if it were mani-
40 fested, we should be
41 like him, &c. — P.
42 A Job 16:27. 1 Co.
43 13:12. 1 Jo. 3:2. 1 Jo.
44 2:18. 1 Jo. 3:2. 1 Jo.
45 2:18. 1 Jo. 3:2. 1 Jo.
46 2:18. 1 Jo. 3:2. 1 Jo.
47 2:18. 1 Jo. 3:2. 1 Jo.
48 2:18. 1 Jo. 3:2. 1 Jo.
49 2:18. 1 Jo. 3:2. 1 Jo.
50 2:18. 1 Jo. 3:2. 1 Jo.
51 2:18. 1 Jo. 3:2. 1 Jo.
52 2:18. 1 Jo. 3:2. 1 Jo.
53 2:18. 1 Jo. 3:2. 1 Jo.
54 2:18. 1 Jo. 3:2. 1 Jo.
55 2:18. 1 Jo. 3:2. 1 Jo.
56 2:18. 1 Jo. 3:2. 1 Jo.
57 2:18. 1 Jo. 3:2. 1 Jo.
58 2:18. 1 Jo. 3:2. 1 Jo.
59 2:18. 1 Jo. 3:2. 1 Jo.
60 2:18. 1 Jo. 3:2. 1 Jo.
61 2:18. 1 Jo. 3:2. 1 Jo.
62 2:18. 1 Jo. 3:2. 1 Jo.
63 2:18. 1 Jo. 3:2. 1 Jo.
64 2:18. 1 Jo. 3:2. 1 Jo.
65 2:18. 1 Jo. 3:2. 1 Jo.
66 2:18. 1 Jo. 3:2. 1 Jo.
67 2:18. 1 Jo. 3:2. 1 Jo.
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A.M. cir. 4904.
A.D. cir. 90.

1 Ch. 1:52-7
2 In, command-
3 ment.
4 Jn. 13:34, 35. 15:12.
5 19:18. Mat. 5:19. 1 Th.
6 4:16. 1 Pe. 1:5. 1 Th.
7 4:16. 1 Pe. 1:5. 1 Th.
8 4:16. 1 Pe. 1:5. 1 Th.
9 4:16. 1 Pe. 1:5. 1 Th.
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and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

11 For ^tthis is the message⁴ that ye heard from the beginning, ^uthat we should love one another.

12 Not as ^uCain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.⁵

13 Marvel not, my brethren, ^uif the world hate you.

14 We^u know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death.

15 Whosoever^u hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

16 Hereby^u perceive we the love *of God*, because he laid down his life for us: and ^uwe ought to lay down *our* lives for the brethren.

17 But ^uwhoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him?

18 My little children, ^ulet us not love in word, neither in tongue; but in deed and in truth.

19 And^u hereby we know that we are of the truth, and shall assure⁶ our hearts before him.

20 For^u if our heart condemn us,⁷ God is greater than our heart, and knoweth all things.

21 Beloved, ^uif our heart condemn us not, *then* have we confidence toward God.

22 And^u whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23 And ^uthis is his commandment, That we should believe on the name of his Son Jesus Christ, ^uand love one another, as he gave us commandment.

24 And ^uhe that keepeth his commandments dwelleth in him, and he in him. ^uAnd hereby

testations and enforcements, it was always the same in substance. And it is impossible for men either to be for or live like Christians without practising it. In Christ's family on earth what different degrees are there of grace and experience! But the weakest saints have their sins fully forgiven them, and love their heavenly Father. And the more they grow in grace, the more established are they in the faith, and capable of resisting and conquering the devil and his instruments; while the ripest for glory have the deepest acquaintance with God and his counsels.—But, alas! the prevailing love of this world is a fatal enemy to all true practical religion. Its precarious, empty, and perishing

CHAPTER III. Ver. 1. Behold with attention, admiration, gratitude, joy, and praise, what free and transcendent love and mercy the great JEHOVAH hath bestowed on us in making us, who are in ourselves altogether worthless, mean, vile, and contemptible sinners, his regenerated and adopted sons, heirs of himself and all the blessings of his new kingdom! No wonder the carnal and wicked men of this world do not esteem, love, or own, but hate us who bear his image, since they are ignorant of his nature and will, and do not esteem, approve, nor acknowledge either Father or Son. 2. My dear fellow-Christians, notwithstanding our many natural and sinful infirmities,

influences to aim at, and endeavour through grace to attain, all possible purity in heart and life, in imitation of and conformity to him and his superlative purity and holiness. 4. But whoever wilfully lives in any known sin, not only rebels against the light, grace, and obligations of the gospel, but manifestly violates the moral law, which is holy, just, and good; for the strict and proper notion of sin is a deviation from or contrariety in disposition, thought, word, or deed, to the law of God, that unchangeable rule of righteousness which is a transcript of his holy nature and will. 5. And nothing can be more evident than that the allowed practice of

He that loveth God loveth his children,

I. JOHN V.

and keepeth his commandments.

CHAPTER V.

1 He that loveth God loveth his children, and keepeth his commandments: 3 which to the faithful are light, and not grievous. 9 Jesus is the Son of God, able to save us, 14 and to hear our prayers, which we make for ourselves, and for others.

WHOSOEVER believeth^a that Jesus is the Christ is born of God: and every one

allowed guile, we may, in proportion to our consciousness of this, have humble boldness in our claim of God as our God and Father, in our professions of love to him and his people, and in appeals to him concerning our integrity, and a holy freedom, courage, and liberty of soul in our fiducial pleadings with him. 22. And our unfeigned respect to all his commandments, and endeavours always to do what is acceptable in his sight by Jesus Christ, are an evidence that we have such interest in his favour as that we shall receive, in due time, whatever blessings we sincerely and humbly pray for, according to his will, with faith in Christ, and for right ends.—23. And this is the great commandment of God which is fundamental to and comprehensive of all the rest, that we should heartily receive and rest upon Christ alone for salvation, as he is offered unto us in the gospel; and, influenced by this faith, should love all his people as his members, in obedience to his commandments. 24. All they therefore who conscientiously keep his commandments, from a principle of faith working by love, manifest that they live in a state of vital union to and gracious fellowship with Christ and his Father, and have these divine persons dwelling in them by faith; and we who stand in this near and happy relation to Christ and his Father are assured that he lives with abiding influence in us, by the light, energy, and witness of his Holy Spirit, which he has freely given us, to produce, excite, and assist in the exercise of faith, love, and every other grace, in our souls.

Ver. 9. *Doth not commit sin—cannot sin.* 'Cannot be guilty of deliberate and habitual vice' (Pyle). 'Is no longer a wilful and habitual worker of iniquity—can no more love and live in sin, or sin with deliberation and full consent of his will' (Brown). 'A strong disinclination to sin' (Dodgtridge). In presence of these high authorities, the following view is suggested with great diffidence, but a conviction of its truth requires that it be stated: When the apostle affirms of the child of God that 'he cannot sin,' this disposition depends upon his new birth and the abiding seed of truth, Ja. 1. 18; 1 Pe. 1. 23—whence it is evident that it is the transformed and renewed man, Ro. 12. 2, the 'law of the mind,' Ro. 7. 2, 'the divine nature,' 2 Pe. 1. 4, the principle of love, Ro. 13. 10, that 'sinneth not,' and 'cannot sin;' while yet in the same man the 'law of the members' is still striving for the mastery, and compelling him to a perpetual warfare; and 'the deeds of the body' are, in the same man, still to be 'mortified,' 'through the spirit,' that 'the new man' may live unto God, Ro. 7. 18-25; 8. 1-13. See Brown's note, ch. 5. 4. C.

Ver. 15. *Is a murderer in principle, even as a seed is really a plant though yet undeveloped.* C.

Ver. 22. *We keep his commandments*—in consent of the understanding, Ro. 7. 16; in purpose of the will, Ro. 7. 15, 18, 19, 21; and in delight of the inner man of the heart, Ro. 7. 22; and fully and perfectly by believing in Christ our living Head, ver. 23, 24, 'who is made unto us righteousness,' 1 Co. 1. 30; and in whom believers 'are righteous, even as he is righteous,' ver. 7. C.

REFLECTIONS.—Astonishing is the love of God in awakening sinful men by the operation of the Holy Spirit. And notwithstanding their mean or contemptible appearance on earth, great shall be their glory and happiness in the last judgment and the eternal state. Evangelical hopes of everlasting happiness powerfully influence to the study of holiness in heart and life, and an inward principle of grace, under the influence of the Holy Ghost, graciously leads to hate and oppose everything sinful—as a rebellion against God, a counteracting of Christ's mediation, and an imitation of and obedience to Satan.—Faith as working by love, and love as influencing to an obedience to all God's commandments, are the principal characteristics of a Christian. And it is not high professions, but true and practical love to our fellow-Christians, and the conscientious regard to all the laws of God, that will evidence us true believers, children

A.M. cir. 4094.
A.D. cir. 90.

CHAP. V.

α Mat. 16. 16 Jn. 6. 69
Ac. 8. 37. Ro. 10. 9, 10.
Jn. 1. 12, 13 ch. 2. 22, 23;
4. 2, 14, 15; 2. 23.
δ ch. 3. 14, 17, 23; 4. 7,
8, 12, 20, 21, with Es. 2.
10 Jn. 15. 23. Ja. 1. 18. 1.
Pe. 1. 3, 23

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A.D. cir. 90.

c ch. 3. 14, 4. 20, Jn. 13.
35.

δ ch. 2. 13. Ex. 20. 6.
De. 5. 10; 7. 9; 10. 12, 13.
Jn. 14. 15, 23; 15. 10,
14; 13. 17; 1 Th. 1. 5. Mat.
22. 37-40. 2 Jn. 6.

1 See note on ch. 3.
22.—C.

that loveth him that begat, loveth him also that is begotten of him.

2 By^c this we know that we love the children of God, when we love God, and keep his commandments.

3 For^d this is the love of God, that we ¹keep

himself cannot be drawn out by any bodily sight of him, let us show it by our regard to the saints, those visible representations of him; for if we love one another as bearing his image, it manifests that we love him, and that he dwells in us by his Spirit to produce this love; and thereby his love to us is eminently and most effectually manifested, and ours to him is brought to its true form, and eminently exercised and proved to be sincere: 13. Yea, by this we have a comfortable evidence of our dwelling, by faith and love, in union and communion with God through Christ, and of his dwelling in our souls by gracious manifestations and influences; because he has freely afforded us rich communications of his Spirit to win and animate this faith and love, and to cast a light upon his own work in us. 14. And we apostles who were eyewitnesses of Christ's manhood, preaching, miracles, sufferings, death, resurrection, and ascension to glory, do, upon infallible evidence, attest that the eternal Father sent his only begotten Son to take upon him our nature, and by this his course of obedience and sufferings to be the Redeemer of both Jews and Gentiles, who do or shall believe on him, throughout the whole world. 15. Whoever therefore, in these perilous times, from a principle of faith and love, boldly confess Jesus Christ to be the only begotten Son of God and only Saviour of lost sinners, thereby manifest that God dwells in them by his Spirit, who has led them to these just sentiments of Christ, and that they dwell in God by faith and love, through the great Mediator.—16. And we who have the experience of this are fully persuaded, on the ground of gospel revelation, and the concurring witness of the Spirit with our spirits, that the most peculiar, transcendent, and distinguishing love is in the heart of God towards us, and is manifested in his sending his Son to be the propitiation for our sins, that we might live through him, and thus enjoy God, as altogether love, mercy, and grace to us; without any mixture of fury or wrath against us. And if we live under the power of a hearty and ardent love to him, and to his children for his sake, he and we have the most delightful and reciprocal union and communion: 17. Yea, this manifestation of the sincerity and strength of our love encourages us to hope that we shall appear, with humble confidence, before him, as true believers, in the awful day of judgment; because, as he is all love to us, so we, even in this tempting and insnaring world, have our hearts filled with a supreme love to him, and with a sincere and ardent love to his children for his sake. 18. This love is indeed ever attended with a holy filial reverence of him, and cautious fear of offending him; yet, as we thereby know that we are passed from death to life, there is no distrustful, despairing, or terrifying fear of him in it, as if he were our enemy. And the more strong and fervent our love is, under an assuring sense of his love to us, the more effectually it banishes all diffident, slavish, and tormenting fear of him. 19. For our love to him is kindled by, and is the fruit and effect of, his free love to us, which was from eternity in his gracious purposes, and was manifested in time by gracious declarations and works, in order that our hearts might be won in love to him; 20. And this our superlative love to him is necessarily connected with a sincere love to all his children. To pretend to love God, and yet indulge an uncharitable, irreconcilable, and malicious temper towards our fellow-Christians, is to give the lie to our profession, and to all the declarations of Scripture, concerning true love

his commandments: and ^ahis commandments are not grievous.

4 For ^awhatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.

5 Who^b is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 This^c is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And ^dit is the Spirit that beareth witness, because the Spirit is truth.²

7 For^e there are three that bear record in heaven, the ^fFather, the ^gWord, and the ^hHoly Ghost: and these three are ⁱone.³

8 And there are three that bear witness in earth, ^jthe spirit, and the water, and the blood: and these three agree in one.⁴

9 If^k we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.⁵

10 He that believeth on the Son of God hath^l the witness in himself: he that believeth not God ^mhath made him a liar; because he believeth not the record that God gave of his Son.

ⁿJn. 8. 17, 18; 36, 37. ^oThe second clause of this verse ought to be rendered thus:—'This is the witness of God (namely) that he hath borne witness concerning his Son.' God's witness to or concerning his Son is given at ver. 11.—P. ^pJn. 3. 1, 33; Ro. 8. 16; Ga. 4. 6; Ep. 2. 10; He. 12. 27; 1. 13. ^qJn. 3. 33; 5. 38; 15. 53; 1. He. 3. 12; 4. 11.

Ver. 3. *That spirit* (rather, 'mark') of *antichrist* which confesses not that Jesus Christ is come in the flesh, Romanists deny to be applicable to the Pope, because it confesses to this doctrine. Now, in one sense this is true; in another, and the only important sense, it is untrue. By the coming of Jesus Christ in the flesh, 'he bore our sins in his own body on the tree,' and his blood cleanseth us from all sin: whereas the Romish traditions ascribe the cleansing from sin and acceptance with God to penances, purgatory, and masses, the merits and intercessions of the Virgin Mary, apostles, saints, and angels; and thus, setting up human inventions, make altogether void the scriptural doctrine of the incarnation and atonement of the Son of God. C.

Ver. 12. *No man hath seen God at any time*—that is, in his spirituality and infinity: for his spirituality is essentially invisible to bodily eyes, and his infinity incomprehensible by any created intellect. But God has, since the creation, been manifest by his Word. God the Word, by a divine manifestation, appeared to our first parents, to Abraham, to Moses, and, finally, he 'was manifest in the flesh,' and the apostles 'beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.' C.

Ver. 18. That 'there is no fear in love,' is a simple statement of fact: for love is the desire of, and delight in, and devotedness to God, on account of his excellencies. But while 'there is no fear in love,' it does not follow that there is no species of fear attendant upon, or inseparably connected with, love. A slavish fear of God as a King, a guilty fear of God as a Judge, there is none in the believer: but a filial fear of God as a Father is equally excited by all his attributes. C.

REFLECTIONS.—When, in every age, there are so many crafty seducers, there is always great need to try preachers and doctrines by the unerring standard of God's Word. And it is a mercy that, when worldly-minded men so eagerly follow worldly-minded impostors, God so marks his faithful ministers with truth, holiness, and success, in winning souls, that every unbiased observer may discern the difference.—Astonishing is God's love to us in first so caring for us as to give his only begotten Son to be our atoning sacrifice, and our effectual Saviour and portion; and in giving his Spirit to dwell in us, for the gracious application of all his glorious blessings. What can engage our hearts to a grateful love to God, a candid and open confession of his truths, and a sincere and affectionate

A.M. Chr. 4094.
A.D. Chr. 960.

Ps. 119. 45. Mat. 11. 28-30. Ro. 7. 22. Jc. 31. 33. Mar. 9. 23. Phil. 4. 13. 2. ch. 4. 2. 2. 13. 6. Ga. 6. 14. Jn. 15. 33. Ro. 8. 35-37. 2 Co. 10. 3. 4. Ep. 5. 12. 1 Pe. 5. 9. ver. 5.

2. 1 Co. 15. 57. ch. 4. 2. 4. 13. See ver. 1. 1. Jn. 19. 34. 35. 38. 39. 1. 14. 24. 30. Ep. 5. 25-27. Tit. 2. 14. 3. 5. Ac. 3. 20. 5. 31. He. 9. 14. 1 Pe. 2. 24. 1. 18. 19. Ro. 5. 9. Ga. 3. 13. 14. Ep. 1. 7. Col. 1. 14.

2. ver. 1. 8. Jn. 15. 26. 10. 13. 14. 17. 2. See note * in second column. 2. Ps. 23. 6. 15. 11. 27. 48. 10. 61. 12. 69. 9. 10. Hag. 2. 5. 7. Zec. 12. 10. Mat. 3. 16. 17. 28. 19. 2. Co. 13. 14. Re. 1. 4. 5. 1. Co. 12. 4. 9.

1. Mat. 3. 17. 17. 5. 2 Pe. 1. 10. 17. Jn. 12. 28. 8. 10. 54. 10. 25. 37. 38. Ep. 1. 1. 1. Pe. 1. 2. 3. 4. Jn. 1. 1. He. 4. 1. 1. 13. Re. 19. 13. ch. 1. 1. Jn. 8. 13. 14. 5. 12. 10. 24. 30. Ac. 7. 55. 9. 9. 5.

o Mat. 3. 10. Jn. 1. 32. 13. Ac. 11. 8. 7. 10. 44. Jn. 15. 26. 2. Jn. 10. 30. De. 6. 4. Mat. 19. 17. 28. 19.

8 The best MSS. omit this verse entirely; and though the doctrine embodied in it is a true doctrine of Scripture, evidence is against the genuineness of the passage. The words 'in earth,' of ver. 8, are also omitted.—P.

9 ver. 10. 2 Co. 1. 22. 1. Pe. 1. 23. 21. Re. 22. 1. or He. 2. 4. Mat. 28. 19. 26. 28. He. 13. 12.

4 They agree in one testimony—they combine in proving the same great truth, namely, that Jesus is the Messiah, the Sa-

vour of sinners, that he has life in him, and that we believers have life in him.—P.

2. Jn. 3. 30. 6. 40. 47. ch. 2. 25. 4. 9. 14. 7. Jn. 1. 17. 2. 3. 14. 6. 11. 25. Col. 3. 3. 4.

2. Jn. 3. 30. 6. 40. 47. ch. 2. 25. 4. 9. 14. 7. Jn. 1. 17. 2. 3. 14. 6. 11. 25. Col. 3. 3. 4.

2. Jn. 3. 30. 6. 40. 47. ch. 2. 25. 4. 9. 14. 7. Jn. 1. 17. 2. 3. 14. 6. 11. 25. Col. 3. 3. 4.

2. Jn. 3. 30. 6. 40. 47. ch. 2. 25. 4. 9. 14. 7. Jn. 1. 17. 2. 3. 14. 6. 11. 25. Col. 3. 3. 4.

2. Jn. 3. 30. 6. 40. 47. ch. 2. 25. 4. 9. 14. 7. Jn. 1. 17. 2. 3. 14. 6. 11. 25. Col. 3. 3. 4.

2. Jn. 3. 30. 6. 40. 47. ch. 2. 25. 4. 9. 14. 7. Jn. 1. 17. 2. 3. 14. 6. 11. 25. Col. 3. 3. 4.

11 And this is the record, 'that God hath given to us eternal life, and this life is in his Son.

12 He^a that hath the Son hath life; *and* he that hath not the Son of God hath not life.

13 These^b things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on ^cthe name of the Son of God.

14 And this is the confidence that we have in him,^d that, 'if we ask any thing according to his will, he heareth us:

15 And^e if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 If^f any man see his brother sin a sin *which* is not unto death, ^ghe shall ask, and he shall give him life for them that sin not unto death. There is^h a sin unto death: ⁱI do not say that he shall pray for it.

17 All^j unrighteousness is sin: and ^kthere is a sin not unto death.

18 We^l know that whosoever is born of God sinneth not;^m but he that is begotten of God ⁿkeepeth himself, and that wicked one toucheth him not.

baptism; his blood or righteousness represented in his supper, and applied to the consciences of believers—harmoniously attest him as the divine, complete, and only Saviour of sinners. 9. If, then, we readily depend, in the most important matters of life, upon the testimony of two or three credible men, how much more may we depend on the testimony of these three divine persons and things, that Christ is God's only begotten and eternal Son, and the only true Messiah. 10. Whosoever therefore, upon this divine evidence, cordially believes and trusts in this incarnate Son of God as his only and all-sufficient Saviour, has not only received into his heart the witness of God, but has in his soul an experimental and satisfying testimony of the suitability, worth, and excellency of Christ; and of his ability, willingness, and authority to deliver him from all sin and misery, and bring him to all spiritual and eternal happiness; but whosoever rejects the testimony which God has given concerning his Son in the gospel, as altogether sufficient, and given to him in particular for salvation, flatly contradicts and gives the lie to the most high, holy, and faithful God. 11. Now, this is the sum of the testimony which God bears concerning his Son—that, in infinite love, he has made a full and free offer of grace and glory to us sinners of mankind in the everlasting gospel; and, according to his own everlasting and infinite love, has graciously and tenderly conferred upon us who believe in him a full right and title to, meetness for, and beginnings, earnestness, and foretastes of eternal life—as all secured by, lodged in, communicated by, and to be enjoyed in a state of union and communion with Christ. 13. These divine testimonies concerning Christ I have set in so clear and strong a light before you who, under a sense of your helpless, guilty, and ruined state, have heartily received and rested on him as your only Saviour, that, by the Word of God, and witness of his Spirit with your spirit, we may have a comfortable

testimony to the incarnate Saviour as the true Messiah—the Father, by repeated declarations from heaven, and by raising him from the dead; the Son, by repeated avowals of his divine and mediatorial character, and by authoritative instructions and unnumbered miracles

19 And ^{we} know that we are of God, and the whole world lieth in wickedness.*

20 And ^{we} know that the Son of God is come, ^{and} hath given us an understanding,

* ch. 4:2; 5:1.
† Mat. 13: 11. Lu. 24: 45. Ep. 1: 17; 18; 3: 18, 19. Jn. 17: 3.

A. M. cir. 4094.
A. D. cir. 90.

† Ro. 8. 16. ver. 13;
ch. 3: 14, 24. 2 Co. 1. 12. 2
Ti. 1. 12.

† Ep. 2. 2, 12. Tit. 3. 3.
Ro. 1. 28-32; 3. 10-18.

† 80r, the wicked one,
Jn. 17. 11. 14. 30; 16. 11. 2
Ti. 2. 26. Ep. 2. 2.

A. M. cir. 4094.
A. D. cir. 90.

† ch. 2. 5. 1 Co. 1. 30. 2
Co. 5. 17. 21. Phi. 3. 9.
Jude 1. Jn. 17. 21.

† 15. 9. 6. 44. 6: 54. 5.
Jn. 17. 3; 20. 28. Ro. 9. 5. 1.
Ti. 3. 16. Tit. 2. 13. ver.
11. 12.

† Ex. 33. 34. 1 Co. 10.
7. 14. 2 Co. 6. 16. 17.

that we may know him that is true: ^{and} we are in him that is true, *even* in his Son Jesus Christ. ^{This is the true God, and eternal life.}
21 Little children, keep yourselves from idols. Amen.

pray for forgiveness of sins of every kind to our Christian brethren and fellows of mankind, in hopes of obtaining it—except only the sin against the Holy Ghost, which God has fixed as unpardonable, and infallibly connected with eternal damnation. 17, 18. Every disposition, thought, word, or deed, contrary to that equity prescribed by God's law, is sinful; but every sin is not that unpardonable transgression. Nay, whosoever is really regenerated by the Spirit of God, on account of the Spirit's continued indwelling and influence in his soul, and the immortal nature of that grace implanted in him, and through his own watchfulness against and hearty detestation of sin, has an effectual security against being ever seduced into that unpardonable sin. 19. Now, we certainly know that we have by regeneration been made partakers of a divine nature, as a powerful and abiding principle of holiness, and that all the rest of the world, who have never experienced this new birth, continue voluntarily under the power of sin and Satan. 20. And from all the undoubted proofs before insisted on, we certainly know that Jesus Christ, the eternal Son of God, hath assumed our human nature, and come into our world to put away sin by the sacrifice of himself; and that he hath not only given us an external revelation in his Word, but a saving knowledge of him as the Way, the Truth, and the Life, by an internal operation of his Spirit. Yea, we are vitally united to him who is the true and faithful Witness as Mediator, and as the Son of God is the only living and true God, together with the Father and Spirit, and who, having all life in himself, is the Purchaser and Giver of spiritual and eternal life to us. 21. Let me therefore beseech you who have such relation to and fellowship with the true God, Father, Son, and Holy Ghost, to abstain from every appearance of fellowship with pagans in their idolatrous worship, or from giving anything too high a place in your hearts.

Ver. 1. *Whosoever believeth truly and with all his heart, Ro. 10. 10. C.*

Ver. 3. That 'His commandments are not grievous,' the most striking proof will be found in, apparently, the most 'grievous' example—the death of martyrs, which, though scenes of sadness to surviving friends, have often been scenes of joy and triumph to the victims of superstition and cruelty. C.

Ver. 4. *Even our faith*, which spiritually seeing things that, to the senses are unseen, overcomes the temptations of the visible by the hopes of the invisible. C.

Ver. 6. Christ 'came,' as the Son of God, 'by water,' being so proclaimed at the time of his baptism, Mat. 3. 16; next he came 'by blood,' at the time of his resurrection, when he returned to his disciples, and was declared to be the Son of God with power, Ro. 1. 4. 'Water and blood' also concurred at his death to testify to his humanity, which was one of the chief points, because of the errors of the Docetæ, John was required to prove. See ch. 4: 2, 3. C.

Ver. 10. 'He that believeth on the Son of God hath the witness (namely, the witness referred to in ver. 9, and fully stated in ver. 11) in himself.' He believes in Christ, and the very fact of his doing so is an internal witness that God 'has given him eternal life, and that life is in his Son.' The full testimony in the consciousness of the believer may be thus stated:—The Spirit by whom we are born again to eternal life, and who is purifying our minds, elevating our thoughts, and giving us love to God and man; the conviction of the perfect adaptation of the Saviour's atoning work to the wants of our souls, and the confidence resulting therefrom; the peace now reigning in our hearts as the consequent of pardon. These are the inward witnesses at once to the divine mission of Christ, and to the life which God has given us in him. P.

Ver. 12. *He that hath the Son*—(1) Hath him in his faith, by believing the doctrine concerning him, and confidently trusts in him for salvation, 2 Jn. 9. (2) Hath him in his love, whereby he leaves all things for his sake—honours, serves, and follows him. C.

Ver. 13. *And that ye may (should) believe, &c.* Which rendering is agreeable to the Greek, removes the tautology, renders that last clause of the verse intelligible and agreeable to the tenor of the epistle, which was to prove, on the force of divine evidence, that men 'should believe on the name of the Son of God.' C.

Ver. 16. *His brother.* A Christian brother—a true child of God; else were he no Christian brother.—*Not unto death.* A sin not to end in natural death.—*And he shall give him.* That is, not to him that prays, but to him that has sinned 'not unto death.'—*There is a sin unto death.* This statement has been

grievously misrepresented by marginal references to Mat. 12. 31, 32; Mar. 3. 29; Lu. 12. 10; He. 6. 4, 6; 10. 26—whereas to these scriptures it bears no reference whatsoever. The true reference is to 1 Co. 11. 30, where bodily sickness and sleep, the Christian's death, are directly ascribed to the merciful judgment of God correcting his people for an unworthy approach to the Lord's table. C.

REFLECTIONS.—There can be no real Christianity without being begotten and born of God by his implantation of a supernatural and vital principle of grace in our heart. But no inward principle of grace can be manifested without actings of faith on Christ, of love to God and his people, and of meekness of heart from the pleasures, riches, and honours of this world. But the more fully and firmly we, through the gospel, believe on Christ as our divinely-sent and well-qualified and furnished Saviour, the more complete will be our meekness from and victory over the world.—What infallible testimonies concerning Christ are revealed unto us to encourage and found our faith in him! Nothing, then, can be more highly reasonable than to rest in him, assured of our eternal life in and through him as the free gift of God. And it is highly criminal and ruinous to our own souls, by discrediting his gospel declarations and promises, to give the lie to JEHOVAH'S solemn attestations. It is a sure ground of hope in our pleading for every necessary blessing, that Christ has purchased and intercedes for it, and God has promised, for his sake, to bestow it. But dreadful, as well as unpardonable, is the crime of desperate and wilful rejection of Christ and the gospel; and great need have Christians to guard against every approach to it, and to make sure their regeneration by God's Spirit, as an effectual preservative against it. Thrice happy are they who conscientiously improve their assured knowledge, faith, and hope, in carefully keeping their heart and life for God alone, in opposition to every idolatrous rival.

THE SECOND EPISTLE OF

JOHN.

'The Elder,' is a title derived from age, or experience as equivalent to age; and as John was now the senior apostle,—most probably the senior Christian,—the title would be peculiarly appropriate. It is also a title which John was likely to employ in preference to his own name, which he was accustomed to suppress.

'The Elect Lady.' Clemens Alexandrinus supposes to have been a Babylonian named 'Eclecta'; and the Vulgate, Boothroyd, and others, render the words 'the lady Eclecta'; Benson and others translate the inscription 'To the elect Kyria'; Cassiodorus believed the epistle to have been addressed to a particular church; others, that it was intended for the Christian church generally, comp. Is. 54. 1; Ga. 4. 24, &c. The authorized version is supported by Beza, &c.; and both the absence and use of the Greek article (ver. 1, being comp. with ver. 13) appear to decide in favour of this opinion. C.

1 *He exhorteth a certain honourable matron, with her children, to persevere in Christian love and belief, lest they lose the reward of their former profession: 10 and to have nothing to do with those seducers that bring not the true doctrine of Christ Jesus.*

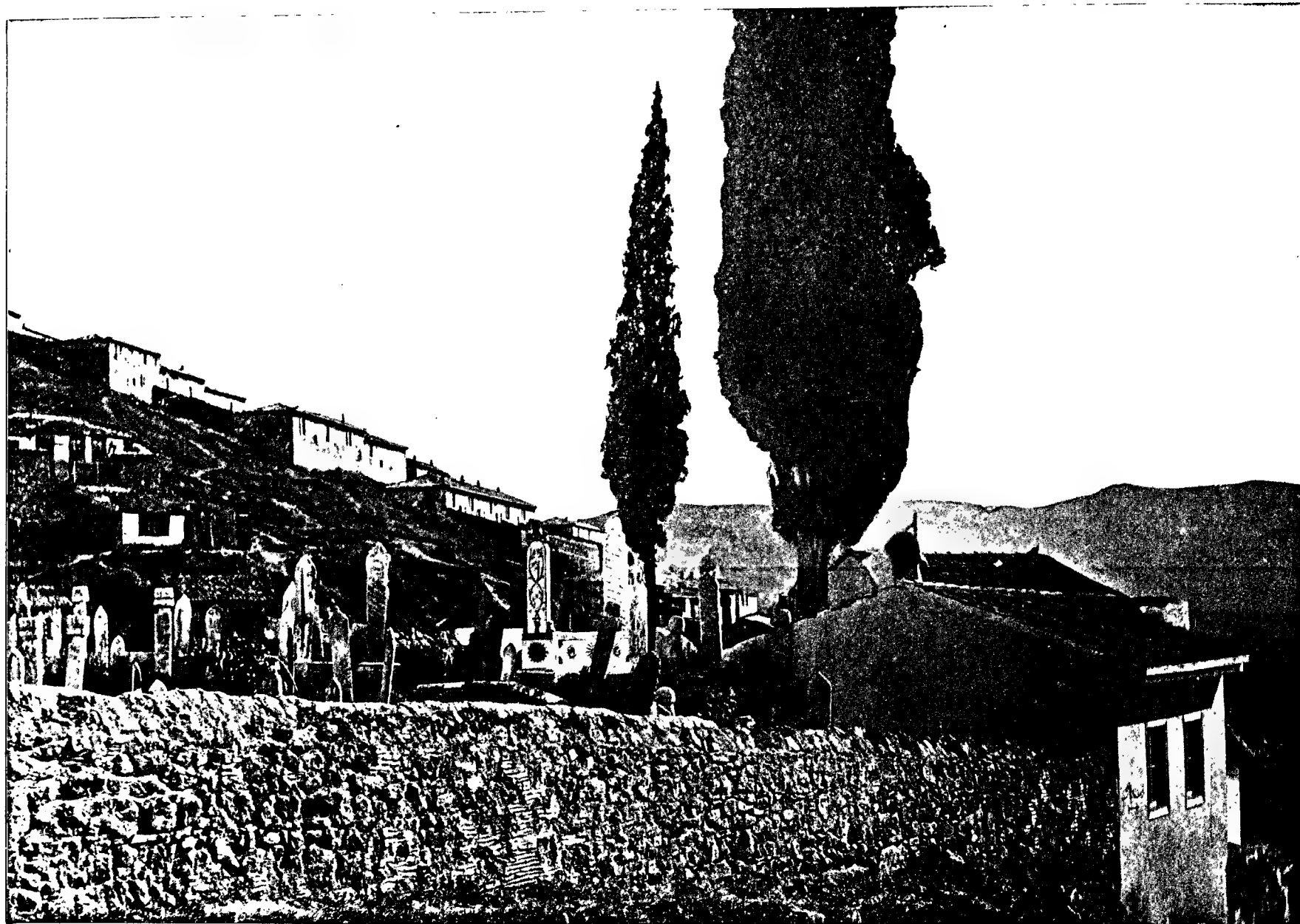
A. M. cir. 4094.
A. D. cir. 90.

† 1 Pe. 5. 1. 3 Jn. 1. 6.
† Ac. 13. 48. Ep. 1. 4. 5.

A. M. cir. 4094.
A. D. cir. 90.

† Ro. 1. 7. 1 Ti. 1. 2.
† Zec. 8. 10. Ga. 1. 6.

3 Grace be with you, mercy, *and* peace, from God the Father, and from the Lord Jesus



TOMB OF POLYCARP. [II. John, i.]—This view is taken from the mountain overlooking Smyrna, at a point where it is said Polycarp, Bishop of Smyrna, was martyred and buried. Polycarp was a pupil of St. John, and was one of the most illustrious of the early fathers of the church. He was martyred under the persecution inaugurated under Marcus Aurelius and Lucius Verus. When brought before the proconsul who was to pass sentence upon him, Polycarp was asked to

give up his religion. He replied: "Eighty and six years have I served Him, and He never did me wrong, and how can I now blaspheme my King that has saved me?" Polycarp was burned alive. This tall cedar tree marks the spot where his ashes lie buried. There is not in the whole country around Smyrna a finer point of observation than this. From here we see the city, the sea and the mountains.

What love to God is.

II. JOHN.

Caution against deceivers.

but that which we had from the beginning,⁵ that we love one another.

6 And^j this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

7 For^k many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver⁶ and an antichrist.⁷

8 Look^l to yourselves, that we lose not those things which we have wrought,⁸ but that we receive a full reward.

9 Whosoeverⁿ transgresseth, and abideth not

A.M. cir. 4094.
A.D. cir. 90.

⁵ The beginning of the preaching of the gospel.—C.
^j Jn. 14. 15, 21; 15. 10.
14. Ro. 13. 8, 9. Ga. 5. 14. 1 Jn. 5. 31, 5. 24.

^k Mat. 24. 5, 24. 2 Pe. 2. 1. 1 Jn. 2. 18, 22, 4. 1-3. 2 Th. 2. 7, 11.

⁶ A deceiver, &c. Rather, 'the deceiver and the antichrist:' that is, in spirit, in type, and commencement.—C.

⁷ See note on 1 Jn. 4. 3.—P.

⁸ Mar. 13. 9. Ga. 3. 4. He. 10. 32. Mat. 13. 21. 1 Ti. 1. 19. 1 Co. 15. 28. Phi. 2. 16. Re. 3. 11. Ps. 19. 11.

⁸ Or, gained. Some copies read, which ye have gained, but that ye receive, &c.

ⁿ Jn. 15. 6. Is. 8. 20. 1 Pe. 2. 2. Col. 3. 16. 1 Jn. 2. 23, 24.

A.M. cir. 4094.
A.D. cir. 90.

⁹ Hath not God for his God: neither for his Father, his Redeemer, nor his Sanctifier.—C.

^o Ro. 16. 17. Ga. 1. 8, 9. Pr. 4. 14. 15. Tit. 3. 10. ver. 8. 2 Ti. 3. 5, 6; 4. 14. 1 Co. 16. 22.

^p 1 Ti. 5. 22. Ep. 5. 11. Ph. 1. 10-19.

^q 2 Jn. 13. Ro. 1. 10-12. Jn. 16. 12.

^r The Greek *rhyparion*, here translated 'paper,' means the Egyptian *papyrus*, which was very generally used for writing at that period.

^s Paper was not manufactured for some 900 years after the days of the apostles.—P.

^t 2 Gr. *mouth to mouth*.

^u Jn. 17. 13. 1 Jn. 1. 4, 2. 1 Ti. 1. 1. 2. 1. 2. 3 Th. 2. 13. Ep. 1. 4. Ro. 11. 7.

in the doctrine of Christ, hath not God.⁹ He that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If^o there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:

11 For he that biddeth him God speed is ^rpartaker of his evil deeds.

12 Having^a many things to write unto you, I would not *write* with paper¹ and ink: but I trust to come unto you, and speak face to ²face, that ³our joy may be full.

13 The children of thy ⁴elect sister greet thee. Amen.

your abundant wealth, but for your experience of, conformity, and regard to those truths,—I, who am an aged ruler of the Christian church, wish to you and yours the most abundant enjoyment of all those new-covenant blessings which proceed from the redeeming mercy and grace of God our Father, through Jesus Christ our dear and now exalted Saviour; and that you all may be thereby animated to walk in truth and in universal love, according to the tenor of that glorious gospel with which he has favoured you. 4. It was with inexpressible pleasure that I found when with you some, though not all, of your children graciously converted to Christ by the power of his gospel truths, and firmly adhering to them, and earnestly practising them, in a course of progressive holiness, thereby manifesting the truth and liveliness of their inward grace, according to the commandment which we have received from God the Father. 5, 6. Let me therefore beseech you, my dear and honoured lady, that according to the law of God, long ago delivered under the Old Testament, and more lately inculcated on us, with additional motives and obligations, by our dear Redeemer in the days of his flesh, you and your children would earnestly persevere in the most affectionate love to, sympathy with, and care for, all that bear his image, and that you would manifest your love to him in a constant, laborious, and progressive study of holiness, in all manner of conversation, according to his commandments, which have been so plainly and faithfully delivered unto you. 7, 8. I the rather beg your earnest attention to these things which you were taught when first you embraced the gospel, as many preachers have

now gone abroad into the world, who, pretending a mission from Christ, an uncommon zeal for his truths, and love to the souls of men, do, in direct opposition to his declarations, interests, and honour, maintain that he did not assume, nor obey, nor suffer in a true human nature, but merely in appearance of it: let me therefore beseech you, and other Christian friends to whom this letter may come, to be on your strictest watch, and to guard against the seductions of such, that ye may not fall short of the gracious reward of your acceptance, profession, and practising of the gospel, and your sufferings for it, which you expect; and that we ministers may not lose the comfort which we hoped to have in your distinguished eternal salvation, as the seals of our ministry: 9. For as he who believes with his heart the doctrines of the gospel concerning Christ's person, offices, and work, and steadily adheres to them in his profession and practice, hath a spiritual knowledge of, interest in, and fellowship with Christ and his Father; so he who does not believe, teach, and practise them, but labours to seduce his hearers into the contrary errors, has no saving knowledge of, interest in, or fellowship with either. 10, 11. If therefore any preacher appears among you who does not declare and inculcate these very doctrines concerning Jesus Christ, and the redemption of sinners through his blood, according to the riches of God's grace, which we delivered unto you, see that ye give him not the smallest encouragement, by entertaining him in your houses, or wishing him any success in his ministrations; for whoever wishes him success, or familiarly converses with him, is accounted by God as a criminal

encourager and assistant of him in spreading his errors, to the dishonour of Christ and the eternal ruining of men.

Ver. 13. From comparing ver. 4, 13, it will appear highly probable that the apostle had found some of the children of these two pious sisters at a distance from their mothers, for such separations are unavoidable, and that the chief object of his writing was to convey that most delightful of all earthly intelligence—the community of family religion, which promises and secures to the separated on earth the meeting of a family in heaven. C.

REFLECTIONS.—It is a great pleasure for ministers and Christians to observe persons of quality and their children heartily embracing the uncorrupted doctrines of the gospel, and walking answerably unto them; and to see the grace of God spreading through a whole family. And exalted blessings from Jesus Christ and his Father are secured to such by their fellow-Christians' prayers. True religion does not abate civil respect, but gives a spiritual turn to the most dutiful and affectionate salutations. True faith in Christ always manifests itself in a cordial love to God and his people, and in a conscientious obedience to his law; and those only have the benefit of a special relation to Christ and his Father who continue steadfast in the faith of the gospel, and persevere in all holy obedience. It is very dreadful, after a long profession of gospel truth, and much apparent experience of God's grace, to be at last disappointed of that ample satisfaction which we expected in that course. But inexpressible is their guilt who attempt to subvert any of the leading truths of the gospel. And highly sinful and dangerous is it to have fellowship with them, or to give them the smallest countenance in their conduct. Let Protestants, let Britons, think and tremble!

THE THIRD EPISTLE OF

JOHN.

¹Gaius' (in Latin, Caius) is a name occurring on four other occasions, viz. Ac. 19. 29; 20. 4; Ro. 16. 23; 1 Co. 1. 14. Who this Gaius was, or where he resided, is unknown;—but it matters not. His character survives, that, in these latter days, Christians may learn what primitive Christians were. C.

4 I have no greater joy than to hear that 'my children walk in truth.

5 Beloved, 'thou doest faithfully whatsoever thou doest to the brethren, and to strangers;

6 Which have borne witness of thy charity before the church: whom if 'thou bring forward on their journey after a godly sort, thou shalt do well:

7 Because 'that for his name's sake they went forth, taking nothing of the Gentiles.

8 We^e therefore ought to receive such, that we might be 'fellow-helpers to the truth.

9 I wrote unto the church:⁴ but Diotrephes,⁵ who 'loveth to have the pre-eminence among them, receiveth us not.⁶

10 Wherefore, if I come, 'I will remember⁷ his deeds which he doeth, prating against us

A.M. cir. 4094.
A.D. cir. 90.

1 Phil. 10: 1 Co. 4: 15.

Ga. 4: 19 18: 8: 18.

7 Ep. 4: 20: 6: 15. Pr.

23: 2: 23. Col. 3: 16. Jude

3. Mat. 28: 20.

8 Lu. 12: 42: 1 Pe. 4: 2,

10. He. 12: 1-3.

9 Ac. 15: 3. Tit. 3: 13.

Col. 1: 10.

10 Ac. 8: 4: 1 Co. 9: 12.

15. 18: 2 Co. 11: 7: 9: 12:

13.

11 Mat. 10: 14: 40. Lu.

10: 7.

12 Zec. 8: 10. Pr. 23: 23.

2 Th. 3: 1. Jude 3: 2: 1: 1.

13: 2: 15. Tit. 1: 9. 1 Ti. 1:

18: 10: 20.

4 I wrote unto the

church. Ratner, 'I

have written, to wit,

in this letter, which,

though addressed in-

dividually to Gaius,

was intended for all.

5 See note * in

second column.

6 Ro. 12: 10. Mar. 9:

34. Lu. 22: 24. Mat. 23: 4

8. (Ti. 6: 3, 4.

9 Refuseth to own

my authority.

10 2 Co. 10: 8, 9, 10. Pr.

10. 8: 10. 15. 66: 5. Jn. 16:

2.

11 I will remember.

Ratner, 'I will re-

mind him.'—C.

A.M. cir. 4094.
A.D. cir. 90.

8 Ex. 23: 3. Nu. 16: 26.

Ps. 37: 27. Pr. 12: 11. Is. 1:

16: 17. Jn. 10: 27: 12: 26: 1

Co. 4: 10: 11: 1. Ep. 5: 1.

Phi. 3: 17. 1 Th. 5: 6: 14.

2 Ti. 3: 5. He. 12: 1. Pe.

3: 11: 13.

8 Rather, 'imitate.'

9 1 Jn. 2: 29: 3: 6-9.

9 Is of God. Is born

of God—a child of

God.—C.

10 Ac. 10: 20: 22: 12: 1

Ti. 3: 7. 1 Th. 4: 12: 2: 6-

10.

11 Jn. 19: 35: 21: 24.

12 2 Jn. 12.

13 Gr. mouth to

mouth.

14 Ge. 42: 23. Da. 4: 1.

Ga. 5: 16. Ep. 6: 23. 1 Pe.

5: 14.

* Who this 'Dio-

trephes' was, is to-

tally unknown; and

conjecture is more

than useless—it is a

waste of time. His

character, however,

abides—proud, am-

bitious, exclusive, ca-

lumnous, malicious,

inhospitable, a sup-

pressor of generosity

in others, and a tyr-

annical ruler in the

church.—C.

with malicious words; and not content there-with, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church.

11 Beloved, 'follow⁸ not that which is evil, but that which is good. 'He that doeth good is of God:⁹ but he that doeth evil hath not seen God.

12 Demetrius hath "good report of all *men*, and of the truth itself: yea, and we *also* bear record; and ye know that 'our record is true.

13 I¹⁰ had many things to write, but I will not with ink and pen write unto thee:

14 But I trust I shall shortly see thee, and we shall speak face to face.¹ Peace¹¹ *be* to thee. *Our* friends salute thee. Greet the friends by name.

fellowship with Christ, and delightful conformity to him, in a lively exercise of faith, hope, love, and new obedience. 3, 4. For I was exceedingly filled with joy and comfort when some of those who go about preaching the gospel informed me of your remarkable experience of the power of Christ and his gospel truths, and with what faithfulness and integrity you profess, adhere to, and improve them, in a delightful, edifying, and progressive practice of holiness; for nothing gives me greater pleasure than to hear that those who have been converted to Christ by my ministrations continue steadfast in their holy profession of gospel truth, and more and more adorn it by a lively Christian conversation. 5-8. You act like a true believer, and a faithful follower of Jesus Christ, in your candid and disinterested benevolence to poor saints, particularly to such as are driven from their homes for their adherence to him, or go about preaching his gospel—some of whom, being greatly affected with your distinguished kindness, made mention of it in our public worshipping assemblies.—And you cannot employ your substance better than in further assistance of such in carrying on their work, as an imitation of your kind and merciful God, and a token of your gratitude to him, for calling you, by his grace, to his kingdom and glory.—For to the honour

of Christ and his gospel, and to manifest their entire disinterestedness in their labours to win souls, these ministers have freely preached the gospel to the Gentiles, refusing to accept of a necessary subsistence from their new converts: we ought therefore cheerfully to entertain them in our houses, and, according to our ability, supply them with necessaries—that we may thus assist them in the propagation of the glorious gospel, to the honour of Christ and the salvation of multitudes. 9, 10. I indeed wrote to your church to provide for such preachers; but Diotrephes, that proud ambitious man, who attempts to lord it over his hearers and fellow-ministers, refused my letter a public reading, or hindered the people's compliance with its contents; but, if the Lord will, I intend to visit you, expose his wicked conduct, and censure him for it; for he not only throws out a multitude of false and ill-natured reflections on me and other faithful ministers of Christ, and refuses to show any kindness to persecuted and travelling preachers, but does all he can to hinder such as have inclination or ability to supply them; and even pretends to excommunicate from the church, and deliver up to Satan, these afflicted brethren, if not also such as entertain them. 11. Dear friend, never make him nor any other your pattern in anything sinful; but, in

imitation of Jesus Christ and his Father, exercise yourself in brotherly kindness, and in every other branch of holy conversation. For it is only those who do so that are the children of God and heirs of his kingdom. But they who indulge themselves in pride, hatred of brethren, or the like, have no spiritual knowledge of nor fellowship with him.—12. Demetrius is a most excellent person, whom I, and all that regard either truth or the gospel, do and must speak well of. Let him, under Christ, be a pattern which you study to imitate.

REFLECTIONS.—Bodily health is an invaluable mercy when it enables us to improve our spiritual gifts and graces for the extensive benefit of mankind. And delightful is it when Christians remarkably increase and flourish in grace and good works, and when their faith and love to Christ, and his ministers and people, are such as cannot be kept secret.—Alas! what a plague to the church are proud, insolent, domineering imposers of their tenets, and malicious revilers of Christ's truths and faithful ministers, who will neither do good themselves nor suffer others that would! Richly they deserve to be detested by every Christian, and exposed and censured by every church.

CONCLUDING REMARKS ON THE FIRST, SECOND, AND THIRD EPISTLES GENERAL OF JOHN.

The FIRST EPISTLE is peculiarly characterized by a pervading strain of love—God's love to sinners; the debt of love due by Christians in return; love to the Father necessarily begetting, in one child, love to all the members of the Father's family;—these are the topics upon which the apostle delights to expatiate, the peculiar prominence of which concurs with the record of the historian, in which it is stated, that, in his extreme old age, when unable to walk, he was accustomed to be carried into the Christian assembly at Ephesus, to look upon the people with the tenderness of a dying father; and that, being unable to read or preach, his custom was to summon up all his energies for one sentence—'Children, love one another!'

The SECOND EPISTLE is remarkable as affording a delightful specimen of primi-

tive domestic Christianity, and as a record of the superabundant reward that pious mothers receive when their prayers and instructions are blessed in the conversion of their families. The sisters appear to have been two widows—but the Lord was more than a husband to each, and more than a father to their fatherless children.

The THIRD EPISTLE is remarkable as portraying some striking varieties in the character of professing Christians. The features depicted are few; but, like the outline pencillings of some master-hand, they fully exhibit the peculiarities of the originals. Truth and hospitality stand personified in Gaius; ecclesiastical ambition and selfishness, in Diotrephes; while Demetrius stands forth one of those rare specimens of excellence in principle and manner that 'win golden opinions from all men,' while they sacrifice their truth and their consistency to none. C.

1 He exhorteth them to be constant in the profession of the faith.
 4 False teachers are crept in to seduce them: for whose damnable doctrine and manners horrible punishment is prepared: 20 whereas the godly, by the assistance of the Holy Spirit, and prayers to God, may persevere, and grow in grace, and keep themselves, and recover others out of the snares of those deceivers.

JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

2 Mercy unto you, and peace, and love, be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.²

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and de-

A.M. cir. 4070.
A.D. cir. 66.

a Lu. 6.16. Jn. 14.22.
Ac. 1.13.

b Ro. 1.1. Ja. 1.1.2 Pe. 1.1.

c Le. 22.9. 1 Pe. 1.2. 2. 2.

d Jn. 6.39; 10.28; 17.11,12. 1 Pe. 1.5.

e Preserved steadfast in the faith of Christ Jesus—C.

f 1 Ti. 2.9. He. 3.1. 2 Ti. 1.9. Ro. 8.30.

g Ro. 1.7. 2 Co. 1.2; 13.14.

h Ga. 3.28. Is. 45.17. 22. Ac. 13.26,46,47; 28.28; 14.12.

i Je. 3.3. Ga. 2.5. Phil. 1.27. 1 Ti. 1.18. 6.12. 2 Ti. 1.13,14. 7. Ti. 1.4. Pr. 23.26. Re. 2.10.

j Ga. 2.4. 2 Pe. 2.1-3. 18; 19; 3.17. Ep. 4.14. 2 Ti. 3.6,7,18.

k Ro. 9.21,22. 1 Pe. 2.8. 2. 3.

l Jn. 1.17. Tit. 2.11,12. Ac. 20.35. with Tit. 1.15,16. He. 12.15. 2 Pe. 2.18,22.

m The meaning then of this verse is, that Jude, who was before earnestly desirous to write to the church universal concerning the salvation which is common to us all, found urgent occasion at once to do so, respecting not merely but directly the

A.M. cir. 4070.
A.D. cir. 66.

common salvation, but one point, viz. the keeping inviolate the faith once for all delivered to God's people (A.Jord.)—P.

n Ro. 15.15. Nu. 14.29,31. Co. 10.5-12. He. 3.19-19, with 2 Pe. 1.1,13; 13.

o The careful reader will observe a very marked resemblance between this passage and 2 Pe. ii. The apostle brings forward remarkable examples of divine wrath recorded either in sacred history, or in accredited Jewish tradition, to show the necessity of obedience to God's law, and the fearful results of disobedience—P.

p 2 Pe. 2.4. Jn. 8.44. Mat. 25.41,48,49. Re. 20.10.

q Or, principality.

r Je. 13.13; 18.20; 19.5,24,26. De. 29.23. Is. 19.13. 19. Je. 20.16; 50.40. Isa. 4.6. Ho. 11.8. Am. 4.11. Lu. 17.29. 2 Pe. 2.6.

s Or, other. Ge. 19.5. Ro. 1.26,27. 1 Co. 6.9.

t 1 Co. 10.6. 11. 2 Pe. 2.6. Mat. 11.24.

u 2 Pe. 2.11. Je. 23.25,28,30. Ex. 22.28.

nying the only Lord God, and our Lord Jesus Christ.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.³

6 And the angels which kept not their first estate,⁴ but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day.

7 Even as Sodom and Gomorrha, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

8 Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

Ver. 1. Judas—not Iscariot, but the brother of James the less, and kinsman of Jesus Christ according to the flesh, sent forth by his immediate commission to preach the gospel to those Jewish Christians who, in the judgment of charity, appear to have been called of God the Father to make known his eternal heart of love, and in consequence thereof preserved in Christ from dying in their sins, and graciously called to partake of all the blessings of the gospel in time and eternity; 2. Wishes the most tender compassion and favour of a gracious God, and peace with him and with one another, and the best prosperity of every kind, and all the excellent fruits and rich manifestations of his special and distinguishing love in their utmost fullness. 3. My dear Christian brethren, when I, with much thought and care, applied myself to write somewhat to you concerning that spiritual and eternal salvation which answers the circumstances of every sinful man, and is offered in the gospel to all that hear it, and which all believers, Jews and Gentiles, share of, directed by the inspiring Spirit of God, I found it peculiarly necessary, with the utmost earnestness, to stir you up to the most fervent zeal, active diligence, and careful concern, to maintain, defend, and practise the pure and uncorrupted doctrines of the gospel, concerning the person, offices, righteousness, grace, and government of the Lord Christ, which have been by him, through his holy apostles, delivered to all his followers who are holy in heart and life, as a trust and treasure to be by them faithfully kept, and fully and purely transmitted to posterity.—4. For according to the ancient purposes and predictions of God, there have clandestinely, by craft and flattery, crept in among you impious and heretical men who, under pretence of embracing the Christian religion, represent the doctrines of God's grace as an encouragement to wanton and lascivious practices; and who, by their doctrine and conduct, plainly undermine the whole authority of God's law, and reject the gospel doctrine concerning the divine person and offices of Christ, as the Prophet, Priest, and King of his church, and his gracious salvation of men from their sins to holiness and happiness. 5-7. To deter you from the smallest regard to or compliance with these seducers, seriously remember how your Hebrew ancestors, after God had miraculously delivered them from their Egyptian bondage, were almost every one of them cut off by terrible judgments in the wilderness for their disobedience and unbelief; and how the highly dignified angels who revolted from God became

profligate seducers delude themselves and others with their foolish and impure imaginations, indulge their fleshly lusts, and even pollute their bodies by unchaste dreams and lewd practices; and contemn, revile, and rail against all government and governors in church or state, so far as they tend to restrain their exorbitant vices. 9, 10. Yea, though Michael, that eminent chief of the holy angels, when disputing with the devil about the burial or concealment of the body of Moses from the Israelites, who would have readily worshipped it, did not venture to return the reviling and opprobrious language of that foul spirit, but solemnly left him to the righteous judgment of God, for his attempting to draw his people into the most flagrant sin against his divine majesty, crown, and dignity: these daring pretenders fear not to vilify the most excellent things, civil or sacred, of the proper use, design, and benefit of which they are totally ignorant; and even in such things as by the light of nature they cannot but know to be unlawful, they act as if they had no principle of reason to direct and govern them, and in a perverse, sensual, and brutal manner debase themselves beneath human nature. 11. The most dreadful curses must therefore suddenly overtake them; for, like Cain, they envy, hate, and are disposed to murder such as deserve their highest respect; like Balaam, for the sake of worldly honour or wealth, they are ready to act the most treacherous, hypocritical, malicious, and destructive part against the people of God; or, like Korah and his companions, they set up themselves in the most daring manner against the governors whom God has appointed in church or state, and shall, in a most awful form, be at last swallowed up in everlasting flames. 12. They are a scandal, reproach, and an infectious defilement to your feasts, civil and sacred, while, fearless of guilt or punishment, they labour only to gratify their luxurious appetites; and while they put on false appearances, as if they would be most refreshing, useful, and comforting to mankind, they are quite destitute of any real goodness; unstable as clouds, they are driven about by their own lusts and passions from one error and vice to another, and become more and more dead in sins, and hopeless of recovery. 13. In the most turbulent, pernicious, and noisy manner, they, to their own shame, throw out their furious reproaches and malicious slanders against the doctrines, ministers, and followers of Christ,—and their corrupt principles and vicious inclinations. Under all their pretences to be noted lights for the direction of others, themselves

son, gospel, and cause, and upon his members and faithful servants for his sake: 16. Which conduct exactly tallies with that of the seducers I am now warning you against; for these secretly murmur against God and his providence, against magistrates and ministers, against Christ and his followers and ways, and are continually finding fault and openly quarrelling with all his doctrines and dispensations, being quite dissatisfied with their own state and condition in the world; and with restless minds are pursuing their own vicious inclinations to unlawful pleasures; and, at the same time, talking in lofty and unintelligible strains, and with high pretences to knowledge and religion—speaking the most excessively vain and conceited things of themselves, and extravagantly flattering, caressing, and extolling such as are of their own party, however vile, especially if they be rich, or ready to grant them some worldly advantage, to gratify their covetous or luxurious temper. 17, 18. Now, my dearly beloved brethren in the Lord, beware of being stumbled at the rise of such seducers, or their scornful derisions of everything sacred, or their abandoned practices, since our Saviour and his apostles have given you such plain and express warnings of them. 19. For these are the very persons of whom you have been warned—men that make factions and divisions in the church, alienating themselves from the true apostles, servants, disciples, and doctrines of Christ, and forming separate parties of their own sentiment, as if they were more holy than others; whereas they are entirely governed by their animal appetites, lusts, and passions, and are entirely destitute of the enlightening, purifying, and sanctifying gifts and graces of the Holy Spirit. 20. But guarding against being misled by men of such corrupt principles and practices, persevere with integrity and faithfulness in your holy profession, and, by all proper and appointed means, endeavour to promote your own and your fellow-Christians' spiritual establishment and advances in grace, holiness, and comfort, upon that foundation of faith which is laid in the doctrines of the apostles and prophets, Jesus Christ himself being the chief corner-stone; and upon that principle of faith in you which purifies the heart, works by love, overcomes the world, and derives all grace out of Christ's fulness, to enable you to grow up to all perfection in him, who is the head; and continue habitually instant in prayer, under the direction and influence of the Holy Spirit to help your infirmities. 21. And thus

9 Yet ^{Michael} the archangel, when contending with the devil, he disputed about the ^{body} of Moses, ^{durst} not bring against him a railing accusation, but said, The Lord rebuke thee.

10 But ^{these} speak evil of those things which they know not: but what they know naturally, as brute beasts, ⁱⁿ those things they corrupt themselves.

11 Woe unto them! for they have gone ⁱⁿ the way of Cain, and ^{ran} greedily after the error of Balaam for reward, and perished in the ^{gainsaying} of Core.

12 These ^{are} spots in your feasts of charity, when they feast with you, feeding themselves without fear: ^{clouds} *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging ^{waves} of the sea, foaming out their own shame; ^{wandering} stars, to whom is reserved the blackness of darkness for ever.

14 And ^{Enoch} also, the seventh from Adam, prophesied of these, saying, ^{Behold}, the Lord cometh with ten thousand of his saints,

15 To ^{execute} judgment upon all; and to convince all that are ungodly among them ^{of} all their ungodly deeds which they have ungodly committed, and of all their ^{hard} *speeches* which ungodly sinners have spoken against him.⁶

A.M. cir. 4070.
A.D. cir. 56.
1 Da 10. 13, 21; 12. 1.
Re 12. 7.
1 Ec 34. 6. Zec. 3. 1.
11 Ex. 22. 28. 2 Pe. 2.
11 Zec. 3. 2.
12 Pe. 2. 12. 1 Pe. 3. 16;
2. 12. Re 13. 6.
13 Ro. 1. 21, 22; 1 Co. 1.
21. Ja. 4. 3.
14 Ge. 4. 5, 8, 14. 1 Jn.
3. 12.
15 2 Pe. 2. 15, 16. Re 2.
14. Nu xxi. xxiv. De.
23. 4. Mi 3. 5.
16 Nu. xvi. De. 11. 6.
17 Ps. 106. 16, 17. 1 Ju. 20.
10.
18 1 Co. 11. 21. Eze. 34.
9, 13. Phi 3. 18, 19. 2 Pe.
2. 13. Ja. 5. 5.
19 1 Ti. 5. 6. Ho. 10. 1, 2. Jn.
15. 4-6. He. 6. 4-6; 8. 10.
26. Mat. 15. 13. 2 Pe. 2.
18, 22.
20 Is. 57. 20. Ep. 4. 14.
Phi 3. 19. 2 Ti. 3. 13; 4. 3.
4.
21 Re 8. 10, 11. 2 Pe. 2.
17. Mat. 8. 12; 22. 13; 24.
51. 2 Th 1. 9. Re. 14. 10.
11, 20. 10; 21. 8.
22 Ge. 5. 8, 22, 24. 1
Ch. 1. 1-3. He. 11. 5.
23 Ac. 1. 11. Re. 1. 7.
24 Da. 7. 10. Zec. 14.
5. Mat. 24. 30, 31; 25. 31. 1
Th. 3. 13. 2 Th. 1. 7, 8.
25 2 Co. 5. 10. Ro. 14.
10. Re. 20. 12; 22. 12;
1, 7.
26 Ec. 12. 14. Ro. 14. 12.
27 Co. 5. 10. Mat. 12. 30. 1
Co. 4. 5.
28 1 Sa. 2. 3. Ps. 31. 18;
73. 9; 94. 4. Mal. 3. 13. 2
Th. 1. 7. Re. 13. 5, 6.
29 The apocryphal
book of Enoch was
known to the earliest
of the Christian fa-
thers; but it seems
questionable whether
that discovered in
Abyssinia at the close
of last century is the
original, or a remodel-
led edition. It con-
tains the words here
cited almost verba-
tim. Probably the
traditional sayings of
Enoch had been col-
lected before the
Christian era, and
were subsequently
remodelled by Chris-
tian writers.—P.
30 2 Pe. 2. 14, 18. Tit 3.
3.
31 Ps. 17. 10; 73. 9, 11. 2
Pe. 2. 18. Ps. 12. 3, 4. Job
21. 14, 15.
32 Ec. 19. 15. 2 Ch. 19.
7. Job 31. 21, 22. 1 Sa. 15.
1 Ti. 5.
33 2 Pe. 2. 2. Jn. 14. 26.
34 The mode of ex-
pression in this verse
would seem to indi-
cate that the author
was not an apostle,
and consequently,
though the testimony
is not decisive, it cor-
roborates the view I
have stated in my
note on ver. 1, that
Jude was one of the
brothers of our Lord.
—P.
35 Ac. 20. 29. 1 Th. 1.
4. 2 Ti. 3. 1-3; 4. 3, 4. 2
Pe. 2. 13; 3. 5.
36 Pr. 18. 1. Eze. 14. 7.
Ho. 4. 14; 9. 10. He. 10.
25.
37 Ja. 3. 15. 1 Co. 2. 14.
38 Col. 1. 23; 2. 7. Tit 2.
11, 12. 1 Pe. 2. 5. Ep. 2.
20, 22.
39 Ec. 6. 18. Ro. 8. 26.
40 Jn. 14. 26. Ps. 119. 2, 5.
15. 26. 9.
41 Jn. 4. 26. Jn. 15. 4, 9.
10, 14, 17. 1 Ti. 3.
42 2 Ti. 4. 8; 1. 18. Tit.
2. 13, 14. He. 9. 28. Mat.
25. 34. Ro. 6. 23.
43 Eze. 34. 17. 1 Co. 9.
20. Gal. 4. 19.
44 1 Co. 5. 3, 4. Ro. 11.
14. 1 Th. 2. 16. 16. 1 Co.
3. 15. Am. 4. 11. Zec. 3. 2-
5.
45 Save with fear,
lest ye should be in-
jured by contact with
them.—C.
46 1 Co. 5. 9, 11. 2 Ti.
3. 5. 2 Th. 3. 14. Re. 3. 4.
18, with Le. 14. 46; 15. 4.
17. Is. 64. 6.
47 Ro. 14. 16; 25. 27. 2
Ti. 4. 18. Ep. 1. 4. 3. 20. 5.
26. Co. 1. 25; 3. 4. Phi.
3. 20, 21. He. 13. 20, 21.
48 Ro. 16. 27. 1 Th. 1. 17;
2. 3. Tit. 1. 3; 3. 4. Re. 4. 8.
11; 5. 11; 7. 10, 12; 15. 3.
49 1 Ep. 3. 20, 21.

16 These ^{are} murmurers, complainers, walk-
ing after their own lusts; ^{and} their mouth
speaketh great swelling *words*, ^{having} men's
persons in admiration because of advantage.

17 But, beloved, ^{remember} ye the words
which were spoken before of the apostles of our
Lord Jesus Christ;⁷

18 How that they told you ^{there} should be
mockers in the last time, who should walk after
their own ungodly lusts.

19 These ^{be} they who separate themselves,
^{sensual}, having not the Spirit.

20 But ye, beloved, ^{building} up yourselves
on your most holy faith, ^{praying} in the Holy
Ghost,

21 Keep ^{your} yourselves in the love of God,
^{looking} for the mercy of our Lord Jesus Christ
unto eternal life.

22 And ^{of} some have compassion, making
a difference:

23 And ^{others} save with fear,⁸ pulling *them*
out of the fire; ^{hating} even the garment spotted
by the flesh.

24 Now unto him ^{that} is able to keep you
from falling, and to present *you* faultless before
the presence of his glory with exceeding joy,

25 To ^{the} only wise God our Saviour, *be*
glory and majesty, dominion and power, both
now and ever. Amen.

seduced into any sin or error. Such as have been shaken or drawn aside through inadvertence, ignorance, and weakness, must be treated with great tenderness, meekness, condescension, endearing kindness, and compassionate concern, to recover and establish them.—Others that have gone farther lengths, and appear obstinate and hardened, must be more sharply dealt with; and their sin and danger must be set before them in the most alarming manner from the Word of God, and needful censures be inflicted upon them—in all which the utmost care must be taken to have no fellowship with them in their polluting courses. 24, 25. Now, to the Lord Jesus Christ, whose character I have represented as peculiarly suited to your encouragement and relief under your present troubles, and who has almighty power originally in himself as *God*, and all official authority and qualifications as *Mediator*, and having graciously undertaken it, is as willing as able to preserve you from apostasy, and from irrecoverably stumbling into error or wickedness, and, after your state of warfare is accomplished, to present you to himself and his Father perfectly holy and unblemished, and completely accepted in his immediate presence, and glorified together with him in joy unspeakable, and amidst the triumphant and ecstatic joys of all the established angels and ransomed saints—even to this God our Saviour, who, together with the Father and Spirit, is infinitely, originally, essentially, and communicatively the only wise God,—be ascribed all the glory of his divine nature and attributes as *God*, and of all his love, grace, designs, undertakings, and performances, and all the grandeur of his heavenly majesty, as *God-man Mediator*, together with universal rule and government, might, and authority, over all means and things, which

kingdom of providence and of grace—now, henceforth, and for evermore.

Ver. 1. Had Jude, the author of this epistle, been the same as Judas Lebbeus, one of the *twelve*, there is scarcely a doubt that he would have called himself an *apostle*. This would at once have given his epistle the stamp of authority. As he has not done so, it seems in the highest degree probable that he was not an apostle, and that the James mentioned as his brother was the well-known president of the council at Jerusalem, and author of the epistle which bears his name. Jude was thus one of the brethren (or, as I believe, a *brother*) of our Lord. P.

Ver. 4. *Ordained to this condemnation.* Literally, 'before written,' that is, had their condemnation prophetically foretold. They were not, as consistently with the attributes of God, they could not, be ordained to commit sin. See Ja. 1. 13, 14; but on account of that sin which God foresaw, described, and denounced, they were ordained to suffer a righteous judgment.—*Denying*, &c. According to the grammatical canon established by Middleton, &c., the translation of this passage, following the Syriac and Coptic, should be, 'denying our only Lord God Jesus Christ.' C.

Ver. 5. *I will*, &c. 'But I wish to remind you, even you who already know this—stirring up your minds lest you should overlook the lesson through your very familiarity with the history.' C.

Ver. 6. *Their first estate.* The original condition of their creation; spiritually, a condition of 'truth,' Jn. 8. 44.—*Their own habitations.* 'Their own proper situation, by aspiring to some higher' (Benson).—*Note.* While conjecture is scarcely ever to be indulged, yet it is not probable that as the covenant with Adam on earth required abstinence from a particular tree as a restraint on his natural appetite, so the covenant with the angels may have required their abiding in a particular place as a similar restraint on their natural capacities of winged movement? See 2 Sa. 22. 11; Is. 6. 2; Da. 9. 21; Re. 8. 13; 14. C.

Ver. 7. *Suffering* (typically, in this world) *the wrath of God* in the world to come. C.

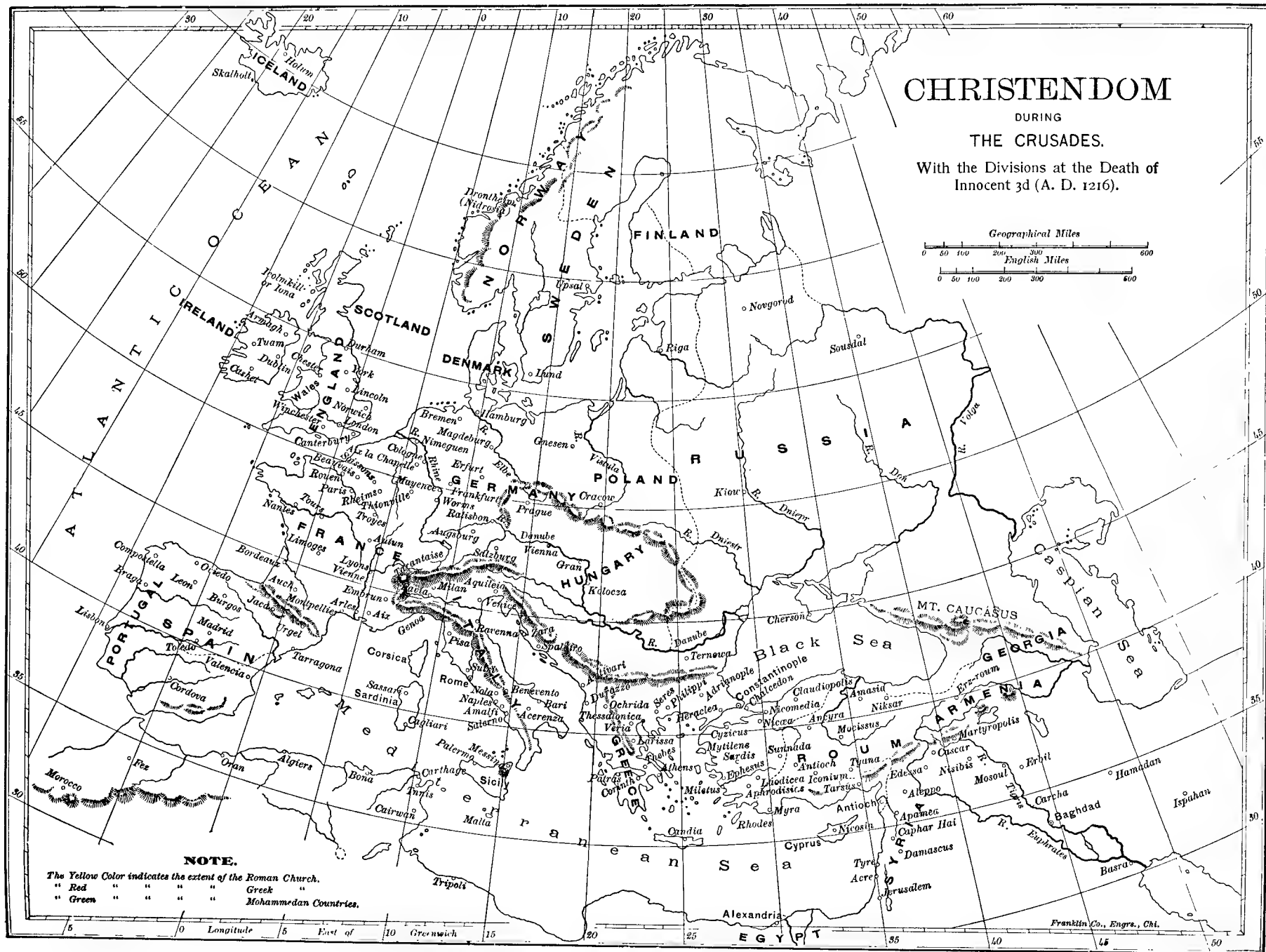
Ver. 9. The fact here referred to is not found in any existing Jewish writer. There can be no doubt, however, that it was an authentic tradition, and being so, it is brought forward by Jude as an example and warning to Christians. A.

Ver. 12. *Twice dead.* The leaf of profession withered: the root of doctrine plucked up. C.

Ver. 22. *Making a difference* between them—as misled through

Ver. 23. Some of the best MSS. read ver. 23 as follows: 'But others save, snatching them from the fire; and others, compassionate in fear, hating even the garment defiled by the flesh.' P.

REFLECTIONS.—It is an inexpressible honour to be a faithful servant of Christ—to be divinely called, united to, and kept through Christ; and unbounded grace, mercy, and peace await such in time and eternity. With diligent care ought ministers to instruct their hearers concerning the salvation of their souls, universally offered in the gospel, and bestowed on all that believe; and to stir them up to an earnest concern, steadfast adherence, and fervent zeal for the truths of the gospel.—Impostors abound in every age, and dare to plead God's Word and grace in favour of their vilest abominations. Yet, when warned by the fate of ancient Hebrews, fallen angels, filthy Sodomites, murderous Cain, hypocritical Balaam, and presumptuous Korah, what can such apostates expect less than the eternal damnation of hell! But no warnings, no good examples, avail with men hardened in desperate wickedness: they will still rush forward in their impure, lustful, rebellious, insolent, reproachful, brutish, proud, fearless, discontented course—dishonouring God and seeking to please men, while they are plaguing his church. Great need, then, have Christians to regard the inspired warnings given against such, and to endeavour to make daily progress in knowledge, faith, fervent prayer, and holy love to Christ and his people, and in expectation of an eternal gracious reward. And with tender care, and holy but prudent zeal, ought they to reclaim such as have been ensnared. Infinite is the mercy that in this insinuating world all the saints are in the hand and under the care of Jesus Christ as their keeper, and that all their preservation and happiness



THE REVELATION

OF SAINT JOHN THE DIVINE.

This book contains the visions which the apostle John received in the desert isle of Patmos, to which the emperor Domitian had banished him, about A.D. 96. After a preface and introductory vision of Christ, it contains *seven* doctrinal epistles to the *seven* churches of Proconsular Asia, which

(1) After a preface and introductory vision of Christ, it contains *seven* doctrinal epistles to the *seven* churches of Proconsular Asia, which also contain warnings and directions to the church in every age, ch. i.-iii. (2) After an introductory vision of an enthroned God and Redeemer, it represents the fate of the church, and of the world as connected with it, from the ascension of Christ till the end of time, under the emblems of *sixteen seals of a book opened*, the seventh of which introduces *seven trumpets*, and the seventh of which trumpets introduces *seven vials* for the destruction of *heathenism*,—after which the glorious thousand years, the last judgment, and eternal state, take place, ch. iv.—xxii. The series of the predictions is carried on in ch. vi. viii. ix. xi. xx.; and the other chapters are explanatory digressions. The first six seals represent the state of the church and Roman empire, from A.D. 33 to 323. The first six trumpets represent their fate from A.D. 338 to 1866, or 2016. The seventh trumpet extends from thence to the end of the world; in the beginning of which period the *seven vials* will be poured upon those who reject Christ.

[During the first two centuries of the Christian church this book was uniformly ascribed to John the apostle—commonly called THE DIVINE, either on account of the deep things of God with which his writings abound, or because he wrote so much concerning the Divine Person of the Logos, or WORD. The apostle was banished to Patmos, a small island in the Ægean Sea, in the latter end of the reign of Domitian, A.D. 95 or 96; and Justin Martyr, who lived about sixty years later, speaks of him as the unquestioned author of the Apocalypse. Indeed, his authorship, and the apostolical authority of the book, were never questioned till the third century, when certain opinions respecting the millennium having been deduced from it, the opponents of these opinions, as the most effectual mode of refutation, commenced to deny the canonical character of the book itself. This, however, though a ready, was a most illogical way to victory; for there is no book of Scripture that comes recommended to the church with stronger external or internal evidence. The references to the other Scriptures are very numerous, among which may be specially noted, Ge. 2. 9; Ex. 3. 14; Nu. 24. 14; 25. 1; 31. 16; 1 Ki. 16. 31; 21. 25; Is. 1. 18; 2. 19–21; 21. 9; 22. 22; 34. 10; 44. 6; 55. 1, 2; 63. 2; 65. 17; 66. 22; Je. 51. 7, 8; Eze. 1. 5, 26–28; 3. 3; 37. 5, 9, 10, 14; 38. 2, &c.; xl.; 47. 1–12; Da. 7. 2–20; 12. 1–7; Zec. 4. 2, 11–14; 6. 2–8; 13. 1. C.]

CHAPTER I.

4 John writeth his revelation to the seven churches of Asia, signified by the seven golden candlesticks. 7 The coming of Christ. 14 His glorious power and majesty.

THE Revelation of Jesus ¹Christ, ^awhich God gave unto him, ^bto show unto his servants things which must ^cshortly come to pass; ^dand he sent and signified *it* by his angel unto his servant John:²

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3 Blessed⁹ is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: ^hfor the time is at hand.

⁴ JOHN to the 'seven churches which are in Asia: *Grace be* unto you, and peace, from him ^kwhich is, and which was, and which is to come; and from ^tthe seven Spirits which are before his throne;

5 And from Jesus Christ, *who is* ^{the} faithful Witness, *and* the ^{first}-begotten of the dead,

A. M. cir. 4100.
A. D. cir. 96

CHAP. I.

CHAP. I.
1 Christ is here represented as the *Revealer*, and consequently the author of all that is contained in this book. The *Son*, the second person of the glorious Trinity, is the *Revealer* of all prophetic Scripture, as the Holy Spirit is the *Inspirer*.—P.

b ch. 22. 6. Am. 3. 7.
Ps. 25. 14; 119. 125. Da.

ver. 3; ch. 22. 10. 2 Pe.
3. 8 ch 4 r.

^d ch. 22. 6, 16. Da. 8. 16; 9. 21-23. Jn. 7. 17. Ps. 25. 14.
² See note * below.

² See note * below.
e 1 Co. 1. 6. 1 Jn. 1. 1-
3. Jn. 19. 35; 21. 24 ch. 6.
9; 12. 17; ver. 9.

g Pr.8 34. Lu. II.28
Mat. 7. 24, 25. Ja. I. 25.
ch. 22. 7; 2. 5, 25; 3. 3, 8, 10.

ch. 22. 7, 2. 5, 25, 3. 3, 8, 19.
h Ro. 13. 11. Ja. 5. 8, 9.
1 Pe. 4. 7. ch. 22. 7, 12, 20.
i ver. 11; ch. ii. iii. Ac.

j Ro. 1.7. 1 Co. 1.2. 2 Co. 1.2. 2 Pe. 1.2. Jude 2.6.

2.2 Co. 13. 14.
 & Ex. 3. 14. Ja. 1. 17.
 Ps. 90. 2. ch. 16. 5; 11. 7; 4.
 3. See ver. 8.

8. See ver. 8.
1 Zec. 3.9; 4.10. ch. 3.
1; 4.5; 5.6. Jn. 14.26. 1Co.
12.4-13.

12.4-13.
" ch. 3.14. Jn. 8.14; 18.
37.1 7 i. 6. 13. Is. 55.4; 43.
10. Ps. 80. 37.

* Here we have still

A.M. cir. 4100.
A.D. cir. 96.

are ministering s-

are ministering s
rits. In many w
they are employe
instruct, comfort,
defend the church.

♣ ch. 11.15; 17.14;
16.1 Ti.6 15. Ps.89.2
9 Jn. 13. 1. He.9.2
14. 1 Jn. 1. 7. 1 Pe.1.
19. Ac. 20.28. Ga.2.
ch.5.9;7.14. Zec.13.7
♣ ch.5.10;20.6 Da.
27 Ex 19.6.1 Pe.2.5-
8 'Kings,' rather

kingdom,' which
the description of t
church in its c

lective capacity
'priests,' entitled
intercede direct wi

God, which is the characteristic of each individual believe

—P.
s Ro. 16. 27. 1 Ti.
13-16. 1 Pe. 4. 11; 5. 1
He 12. 21. 1 Ti. 2. 2

He. 13. 21. 1 Ti. 1. 17.
† Ps 50. 3; 18. 11. D.
7. 13. Ac. 1. 11. Mat. 2.
30; 25. 31; 26. 64

37. v Jude 15, 2 Th. 1.2

x ch. 21.6; 22.13; ver

11.4; ch. 4.8; 11.17; 16.15. 41.4, 44.6; 48.12. Ex 3.14. He. 1 12; 13.8.

γ Ge. 17.1. Is. 9.6; 62
He. 7 25.
z Phi. 1 7; 4. 14. Ro. 8
Ti. 8; 22. 11.

7.2 Ti. 1.8; 2.12. He. 10.
4. ch. 2 2, 9, 19; 6. 9; 12.
0, 11; ver. 2.
a Ac. 10. 10. Ezr. 2.

α Ac. 10. 10. Eze. 3
 2, 14, 24. 2 Co. 12. 1-3
 h 4. 2; 17. 3; 21. 10.
 ϕ Mar. 16. 9. In. 20. 10.

and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

6 And 'hath made us kings and priests³ unto God and his Father; *to him *be* glory and dominion for ever and ever. Amen.

7 Behold, he cometh with clouds; and every eye shall see him, and "they *also* which pierced him: "and all kindreds of the earth shall wail because of him. Even so, Amen.

8 I^a am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, "the Almighty.

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I was ^{in the Spirit} on ^{the Lord's} day,
and heard behind me a great voice, as of a
trumpet,

cause, and fellow-heir of his kingdom of grace and glory; and, through his gracious assistance, am patiently enduring my sufferings, and quietly waiting for my

CHAPTER I. Ver. 1. Christ, as Mediator, received this revelation from God, and he, by the ministry of angels, made it known to John. 4. *Him who was, and is, and is to come*, denotes the Father in his absolute eternity and unchangeableness.

of their resurrection; and, as a reward of his atoning death, he is exalted to his Father's right hand, with all fulness of authority and dominion, and to be head of all principalities and powers on earth as well as in

11 Saying, 'I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And 'I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

13 And 'in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.⁴

14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

15 And 'his feet like unto fine brass, as if they burned in a furnace; and 'his voice as the sound of many waters.

16 And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:⁵

18 I am he that liveth, and was dead; and,

A.M. cir. 4100.
A.D. cir. 96.

c See ver. 4, 8, 17, 18.
d ver. 4; ch. i. iii. Ac
xix. 22, 10. 14. Col. 2. 1.

e Ex. 3. 3. Ps. 111. 2.

f ver. 20. Zec. 4. 2.

g Mat. 18. 20; 28. 20.

h ch. 2. 1. Zec. 1. 8. Eze.
46. 10. Col. 1. 27.

i Da. 10. 5. 6; 7. 13.

j Eze. 1. 26-28. ch. 14. 14;

15. 6.

k Ex. 28. 4. 40; 39. 1, 27.

l ch. 19. 8. 2 Co. 5. 21.

m Is. 11. 5. Da. 10. 5.

n The appearance
of royalty is here de-
scribed. Reference
is doubtless made to
the noble passage in
Da. 7. 13, where the
dignity and glory of
the Son of Man are
fully described.—P.

o Da. 7. 9. Mi. 5. 2. Ps.
90. 2. Pr. 8. 23-31. Ca. 5.

11. 15. 9. 6.

p Da. 10. 6. ch. 2. 18.

23; 19. 12. Ca. 5. 12.

q ch. 10. 1. Da. 10. 6.

Eze. 1. 7; 40. 3. Ca. 5. 15.

ch. 2. 18.

r Eze. 43. 27. 1. 24. ch.

14. 2; 19. 6. Da. 10. 6. He.
12. 26. Jn. 5. 25, 28.

s Hag. 2. 23. ch. 2. 1.

Ep. 4. 1. Mat. 5. 14. 2 Co.
8. 23, 20.

t Ch. 2. 12, 16; 19. 15.

21. Is. 49. 2. Ep. 6. 17.

He. 4. 11. 12. De. 32. 42.

43. 2. Th. 1. 8. 9.

u Ca. 5. 15. ch. 10. 1. Ps.
4. 6. Ac. 26. 13. Ex. 15.

10.

v Da. 8. 17. 18; 10. 10.

Eze. 1. 28. Jos. 5. 14.

Mat. 17. 6. Ac. 9. 4. 6.

w Ca. 2. 6. 8. 3. Is. 41.

10. See ver. 8, 11. Is. 41.

44. 6. Hag. 2. 12.

x This is equivalent
to, in fact another
mode of expressing,
'I am Alpha and
Omega.' Our Lord
here most emphati-
cally affirms his eter-
nity.—P.

y Jn. 1. 4; 2. 26. 1 Jn.
5. 20. Job 19. 25. Ro. 6. 9.

z Mat. 20. 28. Ro. 5. 8.

10; 6. 10; 8. 33. 34. 1 Th.
2. 15, 16.

A.M. cir. 4100.
A.D. cir. 96.

y Ps. 21. 4. Ro. 6. 9.

He. 7. 25. Jn. 4. 19. Col.
3. 4. with ch. 4. 9, 10; 5.

14; 10. 15. 7.

z ch. 3. 7. Is. 22. 21. 22.

3. ch. 18. 10. Mat. 28.

18. Jn. 1. 2. Ro. 14. 9. ch.

20. 1. 2. De. 32. 30.

a Da. 2. 20. Is. 30. 8.

Hab. 2. 2. ch. 4. 1. Ac.

20. 10. ver. 12.

b ver. 16; ch. 2. 1. Mal.
2. 7. Mat. 5. 14. 2 Co. 8.

23.

c Zec. 4. 2. Mat. 5. 14.

16. Phi. 2. 15. 16. ver. 10.

12; 13.

d ch. 2. 1. 8. 12; 18; 3. 2.

7. 14. 2 Co. 5. 20. Mal. 2.

7.

CHAP. II.

a See ch. 1. 20. Ac.

20. 17, 28.

b Angel is a title
derived from the Old
Testament, and is
applied to a messen-
ger, ambassador, or
representative, who
bears a deputed of-
fice or commission.
See Mal. 2. 7. 2 Co. 5.

20.—C.

c Ac. xix. Ep. 1. 17.

d ch. 1. 10. 20. 2 Co. 3.

5. Phi. 4. 13. 19.

e ch. 1. 11. 13. 20. Le.

26. 12. ch. 21. 3. Eze. 46.

10.

f ver. 9, 19, 10; ch. 3. 1.

8. 15; 10. 1. 6; 11. 4. Ps. 1.

6. He. 13. 17. 4. 13. 2 Ti.

2. 19. Mat. 7. 23.

g I know.—Observe,
approve.—C.

h I Th. 5. 12. 1 Ti. 5.

17. 1. Co. 15. 10, 58.

i Ro. 15. 1. 4. He. 6.

10, 12.

j Jn. 4. 1. Ga. 1. 8. 2.

Co. 11. 13. Ep. 4. 14. 2.

Pe. 2. 1, 2.

k Th. 3. 13. Ga. 6. 9.

He. 12. 5. 2 Co. 6. 4. 10.

l Ho. 4. 16. with Je. 2.

2. Ga. 1. 7. 3. Phil. 2. 27.

2. Ti. 1. 15; 2. 18.

m Thou hast left.

Further, 'remitted'
thy first ardour of
gratitude and zeal to-
wards God, and of
tenderness and bene-
ficence towards men.

n—C.

o ch. 3. 19. Je. 3. 14.

22; 2. 3. Ho. 1. 5.

behold, 'I am alive for evermore, Amen; and have the keys of hell and of death.

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

CHAPTER II.

What is commanded to be written to the angels, that is, the ministers of the churches of 1 Ephesus, 8 Smyrna, 12 Pergamos, 18 Thyatira: and what is commended, or found wanting in them.

UNTO the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

4 Nevertheless I have somewhat against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen; and repent, and do the first works; or

office, and his righteousness as our Surety, which covers him and all his people. His white hairs denote his divine majesty and glory, and that he is from everlasting, and perfectly holy. His eyes like a flame of fire denote his penetrating wisdom and knowledge, and his influence to discover the secrets of all hearts, and to purify and refine, or to bless, nurture, and finally save them. His feet like burning brass, represent the strength, steadiness, purity, and beauty of all his personal conduct or providential dispensations, to the joy of his saints and terror of his enemies. His voice as the sound of many waters denotes his word and providence, powerful to convert and comfort his people, but dreadful, astonishing, and destructive to the wicked. The stars in his right hand denote gospel ministers, who, by their example and instruction, communicate light to the world, as framed, furnished, supported, directed, and governed by him. The sharp two-edged sword which goeth out of his mouth, represents the justice of his government; and his word, law, and gospel rendered efficacious for cutting sinners to the heart, cutting off corruptions from believers, and for cutting down his implacable enemies. His countenance like the shining sun denotes the manifestations of his infinitely pure and glorious person, character, fulness, and work, for the enlightening, reviving, comforting, and fructifying of his church in heaven and earth. 18. His having the keys of death and hell denote his power to raise the dead, and to render men happy and forever blessed in the world to come.

Ver. 1. The revelation. The apocalypse, or unveiling of his glory, which God (the Father) gave him.—Note, 'The Word was God.' In 1. 1; but 'the Word became flesh'—became man; and being thus constituted mediator between God and

name JEHOVAH, which includes in itself all time—past, present, and to come.—The seven spirits. The seven divine perfusions of the Spirit poured out upon Jesus Christ. See Is. 11. 2. C.

Ver. 5. First-begotten. Rather, 'first-born,' ruler. C.

Ver. 6. Kings and priests. Literally, 'a kingdom—sacrificers.'—Unto God and his Father. 'To God even his Father;' or, 'his God and Father.' C.

Ver. 8. I am Alpha and Omega. Alpha is the first, and Omega the last letter of the Greek alphabet. The expression is equivalent to, but more emphatic than the word ETERNAL. It describes the self-existent and immutable Creator and Preserver of all things. P.—The Lord. That the titles 'Lord' and, as the best MSS. add, 'God' might be interpreted of 'The Father,' if, by parallel passages, not applied to 'The Son,' is certain; but from comp. ver. 8 with ver. 11, 17, 18, and with ch. 2. 8; 21. 6; 22. 17, both 'Lord' and 'God' will be found unquestionably descriptive of the divine attributes of Christ. C.

Ver. 9. Patmos was a rocky island in the Ægean Sea, about 15 miles in circumference, and was used under the Roman empire as a place of banishment for criminals. On a hill in the southern part of the island is a large convent bearing the name of St. John; and near it, in the hill-side, is a cave where, says tradition, the apostle saw the glorious visions described in this book. P.

Ver. 12. The voice was a well-known title for a prophet of the Lord (see Is. 40. 3; Mat. 3. 3)—a common figure of speech, in which the effect is put for the cause. C.

Ver. 16. It is worthy of remark that in this portrait of our Lord there is not one single feature capable of being painted. Gold, snow, flame, glowing brass, stars, the sun in his strength, are, some of them in a degree, and others altogether, beyond the power of imitation. The portrait is sublime beyond comparison—an idolatrous image impossible. See Eze. 8. 2; Da. 7. 9; 10. 6. C.

Ver. 19. 'Write, therefore, &c., is the true rendering of the original. Why 'therefore' was omitted by the translators does not appear; but, most probably, from an early error of the press. C.

Ver. 20. The seven candlesticks are the seven churches. By comparing these words with the parallel phrase, 'This is my body,' Mat. 26. 26, the real nature of the Spiritual meaning of the Sacrament will be evident. The seven candlesticks are but emblems of 'the seven churches.' C.

persecutors, and of all earthly-minded men, when he appears in his majesty and glory to the last judgment! With great terror they shall then behold him, and with anguish bewail their neglect of and rebellion against him. In this world ministers and saints must expect to be fellow-sharers in trouble and persecution for their adherence to Christ; but spiritual fellowship with him, particularly on the Lord's day, can sufficiently sweeten them, however bitter. If he, the living Redeemer, the author and finisher of all the dispensations of providence and grace, manifests himself as an almighty and all-seeing Lord, walking in his churches to take care of the faithful—as enlightening and assisting ministers, and as fighting against his and his people's enemies, as the risen Saviour, and living and exalted Ruler of the unseen world—it may sufficiently encourage and enable us to bear all with calm submission and sweet composure.

CHAPTER II. In these seven epistles observe—(1) Christ always describes himself in the introduction by a character suited to the case of that particular church to which the letter is directed, whether for encouragement or terror. (2) He directs them all to the Angel or Messenger of the church; that is, the pastors, represented as one, because of the unity and sameness of their office and work; and yet sometimes as more than one, ver. 10. 25; because they are his mouth to their people. (3) The churches of Ephesus, Pergamos, Thyatira, and Sardis, are commended for some things, and reproved for others; the churches of Smyrna and Philadelphia only commended; and the church of Laodicea only reproved. (4) Each of the epistles is



4-33

CHURCH OF ST. JOHN, EPHEBUS. [Revelation, ii:1.]—One may wonder while looking at this picture upon what grounds the scene represented is called a church. There are only scattered rocks and ruins, and nothing specially to indicate that a church was ever here. But this is pointed out as the site upon which stood the Church of St. John. Here was one of the seven churches of Asia to which St. John was instructed to write in Revelation. We know very little about the

history of St. John. He was the son of Zebedee and Salome, and a brother of James. His father was a fisherman on Lake Galilee. He was one of the apostles, and after the crucifixion of our Lord, he went into Asia, where he exercised pastoral superintendence over the Asiatic churches. Polycarp, the Bishop of Smyrna, was a disciple of St. John.

else I will come unto thee quickly, and ^{will} remove thy candlestick out of his place, except thou repent.

6 But this thou hast, that ^{thou} hatest the deeds of the Nicolaitanes,⁴ which I also hate.

7 He⁵ that hath an ear, let him hear what the Spirit saith unto the churches; ^{To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.}

8 And unto the angel of the church in Smyrna write; These things saith ^{the first and the last, which was dead, and is alive;}

9 I⁶ know thy works, and tribulation, and poverty, (but ^{thou art rich;}) and *I know* the blasphemy of them which ^{say they are Jews, and are not, but are the synagogue of Satan.}

10 Fear⁷ none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days:⁸ be thou faithful unto death, and I will give thee a crown of life.

11 He⁹ that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt ^{of the second death.}

12 And to the angel of the church in Pergamos write; These things saith he which hath the ^{sharp sword with two edges;}⁶

13 I¹⁰ know thy works, and where thou dwellest, *even* where Satan's seat *is*.⁷ and ^{thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas⁸ was my faithful martyr, who was slain among you, where Satan dwelleth.}

14 But I have a few things against thee, because thou hast there them that hold ^{the doc-}

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⁴ Mat. 23. 40, 41, 43.
Je. 7. 12. ch. 3. 10. Mat. 8. 12.

⁵ ver. 15. Ro. 12. 9. Ps. 97. 10. Ga. 5. 19-21. Ro. 1. 26-37.

⁶ The Nicolaitanes, a branch of the Gnostics, taught that Christ's divine nature descended upon him at his baptism, and ascended at his crucifixion; held that it was lawful to eat meats offered to idols, inculcated celibacy, but tolerated fornication.

⁷ ver. 11, 17, 20. ch. 3. 6, 13, 22, 13. 9. See Mat. 11. 15.

⁸ Ti. 4. 7. 1. Jn. 5. 4. Ro. 8. 37. 2. Co. 10. 3, 4; 6. 4-10. Ep. 6. 10-20. 1. Ti. 6. 11-14. 10. Ga. 6. 9.

⁹ ch. 22. 14. Jn. 15. 11. 14. 6. 11. 15. 1. 4. 5. 20. 6. 32-38. 1. Jn. 5. 11, 12. Ge. 2. 22. 9.

¹⁰ See ch. 1. 8, 11, 17, 18.

¹¹ See ver. 2, 13, 19; ch. 3. 1. 8, 15. 15. 54. 11. 12. Ac. 14. 22. 2. Ti. 3. 12. Jn. 19. 33. 1. Co. 4. 10-13. He. 10. 32-34.

¹² Ja. 2. 5. He. 10. 34. 2. Co. 10. 10. Mat. 13. 12. 1. Co. 10. 12. 21. 1. Ti. 6. 6, 18. 1. Pe. 1. 4.

¹³ Ro. 1. 17-20. 9. 30. 10. 2. 3. Ph. 3. 3. 3. 19. Ga. 6. 12, 13. Jn. 8. 44.

¹⁴ Is. 41. 10. 14. 43. 1. 2. Mat. 10. 22. 28. 24. 9. 13. 1. Co. 9. 25. 1. Ti. 4. 2. 9.

¹⁵ Ja. 1. 2. 12. ch. 3. 12, 11, 22. 5.

¹⁶ Ten days. This phrase appears to signify a brief period, and to indicate that prosperity would thereafter return to Smyrna.—P.

¹⁷ See ver. 7, 17, 26; ch. 3. 12, 21, 27. 13. 9. 2. ch. 20. 6, 14, 17. 8.

¹⁸ Jos. 5. 13. Nu. 22. 23. ver. 16; ch. 1. 16; 19. 15, 21. De. 32. 42, 43.

¹⁹ See note ⁶ below. ²⁰ See ver. 2, 9. He. 4. 13.

²¹ Where Satan's throne is, and he reigns as king, by lies, producing murder, Jn. 8. 44.—C.

²² Ti. 1. 13, 12. He. 3. 14. 14. 10. 23.

²³ Ge. 6. 9. Lu. 22. 28; 12. 8. Sa. 2. 30.

²⁴ Antipas. No other record remains on earth; but there is a martyrdom in heaven, and from that record no name is blotted out.—C.

²⁵ De. 32. 16, 17. Le. 17. 7. ch. 11. 7, 8, 17. 6. ver. 9.

²⁶ Nu. 25. 1, 3; 31. 16. Eze. 44. 7. Ac. 15. 1, 20, 29. 2. Co. 8. 11. 1. Pe. 2. 15. Jude 11. Ph. 3. 18, 19.

²⁷ Our Lord in this epistle administers a severe rebuke to the

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church at Pergamos. He, therefore, commences with a description of himself

calculated to symbolize the character he is about to assume.

A sharp sword with two edges cuts keen, and pierces deep, so to speak, of reproval and warning.—P.

¹ See ver. 9. Je. 44. 4. 7. ver. 5. ch. 3. 2, 5, 10.

² Je. 3. 13, 14, 22. 31. 18-20. 4. ch. 1. 16, 11. 5, 19. 15, 21. Is. 7. 4. 40. 2. Ep. 17. 2. Th. 2. 8. He. 4. 11, 12.

³ See ver. 7; ch. 3. 6, 13, 22, 13. 9. 13. 22, 13. 9.

⁴ Ps. 75. 15. 62. 8. 9. 65. 13. Jn. 4. 32; 6. 33, 49, 58.

⁵ Ex. 28. 8. Ep. 1. 6, 7. Is. 1. 14, 25. 25. 44. 22. Ep. 1. 6, 7.

⁶ Is. 55. 4, 5. 65. 15. 62. 2, 4, 15. ch. 3. 12; 19. 12, 13. 1. Jn. 3. 20. 2. 14.

⁷ ch. 1. 11, 12. 1. 8, 12.

⁸ Thyatira, now called Akhisar, about 11 miles south east of Pergamos, contains about 1000 houses.—C.

⁹ See ch. 1. 5, 14, 15. 5. 13. ver. 20. 13. Ro. 13. 10. Ga. 5. 6. Ja. 2. 26. 2. Co. 1. 12.

¹⁰ Job. 7. 9. Pr. 4. 18. Mat. 13. 23. Ps. 94. 13, 14. 2. Pe. 3. 18.

¹¹ ver. 4. 14, 15; ch. 17. 12. 1. Ki. 16. 31. Ac. 15. 20. 1. Co. v. viii. x. Ex. 14. 15.

¹² Jezebel cannot, from the nature of the description, signify any individual, but is an emblematic name for those agents of anti-christ

by whom the primitive church was so early tried (see 1. Jn. 2. 18), and who have perfected their system in Romanism, which assumes to be an infallible instructor, patronizes idolatry, which is spiritual fornication, and, like Jezebel the wife of Ahab, teaches the kings of the earth to trample upon liberty of conscience, and establish despotism over life and property.—C.

¹³ Ro. 2. 4, 5. 2. Pe. 3. 9. Am. 4. 6-11. Eze. xvi. xx. xxiii. ch. 9. 20, 21.

¹⁴ ch. 17. 26. 18. 4. Eze. 16. 35-43; 20. 30-36; 30. 20, 32. Lu. 13. 1-9.

¹⁵ ch. 6. 8. 5. Sa. 12. 14. 2. Ki. 9. 20. 6. Eze. 9. 6.

¹⁶ 2. Pe. 1. 11. Ps. 7. 9. Je. 11. 20; 17. 10; 20. 12. 1. Sa. 16. 7. 1. Ch. 28. 9; 29. 2. Ch. 6. 30. Ac. 1. 24. Ro. 8. 27.

¹⁷ ch. 13. 10; 20. 12; 22. 12. Ps. 62. 12. Ro. 2. 6; 14. 12. 2. Co. 5. 10. Ga. 6. 5. 2. Th. 1. 6-10.

trine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit ^{for}fornication.

15 So hast thou also them that hold ^{the doctrine of the Nicolaitanes, which thing I hate.}

16 Repent,¹ or else I will come unto thee quickly, and ^{will} fight against them with the sword of my mouth.

17 He¹ that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of ^{the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.}

18 And² unto the angel of the church in Thyatira³ write; These things saith ^{the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;}

19 I⁴ know thy works, and charity, and service, and faith, and thy patience, and thy works; ^{and the last to be more than the first.}

20 Notwithstanding,⁵ I have a few things against thee, because thou sufferest that woman Jezebel,¹ which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space ^{to repent of her fornication; and she repented not.}

22 Behold,² I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And ^{I will} kill her children with death; ^{and all the churches shall know that I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works.}

24 But unto you I say, and unto the rest in

tude, constancy, and patient resignation to the will of God, borne up against all the opposition of false teachers, and under manifold persecutions, for my sake; and, from a principle of love to me and my cause, have, without fainting or discouragement under your trials, persisted in diligently applying yourselves to promote my glory in the world. 4. Nevertheless, I must sharply reprove you, that of late your affection to me, my people and cause, has become less fervent than when you were first converted to the faith. 5. Think therefore, seriously and impartially, on your shameful declensions and revolts from your former love and zeal, and how much of the purity, pleasure, and life of religion you have lost by them; and with grief and hatred of them return to your wonted lively exercise of faith, love, and obedience, otherwise I will quickly take away all your gospel privileges, and dissolve your church, that you shall no longer enjoy or hold forth the light of gospel truth, holiness, and com-

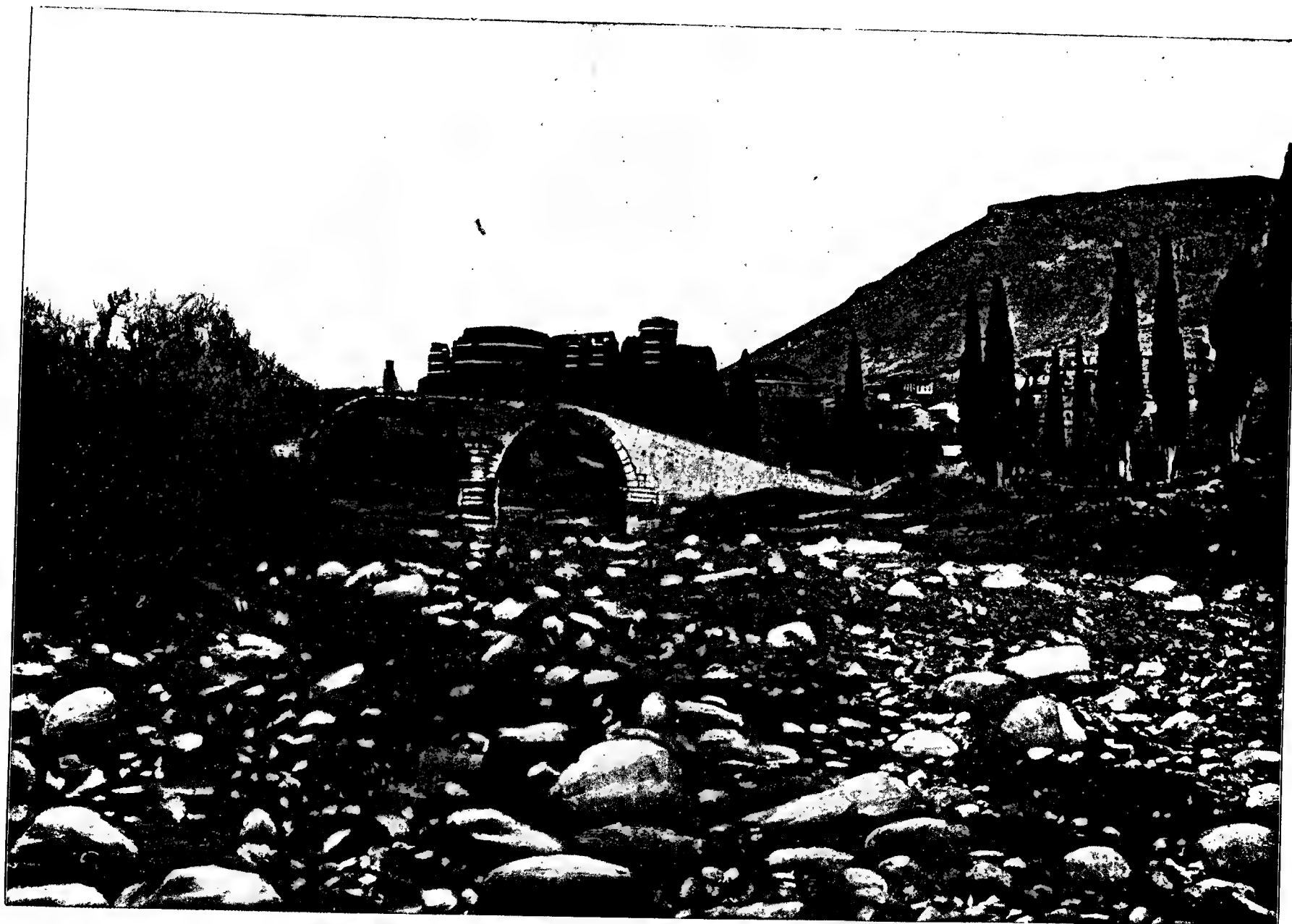
denote ten years or many days, Ge. 31. 7, 41; 1. Sa. xviii.; Job 19. 3; Ec. 7. 19; or a few days, Ge. 24. 55; Le. 26. 26; Am. 5. 3; 6. 9, 11. The second death is eternal destruction in hell. 16. Unless you quickly repent of your conduct, I will, by fearful judgments, cut off these bold offenders. 17. I will make those who believe and overcome partakers of all the reviving blessings of spiritual and eternal life, which are safely treasured up in Christ, and unknown to carnal men, and give them the most delightful sense of their full justification and adoption. 22, 23. I will inflict dreadful calamities upon your corrupt seducers and those seduced by them, so as to alarm all the churches around, and to make them know that no pretences to knowledge or piety can hide any wicked principles or evil practices from me. 24, 25. Such of you as have never approved, but faithfully opposed, these diabolical delusions and mysteries of iniquity which these seducers propagate with the deepest intrigue and subtlety, and boast of as the

gospel light; of Bibles which thou hast not read; of Sabbath thou hast not kept; of ministers thou hast not heard; of communions thou hast not observed; and of liberty thou hast not valued, but abused. This denunciation began to be fulfilled during the persecutions of the Roman emperors Decius, Gallus, and Valerian, and was completed to the letter by the Saracens and Turks. It is now a total ruin, without a solitary inhabitant. C.

Ver. 8. *Smyrna* was not, like Ephesus, threatened with destruction; and Smyrna still survives. 'Ten times' destroyed, by enemies or earthquakes, and often swept over by the plague, 'ten times' did the city rise from its ruins with increased splendour. Its population is still above 100,000; of whom 30,000 are Greek and 7000 Armenian Christians, and 10,000 Jews, the remainder Turks. The Christians are described as sunk in ignorance and superstition. Hasten, Lord, their revival, and honour them with the 'crown of life.' C.

Ver. 12. *Pergamos*, now Bergama, the ancient capital of Mysia, and the residence of the Attalians, stands about sixty miles north of Smyrna, on the banks of the Caicus. It contains about 15,000 inhabitants, and has two Christian churches. C.

Ver. 17. *Hidden manna*. So called because a portion of the wilderness manna was laid up in the tabernacle, to which the high-priest alone was admitted, and was thus a type of that bread



PERGAMOS. [Revelation, ii:12.]—At Pergamos was situated one of the seven churches of Asia. This was an ancient city of Mysia. This is the city that Lysimachus, one of Alexander's generals, selected for the reception of his treasures. These treasures he entrusted to Philaterus, who rebelled against him B. C. 283, and founded a kingdom which lasted one hundred and fifty years, when it was be-

queathed by its last sovereign, Attalus, to the Roman people. In the Apocalyptic epistle addressed by St. John to Pergamos, it was called the seat of Satan. There is a population here now of about 10,000 inhabitants. It was to the angel of the church at Pergamos that John was instructed by the spirit to write: "I know thy works and where thou dwellest, even where Satan's seat is."

Thyatira, as many as have not this doctrine, and which have not known ^bthe depths of Satan, as they speak; I will put upon you none other burden.

25 But^c that which ye have *already* hold fast till I come.

26 And^d he that overcometh, and keepeth my works unto the end,² to ^ehim will I give power over the nations:

27 And he shall rule them³ with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

28 And I will give him ⁴the morning star.⁴

29 He^h that hath an ear, let him hear what the Spirit saith unto the churches.

| A.M. CH. 41'70
A.D. CH. '96 | A.M. CH. 41'70
A.D. CH. '96 |
|---|---|
| <p>^a Col. 11. ch. 17.5
2 Th. 2.9-12
1 Cor. 13.2. 2 Ti. 1.12
Act. 15.39, 40, 8, 29 Ph.
1.10 ch. 3.11, 12 Jn. 8.
^d See ver. 7. 11, 17.
ch. 4.5, 12, 21. 17. Jn. 6.
29. 14. 20. 1. 11. 2. 3.
1 Ti. 2. 11. 14. Mat. 10.
22, 24. 13. 1. 9. 9.
² Unto the end of the period.² tied to the Jewish and Gentile rebellion—C.
^e Mat. 19. 28. Lu. 22. 28, 29. 1 Cor. 3. Ps. 28. 9, 49. 12. Da. 7. 22, 27. 12. 44. 45. Ps. 149. 5-9. ch. 12. 5. 19. 15. Mat. 28. 18. Ps. 44.
³ And he shall rule them by his principles, and in the persons of his spiritual descendants—C.
^g ch. 22. 10. Nu. 24. 17. 15. 49. 6. 2 Pe. 1. 19. Lu. 1. 78. 79.
⁴ The morning star is a title of Christ himself. See Brown's commentary, ch. 22. 10.—C.
^h See ver. 7. Mat. 11. 15. 13. 9. 43. He. 12. 25, 26.</p> | <p>CHAP. III.
^a ch. 1. 11. 20. 1. 12. 1. 18. ver. 7. 14. Mat. 7. Mat. 24. 31. 2 Cor. 5. 20.
^b ch. 1. 4. 5. 6. Jn. 1. 14. 16. 3. 34. 15. 11. 5. 4. 01. 1. ch. 4. 5. 11. 16. 20. 2. 1.
¹ See note on ch. 1. 4.—C.
^c ver. 8. 17. ch. 2. 2. 9. 13. 20. He. 4. 13.
^d Eze. 33. 31. Mat. 13. 20-22. He. 6. 4. 5. 15. 50. 1. 2. 1. 3. 5. 1. 1. 5. 0. Tit. 1. 10. Epi. 2. 1. 5.
^e 1 Pe. 2. 8. ch. 16. 15. Mat. 24. 43. 25. 13. Lu. 12. 39. 40. 21. 36.
^g ch. 2. 5. He. 12. 12. 13. 2 Pe. 1. 4-10. Ep. 5. 14. Ro. 13. 12-14.
^h ver. 1. Da. 5. 27. Ps. 78. 35-37. He. 5. 12. 1 Cor. 3. 13.
ⁱ He. 2. 1. Ro. 6. 17. 13. 17. Phi. 3. 10. 2. 1. 1. 13. 1. 1. 6. 20. ch. 2. 5. 10. 25. ver. 11. 19.
^j 2 Pe. 3. 10. ch. 16. 15. 1 Th. 5. 2. 6. Mat. 24. 4. 43. Lu. 12. 39. 40. Mar. 13. 35-37.</p> |

CHAPTER III.

2 The angel of the church of Sardis is reproved, 3 exhorted to repent, and threatened if he do not repent. 8 The angel of the church of Philadelphia 10 is approved for his diligence and patience. 15 The angel of the church of Laodicea rebuked, for being neither hot nor cold, 19 and admonished to be more zealous. 20 Christ standeth at the door, and knocketh.

AND unto^a the angel of the church in Sardis write; These things saith he that ^bhath the seven Spirits¹ of God, and the seven stars; ^cI know thy works, that thou hast ^da name that thou livest, and art dead.

2 Be^e watchful, and ²strengthen the things which remain, that are ready to die: for ^hI have not found thy works perfect before God.

3 Rememberⁱ therefore how thou hast received and heard; and hold fast, and repent. ^jIf therefore thou shalt not watch, I will come

upon the shoulders and breast of the high-priest, Ex. 28. 10, 11.—*No man knoweth saving he that receiveth it* the nature and value of that 'new name' (child of God) which the Lord bestows upon all who love him. See Ge. 32. 28; 1 Jn. 3. 1. C.

REFLECTIONS.—No churches on earth are without their defilements and weaknesses; few without some glaring iniquities, or even without some wicked seducers. And it is a mercy that Jesus Christ, for their benefit, communicates to both pastors and people his reproofs, warnings, directions, and encouragements. His characters, as well as his oracles, exactly answer their case. And he has a critical and divine acquaintance with them and all their concerns. He takes the first and kindest notice of their graces, services, and sufferings for his sake, and how they oppose what is evil and perform what is good. Graciously he dwells among them, supports, furnishes, and directs their ministers; begins and assists all that concerns them in time or eternity; and lives for them as their risen and exalted Redeemer. With tender compassion he reminds them of their declensions and irregularities, and calls them to repentance and reformation. And his promises are very encouraging to his ministers and people who faithfully wrestle against every known sin in themselves or others. Spiritual and heavenly are the delights he now bestows upon them; sure is their security from eternal damnation; and infinite is the glory, acceptance, pleasure, fame, illustrious excellency, and power over every opposer, if they are only faithful to Christ.—But awful are his threatenings, and tremendous his judgments, upon impostors, hypocritical professors, and obstinate sinners! No boast of deep or devilish understanding, no power in deceiving his people or in persecuting his servants, shall be able to screen them from his righteous and destructive judgments. Let, then, every soul hear and fear, and do no more so wickedly.

CHAPTER III. Ver. 1. Though men think and speak of you as true and lively saints, I know that many of you are mere hypocrites, still dead in trespasses and sins; and others of you are grown very dead, dull, and lifeless in the frame of your hearts, and the manner of performing religious duties, especially in secret. 2. Guard against such an insensible temper, and depending on me, who have all the influences of the Holy Ghost to bestow, make use of all means of grace for adding strength and vigour to the small remains of those good things which are among you, and which are on the very point of expiring; for by my perfect knowledge of your hearts and ways, I find your performances cannot be accepted by God. 3. As ever

their practice. They being accepted in my righteousness and sanctified by my Spirit, shall live eternally with me, in the most delightful, holy, and honourable fellowship; and they and all others who overcome sin and Satan, shall, in the most public and honourable manner, be acknowledged by me as my true disciples, before God, angels, and men. 7. Christ is *holy* in his natures, offices, and works, and the author of all the holiness in his people. He is invariably *truth* in himself, he is infallibly *true* in his declarations, threatenings, and promises, and is the *truth* and substance of the ancient types and predictions; and he has the government of the church and world upon his shoulders, and the full and uncontrollable power of life and death, hell and heaven, in his hand. 8. I have given you free access to my gospel, and opened your hearts to receive it; nor can either devils or men defeat my favour. And though not eminent in light, grace, and holiness, ye are truly sincere in them, and have faithfully maintained my doctrines, laws, and institutions. 9. I will make even those Jewish seducers and their followers, who are devoted to the service and worship of Satan, humbly to confess their errors to you, and receive your instructions or censures, and acknowledge my peculiar favours to you. 10. Since in obedience to my commands and after my example you have patiently endured persecution for your adherence to my gospel truths, which, in the exercise of my patience, are continued in the world, particularly to such of them as were peculiarly opposed, I will infallibly preserve you from apostasy in the still more trying days of trouble and affliction which will come for the trial of all professed Christians throughout the whole Roman empire. 11. But as I will come quickly to deliver you and the rest of my people from all their enemies, see that ye, in dependence on my promised grace, hold fast, with the utmost care and constancy, zeal, and holy resolution, the doctrine which ye have received, the work of grace wrought in you or done by you; and your bold profession of my name; that none, through subtlety or violence, may ever pervert you, and rob you of the honours and eternal glories promised to the faithful, or even outshine you in anything truly excellent. 12. Those who by faith overcome temptations and inward corruptions shall be immovably fixed in the state of heavenly glory in the presence of God, and consecrated to his service; and shall be openly acknowledged and manifested as children and heirs of God, rightful citizens of the heavenly state; and as united to, justified in, and adopted by me as their Head and Saviour. 14. Christ is *truth* itself, and infallibly *true* in his testimony concerning persons or things; and as the origin, author, prince, and

sure, my real righteousness and imparted holiness to cover and adorn you, and my Spirit and Word to enlighten and render you wise unto salvation. 19, 20. As, in the most tender affection, I warn, reprove, and correct all my disciples when they do amiss, see that you speedily improve my present rebukes in an earnest and thorough repentance of your conduct and a turning from it.—Behold, in amazing patience, condescension, and kindness, by the declarations and calls of my Word, the strivings of my Spirit, and the engaging or awakening dispensations of my providence, I stand knocking at the door of your hearts: whoever by faith receives me his soul shall be filled with my Spirit and grace, and he shall live, and hereafter enjoy the most delightful fellowship with and communications from me.

Ver. 1. *Sardis* was the capital of Croesus, the rich king of Lydia. It is now an obscure village called Sart.—*Dead* in part (comp. ver. 2 on the word 'remain'); dead in Christian feeling, activity, and zeal. C.

Ver. 2. *Be watchful* in the use of opportunities.—*Strengthen the things that remain*, by tending the plants 'that are ready to perish' for lack of water. C.

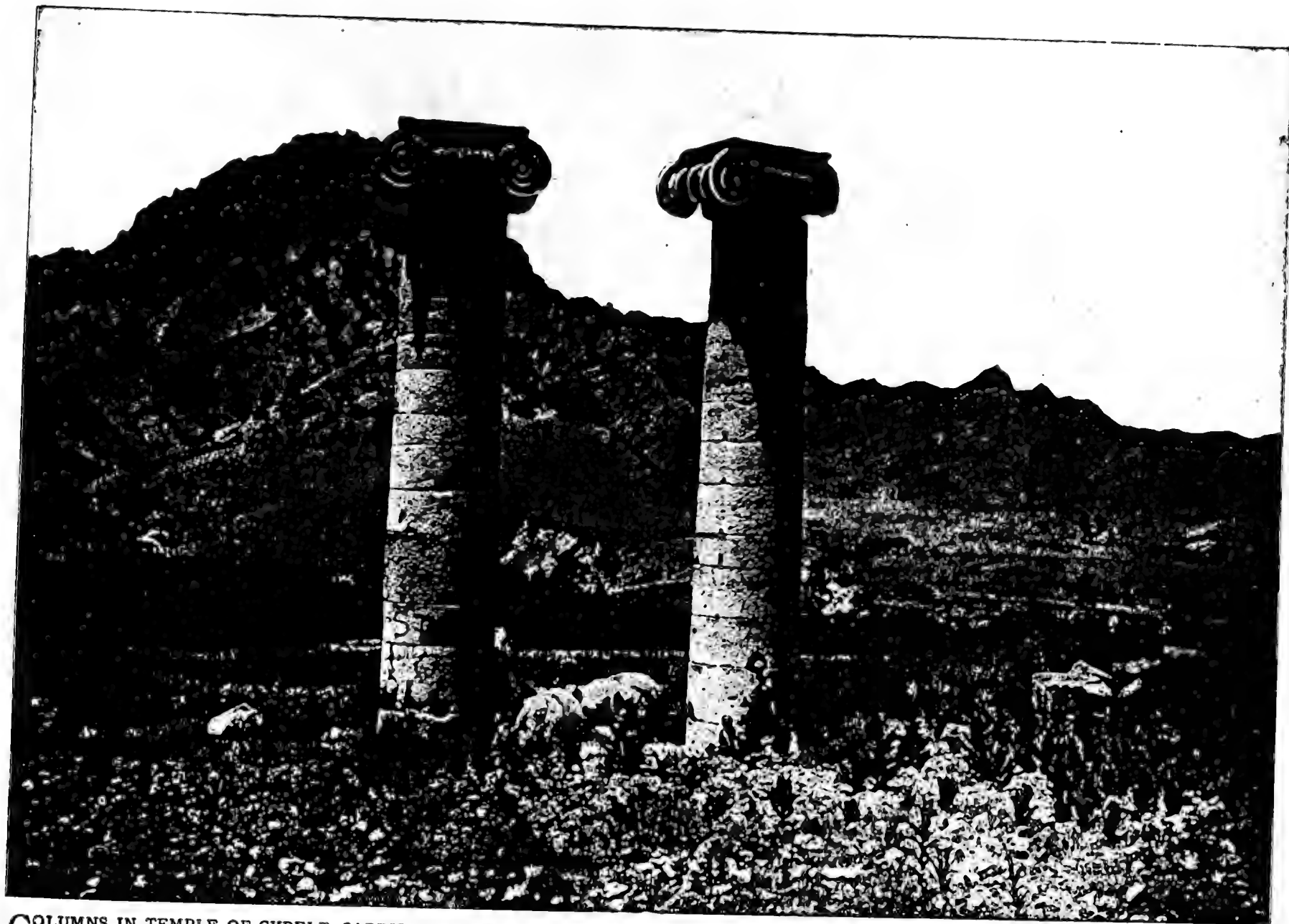
Ver. 5. *The book of life* is, no doubt, a reference to the Jewish registers of genealogy and heirship in the land of promise—the emblem of enrolment and heirship among the spiritual children of God. C.

Ver. 7. *Philadelphia*, so called from its founder, Attalus Philadelphus, still exists under the name of Allah-shehr. It contains about 2000 houses, and has twenty-five Christian churches. It did not fall, like the other cities of Asia, as a feeble and unresisting prey into the hands of the Mahomedan conquerors; but, as the infidel Gibbon expresses it, 'either sustained by prophecy or the valour of its inhabitants, obtained an honourable capitulation from the proudest of the Ottomans;' and in the midst of surrounding desolation 'still remains erect a column in the midst of ruins.' See ver. 10. C.

Ver. 12. *He shall go no more out*, seems an incongruous metaphor when applied to a fixed pillar; but its strict propriety will appear when it is recollected that the pillars of the temple at Jerusalem were carried away to Babylon, 2 Ki. 25. 13; Je. 52. 17, and that this promise implies perpetual protection from spiritual captivity.—*Are names* can be neither Jesus, nor Christ, nor Lord, nor Son of God, for these were well-known names; but seems to be that name and inscription with which he appears, ch. 19. 16, 'KING OF KINGS, AND LORD OF LORDS,' which, written upon the hearts of believers, indicates his mastership over them and property in them. C.

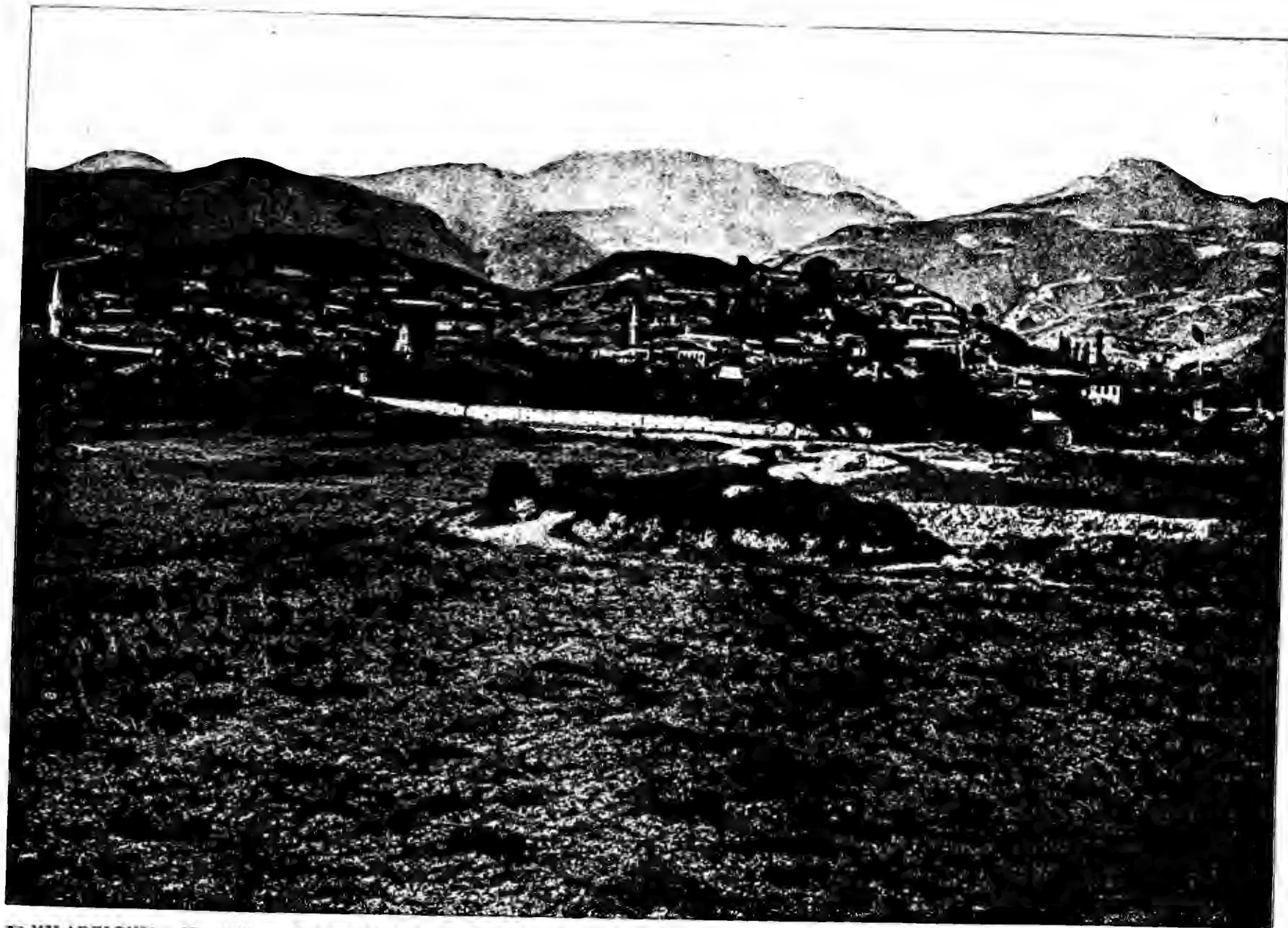
Ver. 14. *Laodicea*. There were four cities called Laodicea—two in Asia Minor, and two in Syria. This one lay nearest to Ephesus, and is now the most ruinous and desolate of all the seven churches. C.

Ver. 15. *I would thou wert cold or hot*, seems a wish inconsistent with the character of the speaker. 'Cold,' therefore, Woodhouse interprets 'not of persons devoid of all warm feelings and affections, but who, having their passions absorbed by worldly objects, have hitherto been cold to religious affections, but of whom there is hope that, from experience of the vanity of mere worldly pursuits, they may listen to the suggestions of the Spirit, and turn their affections to God.' And this case Bloomfield supposes to be exemplified in the irreligious publicans who entered the kingdom of heaven before the moral Pharisees. But might not the difficulty be better removed by understanding *οψιλον* not



COLUMNS IN TEMPLE OF CYBELE, SARDIS. [Revelation, iii:1.]—Another one of the churches of Asia Minor was situated at Sardis. See the message of John to the angel of the church at Sardis, in Revelation, iii:1-6. Sardis was a town of Asia Minor, capital of the Kingdom of Lydia, and was situated at the foot of Mount Tmolus, on the banks of the Pactolus. It was destroyed by an earthquake in the reign of Tiberius, who ordered it to be rebuilt. The most noticeable of the

remains which come down to us from ancient times are the two Ionic columns which stood in the Temple of Cybele. No one lives here now except a few poor Turkish families, who dwell in summer in tents and in winter in the stone houses. But it was once a very rich city. *Croesus*, who enjoyed the distinction of being the richest man who lived in ancient times, lived here.



PHILADELPHIA. [Revelation, iii:7].—Philadelphia was situated in Lydia, 28 miles southeast from Sardis. It was built by Attalus Philadelphus, king of Pergamos. It is now a considerable town, containing ruins of its ancient wall and of about 24 churches. "And to the angel of the church in Philadelphia write: 'These things saith he that is holy, he that is true, and he that hath the key of David,

he that openeth and no man shutteth; and shutteth and no man openeth; I know thy works: behold I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word and hast not denied my name.' " This city contains a population now of about 12,000. They are mostly Mohammedans, but there are a few Jews and Greeks among them.

11 Thou^s art worthy, O Lord, to receive
glory and honour and power: ^sfor thou hast
created all things, and for thy pleasure they are
and were created.

Ver. 29. *The jasper* was the symbol of Naphtali (comp. Ex. 28. 30 with Nu. 2. 29); the *sardine* was the emblem of Judah, the first tribe, while Naphtali was the last in the list of the twelve comp. Ex. 28. 17 with Nu. 2. 3); the *amethyst* was the emblem of Benjamin (comp. Ex. 28. 19 with Nu. 2. 22); and the *emerald* the emblem of Reuben (comp. Ex. 28. 19 with Nu. 2. 10). Now, the jasper being interpreted by 'Naphtali,' signifies 'the fighting' of the enthroned one against his enemies. The sardine, being interpreted by 'Judah,' signifies 'the praise of the Lord' about to be proclaimed. The amethyst, being interpreted by 'Benjamin,' signifies 'the son of the right hand,' and the emerald, being interpreted by 'Reuben,' signifies 'a vision of the Son.' All which things seem exactly descriptive of the exalted Saviour, who appears crowned with a rainbow diadem, the emblem of the covenant of promise, of the curse reversed, of a world baptized of destruction, and guaranteed by its Creator against any return of destruction. The *emerald*, though unsupported by the authority of expositors, is humbly suggested as apparently coincident with the nature of *Scorpaenamblyops*.

[illegible]

8 And^p when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of

CHAPTER VI. Ver. 1. These *opened seals* represent the fate of the Roman empire, but chiefly of the Christian church; and as they relate to events rather

CHAPTER V. Ver. 5. Sprung from the tribe of Judah, Jesus Christ is like a *lion* for strength, courage, and eminence, to maintain and defend his own property and tear asunder his enemies; and he is the *Root of David*, as in his divine nature, office, and character, he is the foundation and source of all the happiness and glory of his kingdom, typified by that of David. 6. His being represented as a *slain Lamb*, denotes him as an atoning Priest, the sacrifice for the sins of his people, and the food of their souls. His *seven horns* represent his full authority and almighty power, as a King to execute God's will, protecting and supporting his church, and pushing down their enemies. His *seven eyes* denote his infinite wisdom and knowledge, and his unmeasurable fulness of the Holy Ghost in all

them harps, and golden vials³ full of odours,⁶ which are the prayers of saints.

9 And they sung a new song, saying, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation;

10 And¹ hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many² angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, "Worthy is the Lamb that was slain^{*} to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And⁹ every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying,⁷ Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14 And² the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

CHAPTER VI.

1 The opening of the seals in order, and what followed thereupon, containing a prophecy to the end of the world.

AND I saw when the Lamb opened one of the seals; and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

2 And I saw, and behold a white horse:¹ and he that sat on him had a bow;² and a crown was given unto him: and he went forth conquering, and to conquer.³

3 And² when he had opened the second seal, I heard the second beast say, Come and see.

4 And there went out another horse that was red: and power was given to him that sat

A.M. cir. 4100.
A.D. cir. 90.

8 *Pale*. Rather, 'cup', 'basin', or 'dish', used for holding certain sacrificial offerings.—C.
6 Or, *incense*.
7 ch. 14. 3. Ps. 96. 1. 40.
8 Is. 42. 10. 44. 2.
9 ch. 4. 11. He. 2. 10.
10 Ph. 2. 6. 11. Ps. 110. 7.
11 Mat. 20. 28. 26. 28.
12 Ro. 9. 25. 15. 1. 1. 1. 1.
13 20. 27. Ep. 1. 7. Ac. 20. 28. He. 9. 1. 14. 12.
14 10. 14. 1. 1. 1. 1. 1. 1. 1. 1.
15 14. 14. 4. 6. 1. 1. 1. 1. 1. 1.
16 2. 2. ch. 7. 9. 24.
17 Ex. 19. 1. Pe. 2. 5. 9.
18 ch. 1. 6. 2. 2. 5. Ge. 32.
19 ch. 1. 2. 18. 1. 1. 1. 1. 1. 1.
20 Ro. 8. 37. Lu. 10. 17. 19.
21 Da. 7. 10. De. 33. 2.
22 Ki. 6. 10. 17. Ps. 34. 7.
23 18. 17. 10. 20. 148. 2. He. 12. 27. ch. 7. 11. 4. 6.
24 ver. 9. Zec. 13. 7. Is. 9. 6.
25 ch. 4. 11. 7. 12. 19. 1.
26 In. 17. 2. Mat. 28. 18. 1.
27 Co. 8. 9. He. 1. 2. 2. 8. 9.
28 Phil. 2. 10. Ps. 145. 10. 1.
29 Th. 1. 7. Jude 25.
30 Ps. 20. 11. 22. cxviii. 1.
31 cxviii. cxlv. cxlviii. 1.
32 ch. 29. 11. Ro. 9. 5. 11. 30.
33 16. 27. Ga. 1. 5. Ep. 3. 21.
34 Phil. 2. 10. 20. 1. 1. 1. 1. 1. 1.
35 Ti. 1. 6. 16. 2. 1. 4. 12. He. 13. 21. 1. Pe. 4. 11. ch. 7. 10. 12. 2. Pe. 1. 8.
36 1 And every creature, &c., heard I saying. That is, by prophetic anticipation—the Spirit calling up events that are yet to come, and exalting them as vividly as if they had already occurred.—C.
37 ch. 4. 9. 10. 7. 10. 12. 19. 1. 4. 6. 14. He. 13. 8.

CHAP. VI.

a ch. 5. 5. 1. 1.

b ch. 4. 5. 1. 1. 1. 1. 1. 1.

c Th. 3. 1. Mar. 3. 17. 2 Co. 10.

d He. 4. 12. Ac. 2. 37. 41.

e 4. 5. 14.

f ch. 4. 6. Ac. 4. 13. Ep.

6. 19. 20. Ac. 20. 24. 21.

g 13.

h ch. 19. 11. Zec. 1. 8.

i 10. 6. 2. 3. Ro. 1. 16.

j The horse is the

ophetic emblem of

war. Pr. 21. 31. Je. 6. 5. 21.

k White, of divine

service (2 Ch. 5. 12), of

being purified (Is. 1.

18. Da. 12. 10), of joy

(Ec. 9. 8), of angelic

excellence (Mat. 28.

3), and of heavenly

glory. Re. 3. 5.—C.

l Ps. 45. 3. 5. 10. 2. 7.

m He. 2. 9. Zec. 6. 11. ch.

14. 14. Ro. 15. 10. 2 Co. 2.

14. 10. 4. 5. Ac. 1. 19. 1.

n Co. 15. 25.

o A bow The power

of unexpected judgments.

Ps. 7. 12.—C.

p ch. 5. 5. 9.

q ch. 4. 6. 7. 2 Co. 6. 4.

r 5. 1 Co. 9. 13.

s 1 Zec. 1. 8. 2. ch. 12.

t 3. 4. Mat. 10. 17. 18. 34.

u 35. 24. 9. Jn. 16. 2. 33. 2 Ti.

3. 11. 12.

v Literally, 'con-

quering, and that he

should conquer'—a

description applica-

ble to Christ alone.

A.M. cir. 4100.
A.D. cir. 90.

continues till 'al-
enues shall be put
under his feet,' and
'death shall be swal-
lowed up in victory.'
—C.
7 ch. 5. 9.
8 ch. 4. 6. 7. Mat. 10.
16. 15. Ep. 1. 15. 17. 1. 1. 1. 1.
9 1 Zec. 6. 2. 6. Ge. 14. 1.
10 1 La. 4. 7. 8. An. 8. 7. 8.
11 1 Sa. 3. 1. 1 Co. 11. 19. 2.
12 Pe. 2. 7.
13 Or yoke. Ga. 5. 1.
14 Ac. 1. 10. Ps. 38. 2.
15 The *chariot* con-
tained near a pint
and a half English.
16 ch. 9. 4. Mat. 25. 4.
17 Is. 5. 1. 1.
18 ch. 4. 6. 7. 12. 14.
19 Or green. Mar. 6.
30. with Zec. 6. 3. ch. 20.
5. 7 The Greek word
here translated 'hell'
is *Hades*. Its primi-
tive meaning is 'sum-
ply the unseen.'
Among classic au-
thors it is employed
to signify *Pluto*, the
mythological deity of
the lower world; also
the *lower world* it-
self; also *death*, and
the grave. It is used
65 times in the New
Testament. In 31 it
is translated 'grave';
in 31 'hell,' and in 3
'pit.' Yet it never
signifies either *hell* or
the grave. It means
the state of the dead
in general, without
any restriction of hap-
piness or of sorrow, or
any regard to place.
It is the *intermediate*
state between death
and the resurrection
of the body. *Hades*
is here personified;
the sense being that
immediately after
death the soul re-
mains in a state of
separation from the
body.—P.
8 Or, to him.
9 All manner of
calamities, temporal
and spiritual. Je. 15.
2. 16. 4. 16. Eze. 5. 15. 17.
14. 21. Le. 20. 22. 26. La.
5. 10. Eze. 4. 16.
10 ch. 5. 5. 9.
11 He. 9. 12. 14. 13. 10.
ch. 8. 39. 13. 14. 18. with
10. 20. 4. Jn. 10. 2.
12 Ge. 4. 10. He. 12. 24.
13 Ps. 9. 12. 2 Pe. 2. 1. 3.
ch. 16. 5. 6. 10. 2. 11. 18.
Lu. 18. 9. De. 32. 30.
43. ver. 12. 17. Zec. 1. 12.
Joh. 24. 12.
14 See ch. 3. 5. 7. 9. 14.
15 Jude 24. Ep. 5. 27.
16 He. 11. 40. Mat. 10.
17. 18. 34. 35. Jn. 16. 2.
Ac. 14. 22. 2. 14. 3. 12.
17 Is. 13. 9. 10. 13. 34. 4.
29. 6. 7. 24. 23. Je. 4. 23.
18 Eze. 22. 28. Joel 2. 2.
19 10. 30. 31. 15. Hag. 2. 6.
7. 21. 3. Mat. 24. 29. ch.
14. 13. 16. 18. Ac. 2. 20.
20 ch. 8. 10.
21 The sun—moon
—stars—the heavens
—are the prophetic
emblems of the dif-
ferent orders of ru-
lers, whether su-
preme or subordi-
nate. Is. 13. 10.—C.
22 Or, green figs.

thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and, lo, a black horse; and he that sat on him had a pair⁴ of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, A measure⁵ of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8 And I looked, and behold a pale⁶ horse; and his name that sat on him was Death, and Hell⁷ followed with him. And power was given unto them⁸ over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.⁹

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

10 And they cried with a loud voice, saying, 'How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.

12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

13 And the stars of heaven¹ fell unto the earth, even as a fig-tree casteth her untimely figs,² when she is shaken of a mighty wind.

empire in the Jewish, Parthian, and other wars.—The black horse and his rider with a pair of balances, ver. 5, 6, may represent the church as corrupted with manifold errors, through which, and the more apparently legal persecutions of Aurelius about A.D. 160, and Severus about 202, was occasioned no small scarcity of pure gospel ordinances. To punish which, the Lord plagued the Roman empire with terrible famines during the reigns of the two Antonines and Severus, about A.D. 140, 162, 200.—The pale horse with death and hell for his riders, represent the church as awfully corrupted with error and apostasy, and her members dreadfully murdered in the persecutions by Maximin. 215.

ceding persecutions, as enjoying rest and happiness through and with him in heaven, and as crying for vengeance on the heathen persecuting empire, but required to wait till their fellow-Christians should be also murdered in the terrible Dioclesian persecution, A.D. 302–312. The sixth seal, ver. 12–17, represents the dreadful consternation, confusion, and fearful ruin of the heathen emperors and their armies, and of the idolatrous priests, with their idolatries and superstitions, when Constantine the Great successfully warred against them, commenced a Christian himself, abolished heathenism, and established the Christian religion in its stead. [See Introduction of this volume.]

Ver. 8. *Pale*. A sickly hue, verging either to green or yellow, the prophetic emblem of fear, Je. 30. 5, 6.—*Death*. The mark of a church 'carnally-minded,' which 'is death,' Ro. 8. 6.—*Beasts*. False teachers, 'grievous wolves,' Ac. 20. 29. C.
Ver. 11. Inasmuch as the number of martyrs for Christ's cause has not yet been 'fulfilled,' it follows that the 'rest' conceded cannot have closed with any period already past, but will continue until the final destruction of the antichristian power. C.
Ver. 12. An 'earthquake' is the prophetic emblem of an extraordinary and unexpected shaking and overturning of an empire, Is. 13. 13, and which, according to the circumstances, may affect either the ecclesiastical or civil rulers. C.
Ver. 14. *Mountains*, when conjoined with the enemies of Christ, are the prophetic emblems of heathen, infidel, and apostate obstructions to the progress of the gospel, Is. 40. 4: 49. 11.—*Every island*, &c., &c.

14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens and in the rocks of the mountains;

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 For the great day of his wrath is come; and who shall be able to stand?

CHAPTER VII.

3 An angel sealeth the servants of God in their foreheads. 4 The number of them that were sealed: of the tribes of Israel a certain number. 9 Of all other nations an innumerable multitude, which stand before the throne, clad in white robes, and palms in their hands. 14 Their robes were washed in the blood of the Lamb.

AND after these things¹ I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw another angel² ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.³

4 And I heard the number⁴ of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

5 Of the tribe of Judah were sealed twelve thousand.⁵ Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6 Of the tribe of Aser were sealed twelve

A.M. CH. 41.90
A.D. CH. 90

2 Ps. 102.20. Is. 34.4.
a Je. 51.23. Is. 4.23.
24 Hab. 3.6. 1. Is. 2.14.
17 ch. 10.10. Ho. 4.13.
b Ps. 76.12. 149.8. 110.
56.15. 2.12.19.
c Is. 30.31. Ho. 10.8.
Je. 8.1. Lu. 3.30. Job 3.
21. ch. 9.6.
d Ver. 10. Ge. 3.1. 140.
2.1. De. 1.7. 43. Ps.
62.12. 110.5. 64.7. 7.
Mat. 4.24. 10.4. 15.11.
7.11. Zep. 1.14. ch. 1.
14.

CHAP. VII.

a ch. vi.—vi.

1 After these things.
That is, after the
vision of the great
earthquake (ch. 8.12.
&c.), not after the
events represented.
Comp. ch. 4.1.—C.

b Ps. 34.7. He. 2.14.

c Ep. 4.14. Da. 7.2.8.
8. 15. 27.8. Je. 49.36. 37.
31.2.4. 11.12.

2 Christ. Ac. 7.30. 32.
ch. 1.13. 10.12.3. Mal.
4.2. Eze. 44.3. 46.9.10.

d Jn. 6.27. 13.34. 17.27.
30. Ep. 1.14. 30.2. 11.2.
19. Jn. 10.14.

e ver. 1.3. ch. 8.7.12.

g ch. 6.6. 10.4. 15.27.8.
65.8. Ps. 76.10. Mat.
24.22.

h Eze. 9.4. ch. 14.1.
42.4. 2.11. 19. Ep. 1.
13. 4.30. 2. Co. 1.22. Ca.
1.11. Ga. 5.22. 23. Ex.
12.13.23.

i See note below.

4 The number is
not to be taken liter-
ally as if 144,000 and
no more were to be
thus sealed. But
there is a conveyed in
it the cheering truth,
that the Lord knows
marks, and will finally
take to glory his own
They full number
shall be preserved;
not one shall be lost.
Each section of the
church—small or
great, shall furnish
its own elect band.
The greatest and
most distinguished on
earth shall not be spe-
cially favoured; and
the most obscure
shall not be over-
looked.—P

i ch. 14.1. Ge. 15.5.
Eze. 13.9. Is. 4.2.3. Ps.
87.6. Ac. 1.14. 4.4. 13.
6.7. Ro. 11.5. 7.16. Eze.
xlviii. xlviii. 1. 32. 28.

5 Dan and Ephraim
are not mentioned,
because they had
been ringleaders in
idolatry, Ju. xvii. xviii.
1 Ki. 12.38. 33. Ho. 4.17.

This sealing on
the forehead seems
to be an allusion to
the inscription, 'HO-
LINESS TO THE
LORD,' which Moses
was commanded to

A.M. CH. 4100.
A.D. CH. 90.

engrave, and Aaron
always to wear on
his forehead, Ex. 28.
36-37. Here the seal
of the Father's
name. See ch. 14.1.
See also Jn. 6.27. 1. Co.
1.2. Ep. 1.13. 4.9. and
from Eze. 9.4. it will
appear that the seal-
ed are those true
penitents, who sigh
and cry for the sins
of the nations and the
churches.—C

7 Ge. 12.1. 22.18. 40.
10. Ps. 2.12. 27. 31. xlv.
xviii. lxxv. lxxviii.
lxxxviii. c. 110. 2.3. Is. 2.
2.3. 43. 6. 40. 12. 26. 52.
53. 52. Is. lxxv. 2.6.
Je. 3.17. Zec. 8.22. 1.1.
Ro. 11.25. 15.9. 12. ch. 5.
9.11. 15.

8 ch. 6.11. 5. 10.1. 5.6.
3.4.5. 18. ver. 14. ch. 14.
4.15. 4.1. 6.2. 40. 18. Ps. 92.
13. 14.2. Ps. 18.

9 The palm grows
by the water springs,
fifty, straight, and
fruitful. Among the
Jews it was the em-
blem of joy, Le. 23.40.
Jn. 12.13.—C.

1 ch. 19.1. Zec. 4.7.
Ps. 3.8. 7.1. Is. 43.11.
Je. 23. Ho. 13. 4.11.
Ac. 4.10. ch. 5.9. 10. Jn.
1.20. 30. Ps. 1.13. 11.

ii ch. 5.11.1. Ps. 34.
7.103. 20.148.2.

7 If worshipped God
—even Father, Son,
and Holy Spirit.
Amen.—C.

8 ch. 5.1. 12-14. 19.1.
Jude 25.1. Cl. 2.10. 10.13.
Mat. 6.1. 1.1. 1.17.

9 ch. 5.5. 4.10.

g ch. 15.2. 13.7. 10.9.
11. Jn. 16.33. Ac. 14.22.

8 These are they
which came out of
great tribulation, &c.
These are, therefore,
multitudes though
they be, not all the
redeemed, but the
persecuted, and the
martyred of all ages,
thus (see ch. 6.9-11)
now exhibited, not
'under the altar,' as
it were, of sacrifice,
but 'before the
throne,' in the glory
of heaven, for the en-
couragement of God's
suffering people of all
generations on the
earth. See ver. 15.—C.

9 Is. 1.18. Zec. 3.2-5.
1. Co. 6.11. He. 9.14. 10.
10. Ro. 5.9. Ep. 5.25-27.
1. Jn. 1.7. ch. 1.5.6.

3 Ps. 134.1.2. ch. 21.3.
4.19. 3.5. Is. 4.5.6. 2. Co.
6.16.

9 He that sitteth on
the throne is the Fa-
ther with the Lamb
—both sit, ch. 3.2.21.
Here 'he that sitteth
on the throne' is the
Son, 'the Lamb,' of
whom it is said 'he
shall dwell among
them.' See ver. 17. Jn.
1.14. and comp. ch. 21.
3-7.—C.

thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,⁷

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation,⁸ and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne⁹ shall dwell among them.

church languishes in her spiritual, or even external condition, persecuted, and bereaved of pure gospel ordinances, and of eminent ministers and Christians, by terrible wars, famines, pestilences, and a miserable dissolution of their long-established civil constitutions, he punishes her persecutors. No place, no difference of rank, can screen from his just wrath.—How dreadful, then, must be the last judgment and the damnation of hell!

CHAPTER VII. Ver. 1. The holding in of the winds for a time denotes the restraint of the Arian, Macedonian, Pelagian, Eutychian, and other errors which afterwards plagued the church; and the restraint of the fearful judgments that troubled and ruined the Roman empire which took place under the Augustus

purity, safety, and happiness of the souls in the heavenly state—of those that had suffered under the heathen persecutions; while no more than a short calm, succeeded by fearful storms of troubles, should take place on earth; and the joy, purity, safety, and happiness of the successors of such as had been persecuted by heathens and papists during the thousand years' reign of the saints; and, in fine, the complete joy, purity, safety, and happiness of all the redeemed, after the last judgment, through all eternity.—As ch. xx. xxi. xxii. [See Introduction, ch. v.]

Ver. 4. The 'hundred and forty and four thousand' is an arithmetical representation of the literal Israel converted to Christ, because Israel, as descended in the line of promise (Ge. 17. 19; Ga. 3. 16), was a numbered people. See Ex. 12. 37. Nu. 1. 2-4, 46:—numbered for sake of their genealogies, privileges, hopes, and

live in peace and safety. And marvellously, even in the worst of times, he converts and preserves multitudes to own, honour, worship, and obey him. The expected glories of heaven ought powerfully to animate the saints to faithfulness in his cause. There all their labours and sufferings shall be abundantly compensated; there shall they be perfectly free from sin and from misery; a fulness of happiness and joy, pure and glorious appearances, and immediate fellowship with Christ and his Father, shall cause them to triumph in his praise.—But not to their care or goodness, but to God alone be the glory! Their whole salvation is owing to Jehovah's grace and to Jesus' merits: even their best works are not acceptable to God but through the blood of his Son.

16 They^t shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17 For the Lamb, which is in the midst of the throne, "shall feed them, and shall lead them unto living fountains of waters: "and God shall wipe away all tears from their eyes.

CHAPTER VIII.

1 At the opening of the seventh seal. 2 seven angels had seven trumpets given them. 6 Four of them sound their trumpets, and great plagues follow. 3 Another angel putteth incense to the prayers of the saints on the golden altar.

AND when he had opened the "seventh seal, there was ^bsilence in heaven about the space of half an hour.

2 And I saw the "seven ^dangels which stood before God; and to them were given seven trumpets.*

3 And another angel¹ came and "stood at the altar, having a golden censer; and there was given unto him "much incense, that he should offer *it* with the prayers² of all saints upon the golden altar which was before the throne.

4 And³ the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.

5 And the angel took the censer, "and filled it with fire of the altar, and cast *it* into³ the earth: "and there were voices, and thunderings, and lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets prepared themselves to sound.

7 The first angel sounded, and there followed "hail⁴ and fire mingled with blood, and they were cast upon the earth: "and the third part of trees was burnt up, and all green grass was burnt up.⁵

8 And the second angel sounded, "and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

A.M. C.F. 4100.
A.D. C.F. 90.

1 Is. 49. 9, 10. Ps. 121. 6.
Mat. 13. 35, 36. Ca. 1. 6.
Is. 4. 25, 26, 27, 28.
2 Ps. 23. 1, 2, 3, 4, 5, 6, 7, 8.
Is. 2. 6, 8, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
3 Is. 25. 8, 10, 19, 35.
10, 51, 52, 100, 20, ch. 1. 1, 4.

CHAP. VIII.

a ch. 5. 1.

b Job 4. 16, with ch. 7.

10, or Is. 24. 13, 14. Ps.

119. 165.

c ch. 1. 4, 11, 12, 13, 14, 15.

vi, ver. 1, ch. 13. 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

d ch. 7. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

e Nu. 10. 9, 10. 2 Ch.

29. 25-28. Je. 6. 1, 4, 19.

f Am. 6. 7, 8.

g Christ, ch. 7. 2; 10.

1. Ac. 7. 30, 32.

h Ex. 30. 7. 1 Ki. 7. 50.

ch. 5. 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

i Ro. 8. 34.

j Mat. 20. 8. Ep. 5. 2.

10, 75, 25-27.

k Or, add it to the

prayers.

l Ex. 30. 1, 7. Ps. 141.

2. Lu. 1. 10. Ac. 10. 4, 31.

Is. 58. 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

m Eze. 10. 2. Lu. 12.

40. Mat. 10. 34. Je. 23. 29.

31. 11. Is. 56. 6, 14. 2 Th.

De. 32. 41-43. Eze. 10. 6, 7.

n Or, upon.

o ch. 4. 5, 11, 19, 16, 18.

Is. 30. 30, xxxiv. xxxiv.

Ps. 18. 13. Je. 25. 30. 2

Sa. 22. 7-9.

p Ex. 9. 24, 25. Is. 30.

30, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

q The imagery of

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pears to be taken

from Ex. 9. 18-19, 22, 23,

and indicates

judgments upon the

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who enslaved the

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command, and their

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"blood" being added

to the plague of hail,

indicates a judgment

by destructive wars.

See also Eze. 38. 22

-C.

r Is. 2. 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

s Or, 51. 25. Da. 7. 3.

ch. 16. 3. Am. 7. 4. Ex. 7.

17-21.

t Star. An eminent

teacher, personifying

(see ch. 1. 20) a suc-

cession of teachers in

the church, such as

the Gnostics, Valen-

tianians, Ebionites,

Cerinthians, Ari-

ans, &c.—C.

A.M. C.F. 4100.
A.D. C.F. 90.

2 Zec. 13. 8. Is. 2. 16.
ch. 18. 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

CHAP. IX.

a ch. 5. 1.

b Job 4. 16, with ch. 7.

10, or Is. 24. 13, 14. Ps.

119. 165.

c ch. 1. 4, 11, 12, 13, 14, 15.

vi, ver. 1, ch. 13. 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

d ch. 7. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

e Nu. 10. 9, 10. 2 Ch.

29. 25-28. Je. 6. 1, 4, 19.

f Am. 6. 7, 8.

g Christ, ch. 7. 2; 10.

1. Ac. 7. 30, 32.

h Ex. 30. 7. 1 Ki. 7. 50.

ch. 5. 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

i Ro. 8. 34.

j Mat. 20. 8. Ep. 5. 2.

10, 75, 25-27.

k Or, add it to the

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l Ex. 30. 1, 7. Ps. 141.

2. Lu. 1. 10. Ac. 10. 4, 31.

Is. 58. 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

m Eze. 10. 2. Lu. 12.

40. Mat. 10. 34. Je. 23. 29.

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De. 32. 41-43. Eze. 10. 6, 7.

n Or, upon.

o ch. 4. 5, 11, 19, 16, 18.

Is. 30. 30, xxxiv. xxxiv.

Ps. 18. 13. Je. 25. 30. 2

Sa. 22. 7-9.

p Ex. 9. 24, 25. Is. 30.

30, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

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by destructive wars.

See also Eze. 38. 22

-C.

r Is. 2. 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

s Or, 51. 25. Da. 7. 3.

ch. 16. 3. Am. 7. 4. Ex. 7.

17-21.

t Star. An eminent

teacher, personifying

any green thing, neither any tree;³ but only those men which have not the seal of God in their foreheads.

5 And^k to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man.

6 Andⁱ in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 Andⁿ the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their *faces were* as the faces of men.

8 And they had *hair* as the hair of women, and their *teeth were* as the teeth of lions.

9 And^r they had breastplates, as it were breastplates of iron; and the *sound* of their wings *was* as the sound of chariots of many horses running to battle.

10 And they had *tails* like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months.

11 And they had *a king* over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon,⁴ but in the Greek tongue hath *his* name Apollyon.⁴

12 One^e woe is past; *and*, behold, there come two woes more hereafter.

13 And^e the sixth angel sounded, and I heard a *voice* from the four horns of the golden altar which is before God,

14 Saying to the sixth angel which had the trumpet, Loose *a* the four angels⁵ which are bound in the great river Euphrates.⁶

15 And^a the four angels were loosed, which were prepared for⁷ an hour,⁸ and a day, and a month, and a year, for to slay the third part⁹ of men.¹

16 And the *number* of the army of the horsemen *were* *two* hundred thousand thousand: and ⁴I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and *the heads* of the horses *were* as the heads of lions: and out of their mouths issued fire and smoke and brimstone.

A.M. cir. 4100.
A.D. cir. 96.

3 Believers, humble as the grass—living as the green herb—rooted in faith as the lofty tree.—C.
7 Ex. 12. 23, 29. Job 2. 6. Eze. 9. 4, 6. with ch. 7. 34. 14. 1. Ep. 4. 30.
8 Da. 11. 40, 41. ver. 7. 8. 30. 21. 11. 36. 2. Th. 2. 13. 17. 5. ch. 13. 2, 7, 16, 17. xvii. 1. Is. 2. 19. ch. 6. 16. Job 3. 21. 7. 15. Je. 8. 3. Ho. 10. 8. Lu. 23. 39.
9 Joel 2. 4. 1. 4. 6. Je. 5. 8. Na. 3. 17.
10 Ep. 4. 14. 1. Sa. 4. 9. Da. 7. 4. 8.
11 Is. 3. 24.
12 Ps. 57. 4. Joel 1. 6; 2. 5. 6. Mt. 3. 5.
13 Na. 2. 4. Joel 2. 5. ch. 13. 5. Da. 7. 2. 11.
14 Is. 9. 5. Ep. 4. 14. 2. Th. 2. 9. 11. ver. 5.
15 Ep. 2. 2. Da. 11. 36. 30. 7. 8. 11. 20. 21. 24. 25. 2. Th. 2. 3. 4. 8. ch. xiii. xvii. 11. 17.
16 That is, destruction, and a destroyer of both Jews and Gentiles.
17 ch. 8. 13. 11. 14.
18 ch. 8. 2. 7. 9. 12; ver. 1.
19 ch. 8. 3. 5. 14. 17. 18. Mat. 28. 18. Ep. 1. 20. 22. Pr. 8. 15. 16. Ex. 30. 1. 6.
20 Ge. 2. 14. Je. 37. 38. Da. 11. 40. 43. with ch. 16. 12.
21 Four angels. The spirits of the four empires—the Assyrian, Medo-Persian, Grecian, and Roman—all spirits of idolatry in worship, and of aggression and cruelty against the church of God.—C.
22 Euphrates. Not Euphrates literal and geographical, but Euphrates emblematical; to wit, the confluent people that were to the Roman Babylon (Re. 17. 15) what the confluent waters that constituted the literal Euphrates were to the literal Babylon.—C.
23 Da. 11. 40. 43. ch. 16. 12. 1. Sa. 23. 26.
24 Or, at an hour, the twelfth part of a day (Jo. 11. 9), prophetically equal to a month, the twelfth part of a year, Nu. 14. 34.—A day, a natural year.—A month, thirty natural years.—A year, 360 years. These represent the most probably the relative periods during which the four empires were to persecute and lead captive the church of the living God.—C.
25 Third part. See Eze. 9. 2, 3. 12.—C.
26 ch. 8. 7. 9. 11. 12. These things represent the prodigious and terrible armies of the Turks, and perhaps also of the Saracens.
27 Eze. 38. 4. Da. 11. 40.
28 Ps. 68. 17.
29 ch. 7. 4.
30 ch. 12. 8. Is. 5. 28. 29.
31 The reason of this, and the similar exhibition to Daniel ch. 8. 26. 12. 4. 9, seems to intimate that prophecy was not intended to develop the whole procedure of divine government, but merely what specially related to the church of Christ—enough for the instruction, admonition, the faith and the hope of his disciples.—C.

A.M. cir. 4100.
A.D. cir. 96.

18 ver. 15.
19 Their power is in their mouth, as teachers of false doctrines. And in their tails. The secular governments that enforced the decrees of the destroyers.—C. 19. 2. This part of the vision equally apply to the heathen and Mohammedan oppressors.—C.
20 ver. 10. Is. 9. 15. Ep. 4. 14. Mat. 24. 24.
21 ch. 2. 11. 6. 5. 7. 2.
22 The rest of the men. The third who had not the seal of God in their foreheads were not yet destroyed, but reserved unto future judgments.—C.
23 Je. 5. 38. 6. Is. 1. 5. 6. De. 31. 29. 2. Ch. 28. 22. Ho. 4. 17.
24 Le. 17. 7. De. 31. 17. 32. 17. 21. 2. Ki. 2. 17. Ps. 106. 37. Je. 25. 6. 7. 10. 5. 14. Ps. 115. 4. 8. 135. 15. 18. Is. 40. 19. 20. Da. 5. 3. 11. 36. 39. ch. 13. 4. 8. 15. 14. 16. 17. 25. 18. 2. 1. Co. 10. 20.
25 Da. 7. 21. 25. ch. 13. 7. 13. 17. 17. 2. 5. 18. 31. 22. 15.

CHAP. X.

1 Christ, ch. 1. 1. 8. 39. 13. Da. 10. 5. 6. 12. 7.
2 ch. 1. 7. 2. 3. 5. 1. 15. 16. 14. 14. Ge. 9. 13. 17. 1. Eze. 1. 28. Ps. 104. 3. 26. 28. Da. 10. 5. 6. Ps. 97. 2. Mat. 17. 2.
3 ch. 5. 1. vi. 1. 8. 1. or Ro. 1. 16. 10. 27. Col. 1. 26. 27. 2. Co. 4. 3. 4. 6.
4 Mat. 28. 18. Pr. 8. 15. 16. Ep. 1. 20. 22. Ps. 97. 2. Is. 59. 19. ch. 13. 11. 15. 2. 8.
5 Joel 3. 16. Am. 3. 8. Is. 41. 4. 18.
6 ch. 8. 5. 14. 21. 15. 1. 7. xvi.
7 ch. 1. 4. 11. 11. 11. Da. 8. 26. 12. 4. 9. Da. 10. 29. 29.
8 He. 13. 8. Mat. 28. 18. ver. 2.
9 See note in first column.
10 Da. 12. 7. Ge. 14. 22. 7. De. 32. 40. Je. 10. 10. ch. 1. 18. 4. 9. 10. xiv. 15. 7. 26. 9. 6. He. 6. 13.
11 That is, he swears by himself, because he could not swear by a greater. See He. 6. 13. Comp. Ju. 1. 3. Col. 1. 10. Re. 3. 21. 4. 3. 5. 11. also with Re. 1. 18.—C.
12 ch. 4. 11. Ac. 4. 24. Ge. 1. 1. Ex. 20. 11. Je. 32. 17. 17. ch. 14. 7.
13 Eze. 7. 2. 12. 12. 28. Is. 13. 22. Da. 12. 7. ch. 10. 17.
14 That is, that the time, times and half a time were now come to an end, and that the long-suffering of God, and the delay of judgment should wait no longer.—C.
15 ch. 11. 15. 18. Da. 12. 7. 7. 14. 27. with Is. xlix. ix. lxii. lvi. lvi. Je. xxxi. x. xlii. Eze. xxxiv. xlviii. Ho. ii. 13. Zec. xiv. &c. ch. xiv. xxii. Ro. 11. 25. Ep. 3. 5.
16 The mystery, &c. Rather, and the mystery of God has been (or, according to Middleton, "shall be") finished.—C.
17 The mystery of God, in his attributes, which will be reconciled in his government, which will then be vindicated; and his redemption, which will then be completed.—C.
18 ver. 4. Is. 30. 21. not ch. 4. 1. 1. 10. 13.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth,² and in their *tails*: for their tails *were* like unto serpents, and had heads, and with them they *do* hurt.

20 And the rest of the men,³ which were not killed by these plagues, *yet* repented not of *the* works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk.

21 Neither repented they of *their* murders, nor of their sorceries, nor of their fornication, nor of their thefts.

CHAPTER X.

1 A mighty strong angel appeareth with a book open in his hand. 6 He sweareth by him that liveth for ever, that there shall be no more time. 9 John is commanded to take and eat the book.

AND I saw another mighty angel¹ come down from heaven, *clothed* with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire:

2 And he had in his hand *a* little book open: and he *set* his right foot upon the sea, and *his* left *foot* on the earth,

3 And *cried* with a loud voice, as *when* a lion roareth: and when he had cried, *seven* thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I *was* about to write: and I heard a voice from heaven saying unto me, *Seal up* those things which the seven thunders uttered, and write them not.²

5 And the angel which I saw *stand* upon the sea and upon the earth *lifted up* his hand to heaven,

6 And *sware*³ by him that *liveth* for ever and ever, who *created* heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that *there* should be *a* time no longer:

7 But in *the* days of the voice of the seventh angel, when he shall begin to sound, *the* mystery of God⁶ should be finished, as he hath declared to his servants the prophets.

8 And *the* voice which I heard from heaven

ening smoke rising from hell imports the terrible ignorance, superstition, error and wickedness which

New Testament period; and denote the Saracen

nium, all adjacent to that river. By their own mutual

spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.⁸

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

CHAPTER XI.

3 The two witnesses prophesy. 6 They have power to shut heaven, that it rain not. 7 The beast shall fight against them, and kill them. 8 They lie unburied, 11 and after three days and a half rise again. 14 The second woe is past. 15 The seventh trumpet soundeth.

AND there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2 But the court which is without the temple leave out,¹ and measure it not, for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

4 These are the two olive-trees, and the two candlesticks standing before the God of the earth.

5 And if any man will hurt them, fire³ pro-

| A.M. cir. 4100.
A.D. cir. 96. | A.M. cir. 4100.
A.D. cir. 96. |
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| <p>2 Eze. 3: 17. Mat. 17: 5. ch. 1: 1.</p> <p>9 Eze. 2: 8, 3: 1, 14. Jer. 15: 10. Col. 3: 16. 1 Ti. 4: 1, 15.</p> <p>1 Eat it up. Receive it in humble faith, digest it in attentive study, and live upon it in patient hope.—C.</p> <p>8 Hab. 2: 1, 6. Ps. 110: 10, 19, 10. Je. 15: 16. Job. 23: 12.</p> <p>9 Ps. 119: 59, 60. Ga. 9: 10. Ex. 23: 21. Eze. 3: 3, 10.</p> <p>10 To receive any divine message 'sweet,' to meditate on man's rebellion is 'bitter'—C.</p> <p>11 Ch. 25: 2. 1 Co. 14: 4. ch. 14: 9, with 11: 9; 13: 7.</p> <p>CHAP. XI.</p> <p>3 Eze. 40: 3, 42: 16. Zec. 2: 1, 2. ch. 21: 15, 16. 18. 20: 34, 16. Ac. 17: 11. Jn. 5: 39. Ps. 110: 2, 45. 6. Ga. 6: 16.</p> <p>8 ch. 10: 1, 5. Mat. 17: 5.</p> <p>5 Eze. xl. xliii. xlviii. ch. 21: 15-17. 1 Co. 3: 16, 17. 2 Co. 6: 16. Ep. 2: 21, 22. 1 Pe. 2: 5, 9.</p> <p>6 Eze. 40: 1, 20: 42. 20: 2. 1 Ti. 4: 1. Phil. 3: 18.</p> <p>19 Da. 7: 8, 11, 20, 24, 25; 11: 36-39. 1 Ti. 4: 1-3. 2 Ti. 3: 1-5. 4. 4. Th. 2: 3-12. ch. xii. xlviii.</p> <p>1 Gr. cast out.</p> <p>2 1260 years, ch. 13: 5, 12; ver. 3, 14; ch. 10: 6. Da. 7: 25; 12: 7, 11, 12. Nu. 14: 34. Eze. 4: 5. Ja. 5: 17. With Lu. 21: 24.</p> <p>2 Or, I will give unto my two witnesses that they may prophesy, 1 Co. 12: 28. Ep. 4: 11.</p> <p>8 De. 17: 6; 19: 15. Mat. 18: 16. ch. 20: 4. Lu. 24: 48. Ac. 1: 8. 2 Co. 13: 1, 15. 22, 12.</p> <p>9 Zec. 4: 2, 3, 6, 11, 14. Je. 11: 16. Ps. 52: 8, 9. 14. Ro. 11: 17.</p> <p>9 Mat. 5: 14. Lu. 11: 33. ch. 1: 20. Ep. 3: 8, 9. Mar. 16: 15.</p> <p>10 Ki. 17: 1. Ps. 134: 1. 1 Co. 15: 58. 2 Ti. 4: 2.</p> <p>4 Ps. 18: 15. 11: 4. Je. 5: 12, 14; 23: 29. Ho. 6: 5. Zec. 1: 6, 2. Ki. 1: 10, 12. Je. 1: 10. Is. 44: 26. ch. 13: 10. Ki. 1: 10, 12. Nu. 10: 29-35.</p> <p>3 Fire, &c. Prophetic denunciations against persecutors, and the highest evidence of the prevalence of prayer, Je. 5: 14. 1 Ki. 17: 1. Ex. 4: 9; 17: 20.—C.</p> | <p>1 Ki. 17: 1. Ja. 5: 1. Mat. 10: 19, 20. Jn. 2: 21.</p> <p>8 Ex. vii. xiv. xiv. Je. 1: 13. Is. 45: 11.</p> <p>6 ver. 1. Lu. 24: 48; 13: 32. 1 Ti. 4: 7. Ac. 20: 21, 24.</p> <p>4 The original intimates a war throughout the whole period of their testimony, and death at the close.—C.</p> <p>9 ch. 13: 1, 2, 11; 17: 8, 14; 18: 24; 16: 1. Da. 7: 21. Zec. 14: 22. Th. 2: 9.</p> <p>8 Not the bottomless pit of ch. 9: 1, 2, but 'the sea' of ch. 13: 1, 17; 8. Note, The Greek ch. 9: 1, 2 is essentially different from the other.—C.</p> <p>9 Eze. 37: 11. Ac. 26: 11. Jn. 10: 4.</p> <p>8 ch. 14: 8, 17, 15, 18; 18: 2, 10; ver. 13.</p> <p>9 Eze. 13: 1, 18; 20: 10. 5. Is. 1: 10. Eze. 10: 5. Ex. 13: 14; 12: 12; 20: 2. Je. 12: 13. ch. 16: 19; 18: 18, 27.</p> <p>2 Ac. 9: 4. Lu. 13: 33. ch. 16: 6; 18: 24. He. 6: 6, 10; 9: 13, 12.</p> <p>8 ch. 9: 6. Ob. 12, 13.</p> <p>2 Ps. 79: 3. Ec. 6: 3. Je. 7: 23. ch. 19: 17.</p> <p>8 ver. 6. Ps. 17: 14. Phil. 3: 19. ver. 7; ch. 12: 12; 18: 8.</p> <p>9 Ju. 16: 25. Es. 9: 22.</p> <p>8 1 Ki. 18: 17; 17: 20. Ac. 7: 54; 27: 17, 6.</p> <p>2 ver. 9. Ho. 6: 2. Ge. 22: 14.</p> <p>8 Ge. 2: 7. Eze. 37: 5.</p> <p>14.</p> <p>2 Ac. 5: 12. Ps. 64: 9. Lu. 9: 7. Jos. 2: 9.</p> <p>2 Ca. 2: 10, 11. Ps. 24: 3; 15: 1. Ca. 4: 37. 6: 15, 40. 31: 6. ch. 12: 5. 1 Th. 4: 17.</p> <p>6 Ascended up to heaven. Observed that heavenly kingdom both of holiness and power foretold by Daniel (ch. 7: 27), which is to succeed and supersede the iron dominion of Rome.—C.</p> <p>9 ch. 19: 2. Mal. 3: 18. Ps. 112: 1, 2. Ki. 2: 1, 5, 9.</p> <p>11.</p> <p>9 ch. 6: 12; 16: 18, 19.</p> <p>4 This 'city' is 'the great city' (ver. 8), the church sunk in superstition and apostasy and persecuting the witnesses. See ver. 8.—The tenth part always represents the tenfold division of property; and its fall in the earthquake foretells the destruction of the lands and revenues dedicated to superstition.—C.</p> <p>8 Gr. names of men, Ge. 6: 4. ch. 14.</p> |

ceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven

man Turks, were not in the least reformed by these calamities from their idolatries, murders, frauds, and dreadful apostasy or uncleanness. [Introduction, ch. iv. sect. 19.]

Ver. 5. Five months are said to be the period during which the locust perpetrates its annual depredations. They have also been supposed by some expositors to describe the predatory irruptions of the Saracens into the eastern Roman empire, which usually lasted five months in each year. Others view them as prophetic months, or 150 years, descriptive of the time between the fall of the western Roman empire and the rise of Mahomedanism. But as the first of these interpretations is unsupported by scriptural analogy, and the second inconsistent with historical fact, it becomes necessary to seek the meaning in the earlier prophetic Scriptures. Accordingly, from Je. 1: 3; 52: 12; Eze. 20: 1; Zec. 7: 3, 5, it appears that 'the fifth month' marked an annual fast in commemoration of the destruction of the temple and city; and carrying away of the people, by Nebuchadnezzar. Do not these 'five months' of torment therefore intimate the torment of the Jews by their own satanic factions: see Josephus, *Bel. Jud.* iv. 9, 10, by which they were not destroyed, but prepared for the ruin of their temple, their city, and their nation, by the Romans; who, while they thus executed the prophetic judgments of God upon that rebellious generation, were not permitted by Providence at that time to injure the infant Christian church, but merely 'the men who had not the seal of God in their foreheads?' C.

and their real benefit. And, alas! how stupid and hardened their hearts who, under the most terrible judgments of God, refuse to repent and reform, but grow worse and worse, till they be utterly destroyed by the vials of his wrath.

CHAPTER X. Ver. 1. Christ's being clothed with a cloud may denote his hidden glory, awful majesty, and the darkness of his providential dispensations. The rainbow on his head denotes his being ever mindful of his covenant of grace, and prizing it as his glorious crown. 2. The little book open signifies the revealed purposes of God concerning what was still to take place, especially under the seventh trumpet. His right foot on the sea, and left foot on the earth, represents Christ as sovereign Lord of the whole world, and that he would extend his kingdom of grace to Asia, Africa, Europe, and America, and the isles of the sea far and near. 3. His terrible voice denotes the majestic, awful, and silencing nature of his Word and providence. The voice of the seven thunders that followed seem to have uttered something.

at first open to the search of all, for a time closed by the Papacy, and reopened by the Reformation. Others understand by it a part of the Apocalypse, from ch. x. to xiv. inclusive, &c. But it seems more natural to understand by it the book that the Lamb found sealed, ch. v., and which, having opened, he now proceeds to expound. C.

REFLECTIONS.—It is the comfort of believers that however dark and terrible the dispensations of Providence may be, Jesus is the great manager of them, and hath therein a constant and exact regard to his disciples. He hath all power in heaven and on earth, and will, in his own time, render all the nations of the world his spiritual kingdom. When he appears in glorious majesty, it is for the relief of his people and destruction of their enemies; and the mysteries of providence and predictions of Scripture shall soon be fulfilled to his glory and their joy and triumph; yea, his kingdom on earth and in heaven shall be quickly established on the ruin of all opposition—God's people must be content with what he pleases to reveal to them, and must affectionately meditate on it, and publish it as regularly called. Nevertheless, it cannot but

CHAPTER XII.

thousand: and the remnant ^hwere affrighted, and gave glory to the God of heaven.

14 The ⁱsecond woe is past; and, behold, the ^jthird woe cometh quickly.

15 And the ^kseventh angel sounded; and there were ^lgreat voices in heaven, saying, ^mThe kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

16 And ⁿthe four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, ^oWe give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because ^pthou hast taken to thee thy great power, and hast reigned.

18 And ^qthe nations were **angry**, and thy wrath is come, and the time of ^rthe dead,⁹ that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy ^sthe earth.

19 And ^tthe temple of God was opened in heaven, and there was ^useen in his temple the ark of his testament: and ^vthere were lightnings, and voices, and thunderings, and an earthquake, and great hail.

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| A.M. cir. 4100.
A.D. cir. 90. | A.M. cir. 4100.
A.D. cir. 90. |
| h ch. 14.7; 16.9. Ps. 64.9. Jos. 2.9. Lu. 5.25; 7.16. Is. 26.15. 16. 17. ch. 13.10. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. | CHAP. XII.
a Ge. 22.14. Lu. 21.25. 1 Jo. 5.19.
b Is. 54.6. Ga. 4.26. 27. 2 Co. 1.2. Ep. 5.25. Ga. 4.1. viii.
c See note * in first column.
d Ro. 13.14. 15. 16. 19. Ps. 8.11. Mal. 4.2. Mat. 5.17. 23.11.
e Ga. 6.14. 4.9. 10. 5.1. 4.9. Ca. 7.1. Th. 2.11. 12.
f The moon under her feet is equivalent to the inscription 'faithful witness'. See Ps. 89.37. Re. 3.12. Comp. also ch. 12. 11. - <i>Adm.</i> This vision commencing ch. 11.10, does not begin after the seventh trumpet, ch. 11.15, but returns to the prophetic period previous to the birth of Christ, and proceeds to give a brief outline and exposure of Satan's insidious enmity, machinations, and warfare against the church (see Ep. 6. 11-13, 16), until his final overthrow, throughout the 'days of the seventh trumpet.' - C. ch. 11.20. 21.14. Ep. 2.20. Fr. 4.4-9.
g Ga. 4.19. 1 Co. 4.15. Mat. 28.19. 15. 54. 1: 60. 22. 66.8. Ac. 11.22. ch. 6.2.
h Or, sign.
i Ver. 9. ch. 13.12; 20. 17. 3. 9. 10. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.
j ch. 9. 10. 15. 9. 15. Da. 8.10. with ch. 2.20. 1 Jo. 2.19. ch. 17.16. 71 Ps. 5.8. Jn. 8. 44. Ex. 1.16.
k Is. 7.14. Mat. 2.1. Ac. 2.41. 4.7. 4.5. 14.6. 7. 11. 19. 1 Co. 12. 22. Ps. 9. ch. 2. 26. 27. 19. 15. 15. 9. 6. 7.
l Mar. 16.19. Ps. 91.1; cxlix Da. 7.22. 27. 7 ch. 11. 2. 3. Jn. 16. 33. ver. 14. 2 Ti. 12. with Ps. 87.5. Mat. 16. 18. Je. 3.15. |

months, or one thousand two hundred and sixty days, time, times, and half a time, ver. 3; ch. 12. 6-14; 13. 5, denote the 1260 years' continuance of the antichristian power; i.e. from A.D. 606, when the Pope of Rome was by Phocas the emperor constituted the *universal bishop* of the Christian church, to A.D. 1866; or, from 756, when the Pope became a temporal prince, to 2016. 3. Christ's *two witnesses* denote the small but sufficient succession of faithful ministers who, from age to age, amidst grief and persecution, bear witness against the abominations of Popery. 4. They, like *olive-trees before God*, are remarkably furnished with gifts and graces; and being protected and delighted in by him, do minister as in his presence, and depending on his grace. 5, 6. God shall fearfully resent the injuries done them, fulfil the threatenings they denounce in his name, and grant their requests. 7-10. Whatever murder of Christ's witnesses may have been effected during the whole reign of Antichrist, or whatever particular persecutions of about three years and a half continuance have taken place, I suppose the general slaughter here intended is yet future—in which I fear the Papists, who are like Sodomites in uncleanness, and Egyptians in cruel oppression of God's people, will, partly by drawing men off from the doctrines of the gospel, and partly by murderous wars and persecutions, leave scarcely any shadow of proper opposition to their abominations in Europe, or the countries thereto belonging. 11-13. But scarcely shall the antichristians, to their great joy, have apparently effected the ruin of Christ's witnesses, when God, by his Word and Spirit, shall strangely revive, animate, and encourage them, and, under his special protection, exalt them to eminent dignity, power, and prosperity; while, about the very time of the sounding of the seventh trumpet, the Popish state shall be

God. (7) A sufficiency of witnesses—in allusion to the Mosaic requirement of 'two or three witnesses.' 8 A succession of faithful ministers of the Word, inasmuch as they prophesy 1260 years. (9) An allusion to the general fact of two cognate witnesses being usually commissioned by the Spirit—as, Moses and Aaron, Elijah and Elisha, Zerubbabel and Joshua, Ezra and Nehemiah, the seventy disciples sent two by two, Paul and Barnabas, Paul and Timothy, Luther and Calvin, Knox and Melville, Latimer and Ridley, &c. But inasmuch as the 'two witnesses' are identified with 'two candlesticks,' and as a 'candlestick' is the apocalyptic emblem of a church, Re. 1. 20, may not the 'two witnesses' represent believers and reformers in the Jewish and Christian churches who are from time to time raised up in uninterrupted succession as witnesses for God, in opposition to heathenism, Romanism, and infidelity?—*Clothed in sackcloth*—the dress of mourners, 2 Sa. 3. 31; 1 Ki. 20. 31; 21. 27; Job 16. 15; Ps. 30. 11. C.

Ver. 11. These 'three days and a half' are most probably an allusion to the three years and a half during which Antiochus Epiphanes held possession of Jerusalem, profaned the temple, and abolished religious services. Here they foretell three years and a half during which so many of the faithful witnesses of the gospel will be so persecuted and slain, and the preaching of the gospel so effectually suppressed, that the powers of superstition, idolatry, and infidelity, who had united in the war, shall now combine in a short-lived triumph over the victims of their persecution.—*Note.* A partial exemplification of this imaginary triumph is recorded in the *Te Deum* being sung at Rome on occasion of the most horrible event in modern history—the murdering of the Huguenots! and a similar exemplification of its duration in the three years and a half during which Christianity was suppressed throughout France subsequent to the revolution of 1793. And such partial fulfillments seem agreeable to the genius of prophecy, as calling the attention of believers to the more awful completion. C.

REFLECTIONS.—In the very worst of times God will preserve for himself a church answerable to the promises and in some measure conformed to the rules of his Word. And in separating the precious from the vile, he makes no account of mere nominal and carnal professors, but leaves them to the power of antichristian or other deceivers. In evil times Christ's faithful

1 A woman clothed with the sun travaileth. 4 The great red dragon standeth before her, ready to devour her child: 6 when she is delivered, she fleeth into the wilderness. 7 Michael and his angels fight with the dragon, and prevail. 13 The dragon being cast down unto the earth, persecuteth the woman.

This chapter should open at ch. 11. 19, which presents a new vision synchronizing with the ascension of our Lord, at which time the heavens were truly opened, He. 4. 14; 9. 11, 12, 24; 10. 19, 20.—*The ark* was one of those things that were wanting in the second temple, and its appearance now intimates that all the types are fulfilled in Christ risen and entered into the heavens.—*Lightnings.* Sudden and unexpected manifestations of Christ and his divine power, Mat. 24. 27; Ex. 19. 16.—*Voices.* Testimonies to Christ, as that of John, Mat. 3. 3. Lamentations, as those of Rama at the martyrdom of the infants, Mat. 2. 18. Of prayer and instruction, as of Paul and Barnabas, Ac. 16. 25, 31, 32.

AND there appeared a great 'wonder' in heaven; ^aa woman clothed with the sun, and ^bthe moon under her feet,³ and upon her head ^ca crown of twelve stars:

2 And ^dshe being with child cried, travelling in birth, and pained to be delivered.

3 And there appeared another wonder⁴ in heaven; and behold ^ea great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4 And his ^ftail drew the third part of the stars of heaven, and did cast them to the earth: ^gand the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And ^hshe brought forth a man-child, who was to rule all nations with a rod of iron: and ⁱher child was caught up unto God, and ^jto his throne.

6 And ^kthe woman fled into the wilderness,

liverance. The triumphing of their wicked enemies shall be short, and divine vengeance, redoubled, shall overtake them in an hour that they think not. For let enemies rage as they will, Jesus will at last vindicate his righteous cause and his suffering servants, and will bountifully reward them with the smiles of his providence and grace, reign before them gloriously, and cause them for ever to triumph in his praise. But by what fearful shakings of nations he ushers in the noted reformations of his church! Happy are they who, when his judgments are abroad in the earth, share his converting spirit, submit to his salvation and government, learn righteousness, and glorify his name!

CHAPTER XII. Ver. 1. The gospel church has Christ and his righteousness for her robe; and is irradiated with the light of truth, comfort, and holiness. She is elevated above the obscure light of Mosaic rites and ceremonies, and treads with holy indifference upon the enjoyments of this world; and all her light of knowledge and grace is communicated by means of, and according to, the doctrine of the twelve apostles. 2. Her *travelling in birth* denotes her strong groanings, eager desires, wrestling prayers, and indefatigable labours, under sharp persecutions, to bring forth converts in whom Christ, in his doctrine and image, may be formed. 3, 4. The *red dragon* is the devil, acting in and by the power of the persecuting heathen empire of Rome, which, after seven forms of government, was split into ten kingdoms; or by the Popish power as extended over these ten kingdoms—by which multitudes of ministers were either murdered or seduced from the faith. 5. Her *man-child* may have some respect to Constantine, whom Providence marvelously

where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.

7 And^a there was war in heaven: ^aMichael and his angels fought against the dragon; and the dragon fought and his angels,

8 And ^aprevailed not; neither was their place found any more in heaven.

9 And ^athe great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: ^ahe was cast out into the earth,⁵ and his angels were cast out with him.

10 And I heard ^aa loud voice⁶ saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for ^athe accuser of our brethren is cast down, which accused them before our God day and night.

11 And ^athey overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12 Therefore ^arejoice, ye heavens, and ye that dwell in them. ^aWoe to the inhabitants of the earth⁷ and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but ^aa short time.⁸

13 And when the dragon saw that he was

A.M. cir. 4100.
A.D. cir. 90.

^a Mat. 16. 24. Ep. 6.

12. ^a Da. 10. 13, 21; 12. 1.

Jude 9. Is. 55. 4. He. 2.

10. ver. 3. 9; ch. 1. 20.

Mat. 10. 24; 10. 17, 18. Jn.

16. 2. 3.

^a ver. 11; ch. 6. 10-17.

Ps. 37. 10; 110. 2-6. Da.

11. 35. Lu. 10. 18.

^a ver. 3; ch. 20. 2, 3.

Ge. 3. 1, 4. 2 Co. 11. 3.

Joh. 1. 6; 2. 1. 1 Pe. 5. 8.

Is. 54. 4. Zec. 1. 1.

^a Lu. 10. 18. Jn. 12. 31.

ch. 6. 10-17. Ps. 110. 5. 6.

^a See note ^a below.

^a ch. 11. 15; 14. 1-16.

20. 24; 19. 1-7. Ob. 21. Ps.

lxiii. xlv. c. cx. cxlii.

Is. li. lx. lxiii.

^a Does not.

^a loud voice: 'synchron-

ize with the 'great

voice' (ch. 11. 15), the

proclamation being

similar, if not per-

fectly identical?—C.

^a Job 1. 9; 2. 3. Zec. 3.

1. Mat. 10. 18. Jn. 16. 2.

^a 2 Co. 10. 3-5. Ro. 8.

33. 34. 35. 37. Ep. 6. 16.

Lu. 14. 26. Ac. 20. 24.

He. 11. 35-38.

^a Ps. 96. 11. Is. 49. 13.

ch. 18. 20; 14. 1-4; 15. 2.

^a ch. 13. 11. 10. 10. 6.

1 Pe. 5. 8. Mat. 12. 43.

^a The earth. Can-

aan—the Jews.—The

sea. The Gentiles of

the Babylonian em-

pire, to which, under

its heathen form, the

prophecy mainly re-

fers. Is. 21. 1-9. Je. 51.

36-58.—C.

^a 2 Pe. 3. 8. He. 10. 37.

Lu. 18. 5. ch. 22. 12, 26.

^a ^a short time: ac-

cording to the divine

computation of the

future (Ps. 17. 36; 90. 4.

2 Pe. 3. 8), and even in

man's computation of

the past, Job 10. 20; 14.

1. Ps. 39. 5.—C.

^a This event was

effected either dur-

ing the miraculous

powers put forth by

our Lord, and be-

A.M. cir. 4100.
A.D. cir. 90.

stowed upon his dis-

ciples (Lu. 10. 18), or

upon occasion of our

Lord's death, when he

destroyed the works,

and consequently the

power of the devil,

Jn. 12. 31.—C.

^a Jn. 16. 33; 2 Ti. 3. 12.

Ge. 3. 15. Ps. 37. 14. ver.

45.

^a Ex. 19. 4. De. 32. 11.

12. Is. 40. 31; 63. 9; 60. 8.

ver. 6. Ps. 91. 1-10.

^a An allusion to De.

32. 10, 11.—C.

^a This is not a

second flight of the

woman (see ver. 6),

but note the peculiar

account of the cause

of the flight formerly

recorded.—C.

^a Da. 7. 25; 12. 7. 11.

ch. 11. 2; ver. 6. ch. 13.

5. 1. c. 1200 years.

^a Ps. 42. 7; 14. 4. 5; 18. 4.

Ep. 4. 14. 2 Th. 2. 10, 11.

Is. 8. 7; 28. 25; 19. 19.

^a Water as a flood

persecuting na-

tions. See ch. 17. 15.

Je. 46. 7.—C.

^a ver. 9, 12; ch. 1. 7.

Ps. 17. 14; with Ge. 4. 11.

Nu. 10. 30.

^a Ge. 3. 15. 1 Pe. 5. 8.

Jn. 8. 44. 1 Sa. 18. 8.

^a ch. 13. 2; 5. 7; 16. 17;

16. 17; 6. 18; 20; 19. 29.

5-11; 11. 7. Da. 7. 21, 24.

25; 11. 30-36.

^a Da. 12. 32. Mat. 28.

20. 1. Jn. 5. 21. ch. 14. 12.

^a ch. 6. 9; 19. 10. 1 Co.

2. 1, 2. 1 Jn. 5. 10. Is. 8. 16.

20.

CHAP. XIII.

^a Da. 7. 1-3. 7. 20.

23. 24. ch. 12. 3; 17. 3-7.

12; 14. 7. 2 Th. 2. 3-12. 1

Th. 4. 1-3. 2 Ti. 3. 1-6; 4.

3.

^a Or, names, ch. 17.

silver, 5. 6. Is. 65. 7. Eze.

20. 27, 28.

^a Da. 7. 4-7. 21. 24, 25.

ch. 17. 6; ver. 7; ch. 18.

24; 16. 6; 12. 17.

cast unto the earth, ^ahe persecuted the woman which brought forth the man-child.

14 And^b to the woman were given two ^awings of a great eagle, that she might fly¹ into the wilderness, into her place, where she is nourished for a time,² and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth ^awater as a flood³ after the woman, that he might cause her to be carried away of the flood.

16 And ^athe earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the ^adragon was wroth with the woman, and went to ^amake war with the remnant of her seed, ^awhich keep the commandments of God, and ^ahave the testimony of Jesus Christ.

CHAPTER XIII.

1 *A beast riseth out of the sea with seven heads and ten horns, to whom the dragon giveth his power.* 11 *Another beast cometh up out of the earth; 14 causeth an image to be made of the former beast, 15 and that men should worship it, 16 and receive his mark.*

AND I stood upon the sand of the sea, and saw a ^abeast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name¹ of blasphemy.

2 And the beast which I saw ^awas like unto

by the power of the Holy Spirit. 12, 13, 15. The dragon's rage at and persecution of the woman, and *casting a flood* out of his mouth to destroy her, may denote the devil's exerting himself to the utmost to destroy the church by the Arian, Pelagian, and other heresies, the Donatist schism, and the persecutions which attended them; by the Julian persecution and the ravages of the Goths, Vandals, and others, in the Christian countries; or also, by the decrees, persecutions, wars, massacres, and missionaries of the heathen, the establishment of Christian religion in the world. 16. Great ecclesiastics, in their councils and otherwise, defended the truths of the gospel against the Arian, Pelagian, Eutychian, and other heresies; the Goths, Vandals, and other ravaging tribes, diverted the Arian persecutors, and at last became professed Christians themselves and at a later time many secular princes and others who had no real religion, took part with the Christians, and protected them from the pagan fury.

Ver. 3. *A great red dragon.* Satan, as the spirit of persecution and murder (see Jn. 8. 44; 1 Jn. 3. 12), entering and possessing the body of the Roman empire. C.

Ver. 4. *The third part.* The Jewish teachers who 'sat in Moses' seat,' but were drawn of Satan to purchase and shed, as Judas was to sell, the blood of our Lord.—*Note.* The world, as touching religion ('heaven'), was then divided into three parts—Jews, Christians, and heathens. The heathens Satan had not then to draw; they were the political beast already fully possessed. C.

Ver. 14. *Wilderness.* A district unfrequented, and comparatively uncultivated and unknown.—*Note.* Specimens of the church thus protected from the face of the serpent, his wiles, his persecutions, and his agents, the beast and false prophet, may be found in the primitive British and Irish churches that were preserved free from the shackles of evil for upwards of 1000 years, when they were nationally, though never individually, deceived or subdued; in the Christians of St. Thomas in the East Indies; the Nestorian Christians (most probably Jews), in the countries bordering the Caspian sea; and in the churches of the Waldenses

they become the more furious and active. But let them plot, fight, and rage as they will, Christ will restrain, and at last conquer them; and, notwithstanding the most fearful and lasting afflictions, will protect and preserve his faithful servants and people, and by faith render them victorious and triumphant. By faith in his atoning blood as the only ground of their justification, and by faithfully contending, even unto death, for his injured truths, they shall overcome at last.

CHAPTER XIII. Ver. 1. This beast *rising out of the sea* denotes its origin to be from hell, and, from the tumultuous state of the nations, once subject to the heathen power. Its having *seven heads* and *ten crowned horns* denotes its possessing the power of the pagan state, and ruling over the ten kingdoms formed out of that ruined empire. 2. Its likeness to a *leopard, bear, and lion*, imports that all the cruelty, activity, subtlety, and furious power of the Greek, Persian, and Chaldean empire would meet in the heathen jurisdiction. Its receiving the *power, seat, and authority* of the dragon, signifies that, being seated at Rome, the power of heathen emperors and of the devil would be devolved on the heathen and his assistants. 3. The *healing of the wounded head* may denote the pagan's restoring jurisdiction to Rome by his becoming a civil prince; the erection of the German empire instead of the Roman; or the apostasy of the Protestants to evil. 4. In their obedience to the arbitrary, idolatrous, and other wicked decrees of evil and its councils, men practically worship the devil and the old heathen idols. 5, 6. Its *speaking great things and blasphemies* includes all the pagan boasts of power, holiness, and merits; all their usurpation of power over magistrates, angels, and

ness, their injunctions and curses are cruel, bloody, and ruinous. 12. By excommunications and persecutions, and through the assistance of secular powers, the heathen thoroughly make their subjects do what they please. 13, 14. By pretended and devilish miracles they terrify men into an implicit obedience to the evil, and a ready compliance with their errors, idolatries, and superstitions. 15-17. They denied not only their pardons and indulgences, but even the natural or civil rights of lodging, dwelling, or trade, to all that did not, in practice or profession, plainly manifest themselves devoted to their power and delusions. 18. The number of the beast being 666, may hint that the pagan doctrines, laws, and offices have apparently a marvellous connection, but are no way founded on the doctrine of the twelve apostles. It is found in the Greek LATEINOS, and the Hebrew ROMITH, and points to the Christian church, and the place of its peculiar residence. About A. D. 666, it is said that Vitalian marked his subjects with the use of the *Latin or Roman* tongue. From the time when John had his vision of a civil as well as an ecclesiastical head, A. D. 756, or some years after, when he began to exercise his temporal jurisdiction, might be precisely 666 years.

Ver. 1. *Sand of the sea.* Innumerable multitudes of people; comp. Ge. 22. 17; Rev. 15.—*Note.* This vision is the counterpart of the former, ch. 11. 19; 12. 1-17, and describes the earthly and visible agents of Satan in the persecution of the woman, the true church, and 'the remnant of her seed.'—*Ten horns . . . ten crowns.* The dragon (ch. 12. 3) had 'seven heads' crowned, and 'ten horns,' but without crowns. The beast here described has 'ten horns,' with 'ten crowns.' The first therefore represents the pagan Roman empire possessed by the dragon and employed as his persecuting agents, consisting of the geographical elements of ten kingdoms, not yet separated into regal dynasties and

a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat,² and great authority.

3 And I saw one of his heads, as it were wounded³ to death; and his deadly wound was healed: and all the world wondered after the beast.

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

5 And^h there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

6 And^h he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle,^k and them that dwell in heaven.

7 Andⁱ it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And^a all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9 If^r any man have an ear, let him hear.

10 He^a that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword.⁵ Here^t is the patience and the faith of the saints.

11 Andⁱ I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.⁶

12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13 And^r he doeth great wonders, so that he

A.M. cir. 4100.
A.D. cir. 96.

c ch. 12, 9, 3. Th. 2, 7.
d ch. 10, 10, 13.
e Seat. Literally, 'throne.'—C.

f ch. 12, 3, ver. 1; ch. 17, 11.

g Gr. slain.

h ver. 8; ch. 17, 2, 8, 13.

i Th. 2, 3, 12, 21, 3, 1.

k ch. 10, 13, 18, ver. 2.

l Col. 10, 20, 2 Th. 2, 4.

m Da. 11, 30-36, ch. 18, 18.

n 2 Th. 2, 14, Ps. 89, 8.

o Da. 7, 8, 11, 20, 25; 11, 35-39.

p Or, to make war.

q Da. 7, 25; 12, 7, ch. 11, 2, 3, 12, 6, 17.

r Da. 7, 25; 11, 35-39.

s Th. 2, 4, 1 Th. 4, 1-3, 2.

t Col. 2, 9, 1 Th. 1, 14.

u He. 8, 2; 9, 11, 24, 12, 22.

v ch. 21, 3, Mat. 10, 18.

w Da. 7, 21, 25, ch. 11, 2.

x Th. 2, 17, 19, 18, 24.

y Th. 2, 10, 3, Lu. 4, 6.

z ver. 3.

a ch. 5, 17, 8, Phil. 4, 3.

b ch. 10, 12, 21, 27, 18, 4.

c Da. 12, 1.

d Jn. 1, 29, 36, ch. 5, 6-13, 17.

e Ep. 1, 4, or 1 Pe. 1, 19, 20.

f See ch. 2, 7, 11, 24.

g Is. 37, 1, Mat. 7, 2.

h Ex. 21, 23, 25, Ge. 9, 5, 6.

i Eze. 10, 10, Mat. 20, 52.

j ch. 11, 13, 14, 7, 20, 11, 1.

k Ex. 2, 11, 2, 8, 13, 8.

l Da. 7, 11, 22, 26, 11, 45.

m Some of the best MSS have this clause as follows:—

'He that is for captivity goeth into captivity: he that is to be slain with the sword must be slain.' This is a prophetic declaration which seems to accord better than the reading of the *textus receptus* with the last clause of the verse.—P.

n ch. 14, 12, He. 10, 36, 37, 6, 12, Hab. 2, 3, Ps. 27, 13.

o ch. 15, 12, ch. 11, 7, 17, 8, 2 Th. 2, 3-9, ch. 11, 7, 17, 8, 2.

p Mat. 28, 18, Jn. 1, 29, 36.

q ch. 2, 3, 4, ver. 2; ch. 11, 7, 17, 6.

r ver. 3, 14-17, 2 Th. 2, 4.

s ch. 12, 9, 16, 14, 19.

t Mat. 24, 24, 2 Th. 2, 9.

u De. 13, 2, 1 Ki. 18, 38.

v Ki. 1, 10, 12.

w Alford's note on the symbolic visions is clear and important. It is in substance as follows:—

'(1) These two beasts are identical as to their genus; they are both ravaging powers, hostile to God's flock. (2) They are diverse in origin. The former came up out of the sea, i.e. out of confusion to order; the latter comes out of the earth, i.e. out of human society. (3) The second beast is subsidiary to the first. It wields its authority, works miracles in its various causes, men to worship its image. (4) An important distinction exists between the two: that the second has horns like a lamb. It puts on a mild appearance. But it speaks as a dragon—its words are fierce and wounding. And now I may appeal to the reader whether all these requisites do not meet in that great warring power which rose out of men's daily life and habits, out of and in the presence of the last form of the secular power, which was the empire of pagan Rome: I mean the sacerdotal persecuting power, which, gentle in its aspect and professions, was yet cruel in its actions?'—P.

x ver. 3, 8, 12; ch. 17, 15.

y Da. 7, 25, 2 Th. 2, 4, 11, 12, Da. 11, 35-39, ver. 3, 4.

z Da. 7, 25; 11, 35-39, 2 Th. 2, 4, ch. 17, 2, 5.

a Gr. breath.

b Da. 7, 21, 22, ch. 11, 2, 17, 19, 18, 20, 24, 2 Th. 2, 4.

c Gr. give them.

d ch. 14, 9, 11, 19, 20, 24, 25, 2, with 1, 14, 1.

e Ex. 3, 9, 16, Pr. 6, 21.

f The name of the beast. The usurped and unscriptural, but imposed, name of 'Catholic.'—C.

g He that had the number of his name. That acknowledged the apostolic origin of the papal church founded on the traditionary genealogy of the popes through the primitive centuries of the church.—C.

h ch. 15, 12, ch. 11, 7, 17, with ch. 2, 17, Ho. 14, 9, Ps. 107, 43.

A.M. cir. 4100.
A.D. cir. 96.

rity, works miracles in its various causes, men to worship its image. (4) An important distinction exists between the two: that the second has horns like a lamb. It puts on a mild appearance. But it speaks as a dragon—its words are fierce and wounding. And now I may appeal to the reader whether all these requisites do not meet in that great warring power which rose out of men's daily life and habits, out of and in the presence of the last form of the secular power, which was the empire of pagan Rome: I mean the sacerdotal persecuting power, which, gentle in its aspect and professions, was yet cruel in its actions?'—P.

x ver. 3, 8, 12; ch. 17, 15.

y Da. 7, 25, 2 Th. 2, 4, 11, 12, Da. 11, 35-39, ver. 3, 4.

z Da. 7, 25; 11, 35-39, 2 Th. 2, 4, ch. 17, 2, 5.

a Gr. breath.

b Da. 7, 21, 22, ch. 11, 2, 17, 19, 18, 20, 24, 2 Th. 2, 4.

c Gr. give them.

d ch. 14, 9, 11, 19, 20, 24, 25, 2, with 1, 14, 1.

e Ex. 3, 9, 16, Pr. 6, 21.

f The name of the beast. The usurped and unscriptural, but imposed, name of 'Catholic.'—C.

g He that had the number of his name. That acknowledged the apostolic origin of the papal church founded on the traditionary genealogy of the popes through the primitive centuries of the church.—C.

h ch. 15, 12, ch. 11, 7, 17, with ch. 2, 17, Ho. 14, 9, Ps. 107, 43.

i ch. 15, 12, ch. 11, 7, 17, with ch. 2, 17, Ho. 14, 9, Ps. 107, 43.

j ch. 15, 12, ch. 11, 7, 17, with ch. 2, 17, Ho. 14, 9, Ps. 107, 43.

k ch. 15, 12, ch. 11, 7, 17, with ch. 2, 17, Ho. 14, 9, Ps. 107, 43.

l ch. 15, 12, ch. 11, 7, 17, with ch. 2, 17, Ho. 14, 9, Ps. 107, 43.

m ch. 15, 12, ch. 11, 7, 17, with ch. 2, 17, Ho. 14, 9, Ps. 107, 43.

n ch. 15, 12, ch. 11, 7, 17, with ch. 2, 17, Ho. 14, 9, Ps. 107, 43.

o ch. 15, 12, ch. 11, 7, 17, with ch. 2, 17, Ho. 14, 9, Ps. 107, 43.

p ch. 15, 12, ch. 11, 7, 17, with ch. 2, 17, Ho. 14, 9, Ps. 107, 43.

q ch. 15, 12, ch. 11, 7, 17, with ch. 2, 17, Ho. 14, 9, Ps. 107, 43.

r ch. 15, 12, ch. 11, 7, 17, with ch. 2, 17, Ho. 14, 9, Ps. 107, 43.

s ch. 15, 12, ch. 11, 7, 17, with ch. 2, 17, Ho. 14, 9, Ps. 107, 43.

t ch. 15, 12, ch. 11, 7, 17, with ch. 2, 17, Ho. 14, 9, Ps. 107, 43.

u ch. 15, 12, ch. 11, 7, 17, with ch. 2, 17, Ho. 14, 9, Ps. 107, 43.

v ch. 15, 12, ch. 11, 7, 17, with ch. 2, 17, Ho. 14, 9, Ps. 107, 43.

w ch. 15, 12, ch. 11, 7, 17, with ch. 2, 17, Ho. 14, 9, Ps. 107, 43.

x ch. 15, 12, ch. 11, 7, 17, with ch. 2, 17, Ho. 14, 9, Ps. 107, 43.

y ch. 15, 12, ch. 11, 7, 17, with ch. 2, 17, Ho. 14, 9, Ps. 107, 43.

z ch. 15, 12, ch. 11, 7, 17, with ch. 2, 17, Ho. 14, 9, Ps. 107, 43.

a ch. 15, 12, ch. 11, 7, 17, with ch. 2, 17, Ho. 14, 9, Ps. 107, 43.

b ch. 15, 12, ch. 11, 7, 17, with ch. 2, 17, Ho. 14, 9, Ps. 107, 43.

c ch. 15, 12, ch. 11, 7, 17, with ch. 2, 17, Ho. 14, 9, Ps. 107, 43.

d ch. 15, 12, ch. 11, 7, 17, with ch. 2, 17, Ho. 14, 9, Ps. 107, 43.

e ch. 15, 12, ch. 11, 7, 17, with ch. 2, 17, Ho. 14, 9, Ps. 107, 43.

f ch. 15, 12, ch. 11, 7, 17, with ch. 2, 17, Ho. 14, 9, Ps. 107, 43.

g ch. 15, 12, ch. 11, 7, 17, with ch. 2, 17, Ho. 14, 9, Ps. 107, 43.

h ch. 15, 12, ch. 11, 7, 17, with ch. 2, 17, Ho. 14, 9, Ps. 107, 43.

i ch. 15, 12, ch. 11, 7, 17, with ch. 2, 17, Ho. 14, 9, Ps. 107, 43.

j ch. 15, 12, ch. 11, 7, 17, with ch. 2, 17, Ho. 14, 9, Ps. 107, 43.

k ch. 15, 12, ch. 11, 7, 17, with ch. 2, 17, Ho. 14, 9, Ps. 107, 43.

l ch. 15, 12, ch. 11, 7, 17, with ch. 2, 17, Ho. 14, 9, Ps. 107, 43.

m ch. 15, 12, ch. 11, 7, 17, with ch. 2, 17, Ho. 14, 9, Ps. 107, 43.

n ch. 15, 12, ch. 11, 7, 17, with ch. 2, 17, Ho. 14, 9, Ps. 107, 43.

o ch. 15, 12, ch. 11, 7, 17, with ch. 2, 17, Ho. 14, 9, Ps. 107, 43.

p ch. 15, 12, ch. 11, 7, 17, with ch. 2, 17, Ho. 14, 9, Ps. 107, 43.

q ch. 15, 12, ch. 11, 7, 17, with ch. 2, 17, Ho. 14, 9, Ps. 107, 43.

r ch. 15, 12, ch. 11, 7, 17, with ch. 2, 17, Ho. 14, 9, Ps. 107, 43.

s ch. 15, 12, ch. 11, 7, 17, with ch. 2, 17, Ho. 14, 9, Ps. 107, 43.

t ch. 15, 12, ch. 11, 7, 17, with ch. 2, 17, Ho. 14, 9, Ps. 107, 43.

u ch. 15, 12, ch. 11, 7, 17, with ch. 2, 17, Ho. 14, 9, Ps. 107, 43.

v ch. 15, 12, ch. 11, 7, 17, with ch. 2, 17, Ho. 14, 9, Ps. 107, 43.

w ch. 15, 12, ch. 11, 7, 17, with ch. 2, 17, Ho. 14, 9, Ps. 107, 43.

x ch. 15, 12, ch. 11, 7, 17, with ch. 2, 17, Ho. 14, 9, Ps. 107, 43.

y ch. 15, 12, ch. 11, 7, 17, with ch. 2, 17, Ho. 14, 9, Ps. 107, 43.

z ch. 15, 12, ch. 11, 7, 17, with ch. 2, 17, Ho. 14, 9, Ps. 107, 43.

maketh fire come down from heaven on the earth in the sight of men,

14 And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

15 And^e he had power to give life⁷ unto the image of the beast, that the image of the beast should both speak, and^d cause that as many as would not worship the image of the beast should be killed.

16 And he causeth all, both small and great, rich and poor, free and bond, to receive^a a mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.¹

18 Here⁹ is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six.

CHAPTER XIV.

1 The Lamb standing on Mount Sion with his company. 6 An angel preacheth the gospel. 8 The fall of Babylon. 15 The harvest of the world, and putting in of the sickle. 20 The vintage and winepress of the wrath of God.

AND I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.¹

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

in the use of the horns, all meekness, gentleness, and mercy.—*Spake as a dragon.* That is, falsely, Jn. 8, 44; styling himself 'the servant of the servants of God,' meaning 'master of kings and emperors.' C.

Ver. 14. *That they should make an image to the beast.* By setting up an ecclesiastical monarchy corresponding in extent and details to the secular monarchy. C.

Ver. 16. *A mark.* Submission to the rites and ceremonies of the papal communion.—*In their right hand.* By active obedience to the papal power.—*Or in their foreheads.* By outward profession of its doctrines and infallible authority. C.

REFLECTIONS.—Satan and his instruments will turn themselves into very different forms, that their abominable projects may the more easily succeed. The meekness of the lamb and fury of a leopard, lion, bear, and dragon are united to pervert and ruin the church. By the most horrid blasphemies, pretended or magical

my faith and patience have their perfect work! Patient waiting and earnest watching are far better than presumptuous curiosity.

CHAPTER XIV. Ver. 1. Zion may either denote heaven or the true church on earth. The saints being marked with God's name in their foreheads imports their being sealed and set apart as his property and for his service, and their making an open and honourable profession of him and his gospel, attended with an answerable holiness of life. 4, 5. They were virgins; i.e. they had not defiled themselves with the whorish idolatries and other abominations of the tempting anti-christians; but, as wholly redeemed from sins and errors, sanctified by and consecrated to God, and as a

measure of their iniquities, Christ and his instruments shall, in answer to the prayers of his ministers and people, cut them off in the most terrible manner, perhaps deluging the papal territories in Italy, of 200 miles length, with torrents of their blood.

Ver. 3. *No man could learn that song.* That is, so as to sing it; for singing depends not so much upon voice as upon expression; and expression depends upon feeling; and the feeling of filial love cannot be learned by any rote of words; therefore, as none but children can feel the sentiment, none but children can learn the song. C.

Ver. 6. Of this emblematic angel, the Reformation, the Bible, and Protestant missionary societies are, no doubt, shadows and precursors, but cannot be the end of the vision; for this angel introduces the judgment, ver. 7, not the day of the final judgment of quick and dead, but, as appears from ver. 8, 9, the judgment of Babylon and the beast. C.

Ver. 12. This notice is parallel to that of ch. 13, 10, from which

4 These¹ are they which were not defiled with women; for they are virgins.² These are they which follow the Lamb whithersoever he goeth. These were redeemed³ from among men, being the 'first-fruits'⁴ unto God and to the Lamb.

5 And in their mouth was found no guile: for they are 'without fault'⁵ before the throne of God.

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, 'Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, Babylon⁶ is fallen,⁶ is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voice, 'If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here⁶ is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven, saying unto me, Write, 'Blessed are the dead which

A.M. cir. 4100.
A.D. cir. 96.

1 Ro. 12.2. Ca. 1.3; 6.
2 Co. 11.2. Mat. 25.1.
ch. 17.15, 14.
2 Virgins. Pure worshippers of God, in opposition to idolaters, spiritual fornicators and adulterers. See ver. 8; ch. 18.

3 Mat. 16.24. ch. 7.17; 17.14; 13.4. Jn. 10.4.5; 27. Eze. 1.12; 46.10.

4 Gr. were bought, 1 Co. 6.20.
5 Jn. 1.18. 1 Co. 16.15. Ro. 16.5; 8.23.

6 First-fruits. The 144,000 who were sealed, ch. 7.3-8, and are now produced as the immediate companions of Christ for the confirmation of the patience and hope of the church.—C.

7 Ps. 34.2. Zep. 3.13. Ep. 5.27. Je. 50.20. Ca. 4.7. 1 Jn. 3.9. Lu. 1.6. Tit. 2.14. Col. 1.22. Jude 24. Eze. 1.4, 17.

8 Without fault—because God their Saviour had kept them from falling, as the blood of the Lamb had cleansed them from all sin, 1 Jn. 1.7. Jude 24, 25.—C.

9 Ch. 8.13. 2 Ti. 4.2. Is. 62.1, 6, 7.

10 2 Sa. 23.5. Is. 40.8. Ep. 3.9. Mat. 10.27; 28. 19. Mar. 16.15. Lu. 12.1. 1 Pe. 1.25. ch. 10.13; 13.7, 8.

11 Mat. 10.27. Is. 58.1. Ho. 8.1. Ac. 20.21, 24, 27.

12 Pr. 1.7. Ps. 89.7; 96.7. ch. 13.2, 4; 11.15-18; 19.20, 21, 22.

13 Ps. 146.5, 6. Ac. 14.15. Ex. 20.11.

14 Is. 21.9. Je. 51.7, 8. ch. 8.2, 11. 8.16; 17.18; 18.2, 3; 10.21, 22. Th. 2.8.

15 Babylon is fallen—fallen, but not yet destroyed. But the decree is gone forth—the process is begun—and none can stay it.—C.

16 W. ch. 13.7, 8, 14-17; 17.2, 13; Je. 3.6. Eze. 16.15. 34.23.

17 2 Pe. 3.9. Je. 44.4. Jn. 13.4, 8, 12, 14-16.

18 Job. 20. Ps. 75.8. Is. 51.17. Je. 25.15. ch. 16.19; 18.6; 19.20, 21. Ps. 11.6.2. Th. 1.9. Mat. 25.41; 13.49, 50, with Ge. 19.24. Jude 7.

19 Ch. 19.13; 8.10, 18. Is. 34.10; 33.14; 57.20. 21. Mat. 25.41, 46. 2 Th. 1.9. Mar. 9.43, 44.

20 Ch. 9.1. Hab. 2.19. Th. 1.6, 7. ch. 12.17. He. 6.12; 10.32-36.

21 Ch. 9.9. 1 Co. 15.18. 58. Phil. 3.9. 1 Th. 1.10. He. 11.13, with 2 Pe. 1.11.

22 The horses are those of the armies in heaven that follow the Lamb (ch. 19.14), the emblems of the swiftness and power of the gospel testimony, and of the judgments on the despisers who now 'wonder and perish.'—C.

A.M. cir. 4100.
A.D. cir. 96.

1 Lu. 16.25. Is. 57.1. 2. 2 Th. 1.6, 7. He. 4.9. ch. 10.1, 11. Th. 4.17.

2 Or, from henceforth, saith the Spirit, Yea.

3 Ps. 19.11. 1 Co. 15.58. 2 Ti. 4.7, 8.

4 The blessedness proclaimed here is prospective. The time when it will be realized is at or near the coming of Christ. The statement 'from henceforth' does not mean from the time when John was ordered to write, but from the time to which the blessedness refers. The idea of a special blessing is conveyed, and the speciality consists in the fact that the period of the consummation of all blessings to the redeemed church would then be at hand.—P.

5 Is. 19.1. Ps. 97.2. ch. 1.7; 10.1; 20.11. Ex. 24.10.

6 Ch. 1.13. Ps. 80.17. Zec. 13.7. Jn. 1.14. Eze. 1.26. Da. 7.13. Mat. 16.13.

7 Ps. 21.3. He. 2.9. ch. 19.12, 11. 17; 6.2.

8 Je. 51.33.

9 Ch. 1.20; 16.17; 2 Co. 5.20. Or Ps. 103.20. He. 1.14.

10 Is. 62.1, 6, 7; 45.11. ch. 10.10.

11 Joel 3.13. Mat. 13.30. Je. 51.33. Is. 63.4; 34.8. ch. 15.1, 2. Da. 7.22, 26, 27.

12 Or, dried.

13 2 Sa. 22.7. Ne. 9.27. ver. 19; ch. xvi. 2. Th. 2.8.

14 Ch. 15.1, 17; xvi. xviii. 9. ver. 15; ch. 6.9, 10; 11.5; 16.18.

15 See ver. 15. Ps. 132.8; 22.5. Is. 54.6, 7.

16 See ver. 15, 19. Is. 45.11.

17 De. 32.32, 33. Is. 63.1-4. ch. 16.10; 19.15-21; 11.13. W. 6.12-17.

18 La. 1.15. Is. 63.3. ch. 11.13, 18.

19 W. ch. 11.8, 21. 27; 22.15; 20.9; 19.14. He. 13.12. Is. 34.7; 66.24.

20 See note * in first column.

21 A thousand six hundred furlongs—equal to 205 Italian miles—the exact extent of that portion of the pagan territories called. (Jos. Mede.)—C.

22 With ch. 12.1; 11.14-18. Th. 1.8.

23 Ch. 1.20; 5.6; 8.2, 6; 10.3; xvi.1.

24 Ch. 8.2, 6; 16.1-17; 21. over 6.

25 Ch. 11.14; 16.17; 14.10; xvi.1.

26 Ch. 4.5, 6; 17.14. Mat. 3.11. Is. 44.4.

27 Ch. 13.15-17; 7.4-10; 14.1-5; 11.11, 12. Eze. 37.10.

die in the Lord from henceforth: ^dYea, saith the Spirit,⁷ that they may rest from their labours; and ^etheir works do follow them.⁸

14 And I looked, and behold ^aa white cloud, and upon the cloud ^bone sat like unto the Son of man, having on his head ^ca golden crown, and in his hand ^da sharp sickle.

15 And ^eanother angel came out of the temple, crying with a loud voice to him that sat on the cloud, ^fThrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.⁹

16 And ^ghe that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And ^hanother angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And ⁱanother angel came out from the altar, which had power over fire; and ^jcried with a loud cry to him that had the sharp sickle, saying, ^kThrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and ^lgathered the vine of the earth, and cast ^mit into the great wine-press of the wrath of God.

20 And ⁿthe wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse-bridles,¹ by the space of a thousand ^oand six hundred furlongs.²

CHAPTER XV.

1 The seven angels with the seven last plagues. 2 The song of them that overcome the beast. 3 The seven vials full of the wrath of God.

AND I saw ^aanother sign in heaven, great and marvellous, ^bseven ^cangels having the seven ^dlast plagues; for in them is filled up the wrath of God.

2 And I saw as it were ^ea sea of glass mingled with fire: and ^fthem that had gotten the victory over the beast, and over his image,

as by 'the sword of his mouth,' will pass with little observation, like his tears shed over Jerusalem, and be treated with neglect and contempt till physical judgments succeed? The allusion of this emblem seems to be to the messenger of the Sanhedrim coming out of the temple to proclaim the cutting down of the 'first-fruits' of the harvest—before which proclamation it was unlawful for any one to begin reaping. C.

REFLECTIONS.—The cause of Jesus Christ and his faithful followers will triumph at last. And glorious is the appearance of his saints when they answer their character in qualities and works, and have Christ among them owning and honouring them. Happy they when marked with the Father's Spirit and image—purified

dreadful, but righteous and gradual, punishment shall overtake the obstinate abettors of it in this world, much more in hell.

CHAPTER XV. Ver. 1, 2. The sea of glass mingled with fire is the infinitely pure and efficacious righteousness of Christ, by which he appeased the fiery resentments of divine justice, and through which the influences of the Holy Ghost are conveyed, and the perfections and favours of God marvellously discovered; and on which, as their foundation, the saints in heaven and earth stand with complete acceptance, confidence, and

7. 23-39) used by the priests for washing, 2 Ch. 4. 6. This sea is the temple was of brass, emblematic of strength—the prophetic sea of crystal, emblematic of purity.—Mingled with fire, as an emblem of purifying judgments.—Note, Under the providence of a wise and merciful God, the hour that has most troubled has always most purified his church. Persecution cleanseth the church of hypocrites and lukewarm professors, excites the spirit of prayer, exercises patience, separates from the world, and produces an earnest longing to depart and be with Christ, Phil. 1. 23.—Gotten the victory, &c. Rather, 'who had conquered,' or literally, 'who were conquering (by escaping from) the beast'—so in the original requires.—On the sea. Rather, 'by the sea' (Scholfield). C.

Ver. 8. No man was able to enter into the temple, so as to penetrate the mystery, till the signs of the times and the acts of

and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

3 And^j they sing the song of Moses the servant of God, and the song of the Lamb,¹ saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

4 Who^p shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the four beasts gave unto the seven angels seven golden vials,² full of the wrath of God, who liveth for ever and ever

8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled.

CHAPTER XVI.

2 The angels pour out their vials full of wrath. 6 The plagues that follow thereupon. 15 Christ cometh as a thief. Blessed are they that watch.

AND I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

CHAPTER XVI. Ver. 1. Already the wicked have had fearful earnestness of these vials of divine wrath poured out upon them. From A.D. 713 to 734 the Mahometan Saracens poured themselves into Spain and the south of France, rendering much of those countries a comparative desert. From A.D. 830 to 980 the contentions among the descendants of Charles the Great, emperor of Germany and king of France, and the ravages of the Hungarians in Italy and Sicily, deluged those countries with human blood. From A.D. 1090 to 1290 not a few millions were cut off, and most of Europe reduced to the brink of ruin by the sacred, or rather vain, war for the recovery of Canaan

with good hope of success. The great achievement of the modern mind has been almost entirely to reconstruct historical science. With very few exceptions, the historians of the three centuries immediately preceding the French Revolution were little more than analysts. That any moral significance underlay the tale of sound and fury which they related, that the spiritual and intellectual movements running through the ages are the most important elements in the career of humanity, that the phenomena of history are not isolated and fortuitous, but are connected, are co-ordinate, and are the expression of laws, they never so much as dreamed. But now history is no longer considered a mere hanging together in a continuous narrative of so many disconnected events. The springs of political action must be apprehended, the real

3 And^h the second angel poured out his vial upon the sea;¹ and it became as the blood of a dead man: and every living soul died in the sea.

4 Andⁱ the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5 And I heard the angel of the waters² say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

6 For^m they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

8 And^p the fourth angel poured out his vial upon the sun;³ and power was given unto him to scorch men with fire.

9 And men were scorched⁵ with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,

11 And^u blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

13 And I saw three unclean spirits like frogs⁶ come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For^a they are the spirits of devils, work-

A.M. cir. 4100.
A.D. cir. 90

1 Ro. 5.1-5; 8.1, 33. 2 Co. 5.21. Phi. 3.9.
1 The sea. Not maritime powers, as some interpret, but popular calamities, according to the prophetic exposition of the emblem, ch. 17.1-15.—C.
1 Both songs of triumph over, by escape from, enslaving and cruel enemies. Comp. ver. 3. 4. with Ex. 15. 1-21. C.—Moses' song of triumph, sung on the occasion of the escape of the Israelites through the Red Sea, was typical, and therefore prophetic. It was typical of our Lord's triumph over the enemies of his church, and on account of the complete and final salvation of his people from all opposed to them—for sin, death, and hell.—P.
1 Ps. 111.2; 139.14; 86. 8.
1 Ps. 145.17. De. 32. 4. Ps. 111.2-9. Mi. 7.20. ch. 16.5-7. Ho. 14.9.
1 Je. 10. 7, 10. ch. 17. 14; 19.16.
1 Je. 10.7. Ex. 15.2-7. 11.15. 16. Ho. 3.5. Is. 60. 5. Ps. 86.8-10. 1 Sa. 2.2.
1 Q. Is. 45.23; 66.23. Ps. 72.8. Zec. 2.11; 14.9-21.
1 Ch. 11.19. Nu. 1.50.
2 Ch. 29.3. Ex. 25.2-7. s. ver. 1, 7; ch. xvi. 1, 21.
1 ch. 1.13. Is. 13.3. Ep. 4.14. Lu. 12.35. 1 Pe. 1. 13. Ex. 28.6, 8. Eze. 44.17, 18.
1 ch. 4.6-9; 5. 6, 8, 10; 6.1, 2, 5, 7; 18.4; 21.1, 5.
1 ver. 1; ch. xvi. Ps. 75.8. 1 Sa. 15.3. Je. 25. 15; 48.10.
1 Vials. Rather, bowls or basins.—C.
1 ch. 1.18; 4.9, 10; 5.14; 10.6, 2 Th. 1.9.
1 Is. 6.4. Ps. 29.9; 18. 8, 14. with 1 Ki. 8. 10. Ex. 40.14, 35.
1 Je. 27.15; 1. La. 3. 44. Ro. 11.33. Ps. 36.6.
1 Je. not at all. Ge. 8.7. Ps. 112.8; 110.1. Ac. 3.21.

1 Ps. 111.2; 139.14; 86. 8.

1 Ps. 145.17. De. 32. 4.

1 Ps. 111.2-9. Mi. 7.20.

1 Je. 10. 7, 10. ch. 17. 14;

1 Je. 10.7. Ex. 15.2-7.

11.15. 16. Ho. 3.5. Is. 60.

5. Ps. 86.8-10. 1 Sa. 2.2.

1 Q. Is. 45.23; 66.23. Ps.

72.8. Zec. 2.11; 14.9-21.

1 Ch. 11.19. Nu. 1.50.

2 Ch. 29.3. Ex. 25.2-7.

1 s. ver. 1, 7; ch. xvi. 1, 21.

1 ch. 1.13. Is. 13.3. Ep.

4.14. Lu. 12.35. 1 Pe.

1. 13. Ex. 28.6, 8. Eze.

44.17, 18.

1 ch. 4.6-9; 5. 6, 8, 10;

6.1, 2, 5, 7; 18.4; 21.1, 5.

1 ver. 1; ch. xvi. Ps.

75.8. 1 Sa. 15.3. Je. 25.

15; 48.10.

1 Vials. Rather,

bowls or basins.—C.

1 ch. 1.18; 4.9, 10; 5.14;

10.6, 2 Th. 1.9.

1 Is. 6.4. Ps. 29.9; 18.

8, 14. with 1 Ki. 8. 10.

Ex. 40.14, 35.

1 Je. 27.15; 1. La. 3.

44. Ro. 11.33. Ps. 36.6.

1 Je. not at all. Ge.

8.7. Ps. 112.8; 110.1. Ac.

3.21.

1 From the mouth

of the dragon—lies

in. 8. 44.—Of the

A.M. cir. 4100.
A.D. cir. 90

1 ch. 8.8, 9. Ex. 7.17-20. Eze. 16.38.

1 The sea. Not maritime powers, as some interpret, but popular calamities, according to the prophetic exposition of the emblem, ch. 17.1-15.—C.

1 ch. 8.10, 11. Ex. 7.17, 19, 20. ver. 6.

1 ver. 4.

2 Angel of the waters.

The third angel (ver. 4) commissioned to change the waters to blood—a vial and sign against slavery and upon slaveholding nations, whether the slavery be spiritual or temporal. See Ex. 6. 16-21.—C.

1 ver. 7; ch. 11.17, 18; 15.2; 19.2. Ps. 97.2-8; 58. 10, 11. 2 Th. 1.5-9.

1 ch. 1.4, 8, 4, 8; 11.17.

1 ch. 13. 7, 15; 11. 7; 18.20, 24; 17.6. Mat. 23. 34; 7.2. Je. 51.35. De. 32. 42, 43. 15. 49. 29. 51. 22, 23.

1 ch. 6.9; 14. 10; 19.1; 21.5; 33.10.

1 ch. 8.12; 17.16. Le. 26.16. Is. 5.30; 34.8-10; 66.15. ch. 9.17, 18.

3 The sun. The powers of human governments (Is. 13. 12-19) stimulated to severity by popular tumults, seditions, and rebellions.—C.

1 Unto it, that is, the sun, which is made the symbolic agent in the execution of this awful curse and plague.—P.

5 Or, burned.

1 ver. 11, 21. 2 Ch. 28. 26. Je. 5.3. 2 Ki. 6.33. Is. 8.21; 11.5.

1 ver. 11; ch. 9.20, 21; 11. 13. Jos. 7.19. Je. 13. 16. Am. 4. 6-12. Da. 5. 22, 23.

1 ch. 13.2-4; 11.8; 17. 18; 18.19.

1 Ex. 10.21-23. ch. 9. 2; 11.10; 18.11-19. Is. 8. 21, 22. Mat. 8.12; 13.44; 22.13.

1 ver. 2, 9, 21; ch. 9.20, 21. 2 Ti. 3.13. 2 Ki. 6.33. Da. 5.22, 23.

1 Is. 8.7; ch. 9.14.

1 Je. 50.38; 51.36. ch. 17. 15. Is. 44. 27; 42. 15; 11.4; 41.2, ver. 14, with Ex. 8.2-6.

6 Spirits like frogs. Amphibious animals (Ex. 8.4), the emblems of hypocrites conforming themselves to every state of society.—C.

1 ch. 12.3; 9.13. 1, 2, 11, 12; 19.20; 20.10.

1 See note "in first column."

1 Ti. 4. 1. Jn. 8.44. ch. 2. 20; 13.14; 19.20. Ja. 3. 15. 2 Th. 2. 1, 4. 12. 39. Mat. 24.24. 2 Pe. 2.1, 1 Jn. 5.19.

ing miracles, *which* go forth unto the kings of the earth and of the whole world, ^{to} gather them to the battle of that great day of God Almighty.

15 Behold,^c I come as a thief.⁸ Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And he⁹ gathered them together into a place called in the Hebrew tongue Armageddon.¹

17 And the seventh angel poured out his vial ^{into} the air;² and ^{there} came a great voice out of the temple of heaven, from the throne, saying, ^{'It is done.'}³

18 And⁴ there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great.

19 And ^{the} great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, ^{to} give unto her the cup of the wine of the fierceness of his wrath.

20 And⁵ every island fled away, and the mountains were not found.

^f Ps. 75. 8. ch. 14. 8-11, 19, 20; xviii. 1, 19, 21, 2; Th. 2. 8; Ti. 3. 9. Je. 25. 15, 16 Is. 51. 17, 23; 49. 26. ^g ch. 6. 14; 11. 13. Is. 2. 14-17.

of sincere inquirers after Christ, in allusion to the magi, Mat. 1. 1, 2, whom ecclesiastical tradition represents as kings. This interpretation is favoured by the fact that wherever Popery has power, whether popular or legal, free inquiry after Christ in the Scripture is authoritatively suppressed. C.

Ver. 19. *The great city* (mystical Babylon) *was divided into three parts*, instead of ten as formerly—either three great monarchies or three great parties; and if the latter, these parties most probably will be, Papal, political Protestant, and infidel.—*Note*, All spiritual Protestantism will have utterly separated from aiding and abetting the Babylonian powers, Re. 18. 4.—*The cities of the nations*—the ten kingdoms—*fell*—were revolutionized and swallowed up in the three. C.

REFLECTIONS.—Gradual, but terrible and righteous, are the judgments of God which shall in due time be executed upon Popish idolaters and persecutors, and their ungodly companions in wickedness. Actuated by unclean diabolical spirits, and instigated by false teachers, they may for a little time gather themselves to contend with the almighty Redeemer, obstinately persist in their abominable courses, and blaspheme God, as if he injured them. But quickly the vials of his wrath shall be poured out upon them, answerable to their guilt, till they be utterly and irrecoverably ruined. And unexpected, fearful, extensive, sudden, and destructive shall be their punishment. Happy are they who shall be found faithful to Christ and righteousness, adorned with his grace, and watchfully preparing to meet him! While others howl and blaspheme for vexation of spirit, these shall rejoice in the Lord, and applaud the truly righteous and faithful realization of his purpose.

CHAPTER XVII. Ver. 1. I will give you an account of her sins, and of God's righteous procedure in condemning and punishing her. The Papal state at Rome is called a *Whore*, because of their treacherous apostasy from Christ and his Father to idolatry and

A. M. cir. 4100.
A. D. cir. 96.

8 ch. 17. 14; 19. 10; 20. 8, 9; 14. 16, 19, 20. 1 Ki. 22. 22.
c Mat. 24. 43. eh. 1. 3, 4. 18. 2 Pe. 3. 10. 1 Th. 5. 2. 3. Lu. 12. 39. Mat. 22. 12, 13. 2 Co. 5. 3.

8 The symbolical events mentioned in verses 13 and 14 were precursors of the Lord's coming. Upon their appearing, his advent in glory might be expected immediately. Hence the solemn warning to be prepared. He shall come 'as a thief'—when least expected—when the world is slumbering and unprepared. We are warned to keep on our garments of righteousness, so that our sins may be completely covered at his coming.—P.

9 God, Joel 3. 2, 11-14. ch. 11. 13; 17. 14; 19. 17-21. with Ju. 4. 10; 5. 10. 21. Is. 37. 36. Ps. 110. 5, 6.

1 Armageddon—'mountain of destruction'; most probably an allusion to Megiddo, where Sisera was overthrown, Ju. 5:19.—C.

2 The air. The seat of Satan's empire, Ep. 2. 2.—C.

3 ver. 11. ch. 11. 19; 14. 17; 15. 2; 21. 22.

4 In. 19. 30. ch. 10. 6, 7; 21. 6.

5 These words were uttered probably in allusion to the fact that this was the last of the seven last plagues. The vials of wrath were now exhausted.—P.

A ch. 4. 5; 8. 5; 11. 19, 13. Da. 12. 1.

6 ch. 11. 8; 13. 18; 17. 18; 18. 2.

A. M. cir. 4100.
A. D. cir. 96.

7 Ex. 9. 23-25 Jos. 10. 11. Is. 30. 26-30. Eze. 38. 22. ch. 8. 7; 11. 19.
8 ver. 9, 11. Is. 8. 21. ch. 11. 18. 2 Ki. 6. 33. Je. 5. 3. Is. 1. 5. Mat. 3. 12.

CHAP. XVII
a ch. 15. 1, 6, 7; 16. 2-4. 8. 10. 12, 13; 17. 1.

b ch. 4. 1; 12. 9, 10; ver. 3. ch. 6. 1, 2, 5, 7.

c ch. 11. 13; 14. 8-11. 14-20; xvi. xviii. xix.

d Eze. xxii. Na. 3. 4. ch. 19. 2; 17. 8; xiii. 2 Th. 2. 3; 12. 2 Ti. 3. 1-6. 1 Ti. 4. 1-3 ver. 3-6; 15. Je. 51. 13. ver. 15.

e ver. 13, 17; ch. 18. 3. 9; 13. 4, 8, 12; 14. 8; 11. 2. 12. 9; 2 Ti. 4. 1-6; 3. 4. 1 Ti. 4. 1-3. Da. 11. 39-39.

f ch. 1. 10; 17. 10; 4. 2. Eze. 12. 12. Ac. 8. 39.

g ch. 18. 2. Is. 13; 34. 14. with Is. 5. 1. Ca. 4. 12; 15. 16.

h ch. 13. 15, 17; ver. 6-18.

i By the woman sitting on the wild beast is signified that superintending and guiding power which the rider possesses over his beast, than which nothing can be chosen more apt to represent the superiority claimed and exercised by the see of Rome over the secular kingdoms of Christendom' [A. J. F.]. For centuries Rome ruled supreme in Europe. The various monarchs carried out the plans of the pope; they were used as instruments to oppose and persecute all who ventured to question his authority, or who dared to exercise free thought on matters of faith.—P.

j ver. 18; ch. 18. 3, 7, 12; 16. Da. 11. 38; 7. 8, 24.

k Gr. *gilded*.

l Je. 51. 7. Mat. 23. 25; Th. 2. 3, 4, 9. 2 Ti. 3. 9-5. ch. 11. 8; 13. 5, 6; 12; 14. 8; 16. 6. Da. 7. 25; 11. 36-39.

m ver. 18; ch. 18. 3, 7, 12; 16. Da. 11. 38; 7. 8, 24.

n Gr. *gilded*.

o Je. 51. 7. Mat. 23. 25; Th. 2. 3, 4, 9. 2 Ti. 3. 9-5. ch. 11. 8; 13. 5, 6; 12; 14. 8; 16. 6. Da. 7. 25; 11. 36-39.

21 And⁶ there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: ^{and} men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

CHAPTER XVII.

3, 4 *A woman arrayed in purple and scarlet, with a golden cup in her hand, sitteth upon the beast, 5 which is great Babylon, the mother of all abominations. 9 The interpretation of the seven heads, 12 and the ten horns. 8 The punishment of the whore. 14 The victory of the Lamb.*

AND there came ^{'one} of the seven angels which had the seven vials, and ^{talked} with me, saying unto me, Come hither; I will show unto thee ^{'the judgment of the} ^{'great} whore that sitteth upon many waters:

2 With⁷ whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So⁸ he carried me away in the spirit into ^{'the wilderness}: and I saw ^{'a woman sit upon a scarlet-coloured beast,}¹ full of names of blasphemy, having seven heads and ten horns.

4 And⁹ the woman was arrayed in purple and scarlet colour, and decked² with gold and precious stones and pearls, ^{having} a golden

^f ver. 18; ch. 18. 3, 7, 12; 16. Da. 11. 38; 7. 8, 24. ^g Gr. *gilded*.
^h Je. 51. 7. Mat. 23. 25; Th. 2. 3, 4, 9. 2 Ti. 3. 9-5. ch. 11. 8; 13. 5, 6; 12; 14. 8; 16. 6. Da. 7. 25; 11. 36-39.

cruelty—pretending infallibility and unlimited supremacy, promoting idolatry and error, and which, after seven different forms of civil government, was divided into ten different kingdoms. 4. Her being *clothed with purple and scarlet, and decked with gold, precious stones, and pearls*, points out her Popes and cardinals as assuming imperial authority, and stained with the blood of saints; and the wealth, grandeur, and power of her palaces, churches, and monasteries. Her *golden cup, full of abominations and filthiness of fornication*, denotes her whole system of abominable errors, idolatries, and superstitions, varnished over with bold pretences to miracles, pardons, and indulgences, and to her being the only true church, and the like. 5. It is easy to observe that she is formed by the most shocking multitude of errors and crimes, invented and carried on in the most deep, secret, and unsearchable methods, even amidst the highest pretences of being the catholic and only church of Christ; and that, possessed of the most extensive jurisdiction, and notorious for idolatry, pride, luxury, and oppression, she is the parent, ringleader, supporter, and nourisher of idolatry, superstition, error, uncleanness, and every other abominable crime. 6. I was astonished at her grandeur, cruelty, and dreadful wickedness, and at the patience of God in suffering her so long to tyrannize over his beloved people. 8. The beast, or Roman empire, has, under the Popes, a form of government different from all its ancient ones, but which retains their whole authority, power, wealth, idolatry, persecuting cruelty, and other wickedness; and though this Papal form hath its origin from diabolic craft and influence, and leads men into everlasting damnation, yet it is admired and implicitly submitted to by all within its reach, except the faithful ones of God. 9, 10. *The seven heads* of the beast point at the seven mountains on

them; and under the pontifical influence, to their own ruin, violently set themselves against Christ, to oppose and subvert his doctrines, institutions, cause, interests, and people. 16, 17. In God's time these kingdoms shall withdraw their subjection and support from the Papal state, and, by wars, statutes, and the like, shall concur to destroy it; for it is only for a limited time that, by his overruling their sinful inclinations, he will, for the fulfilment of his purposes and predictions, permit them, under the instigation of Satan, to yield up their strength, riches, and authority to promote the Papal power, idolatries, superstitions, and errors. 18. The antichristian power, civil and ecclesiastical, is to be seated in the hand of Popes and cardinals, and raised to its height in the city of Rome, which is at present the residence of the Roman emperors.

Ver. 1. The seventh seal, ch. 8. 1, the seventh trumpet, ch. 11. 15, and the seventh vial, contain many more particulars in each than any of the other seals, trumpets, or vials. Of this difference one reason is obvious—the deeper interest of the church in the downfall of Antichrist, and the introduction of the kingdom of glory, than in all the rising, continuance, and downfall of the secular kingdoms of the world. C.

Ver. 3. *Full of names of blasphemy*. Rome having in her heathen state adopted the gods of all nations, and given them a temple in her pantheon, and blasphemously declared them entitled to worship; and having in her Papal state raised apostles, angels, and imaginary saints without number, to the dignity of mediators, and blasphemously declared them, together with images, pictures, relics, and bread and wine, entitled to that worship which is due to God alone. C.

Ver. 4. *Fornication*. The prophetic emblem of religion prostituted for gain, Is. 23. 17, and realized in the simoniacal sale of ecclesiastical dignities, and the most scandalous traffic in indulgences and masses, by which Papal Rome has been enriched and disgraced. C.

Ver. 6. Thousands of these 'martyrs of Jesus' fell during the Papal crusades against the Waldenses and Albigenses; multitudes during the reign of Mary in England; in the Bartholomew massacre of the Huguenots in France; in the dragonnades that followed on the revocation of the edict of Nantes; and in every

cup in her hand full of abominations and filthiness of her fornication:

5 And upon her forehead was a name written, "MYSTERY, "BABYLON THE GREAT, THE MOTHER OF HARLOTS³ AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

7 And the angel said unto me, "Wherefore didst thou marvel? "I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The^t beast that thou sawest was, and is not; and shall ascend out of the bottomless pit,⁴ and "go into perdition: and "they that dwell on the earth shall wonder, whose names were not "written in the book of life from the foundation of the world, when they behold "the beast that was, and is not, and yet is.⁵

9 And "here is the mind which hath wisdom. The^a seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

11 And^b the beast that was, and is not, even he is the eighth,⁶ and is of the seven, and goeth into perdition.

12 And the "ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour⁷ with the beast.

13 These^a have one mind, and shall give their power and strength unto the beast.

14 These^a shall make war with the Lamb, and the Lamb shall overcome them: "for he is Lord of lords, and King of kings: and "they that are with him are called, and chosen, and faithful.

15 And he saith unto me, "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the "ten horns which thou sawest upon the beast, these "shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

A.M. cir. 4100.
A.D. cir. 90.

1 Is 3.9. ch. 7.3; 14.1, 13.16.

2 Th. 2.7. 2 Ti. 3.1-5.

3 ch. 11.8; 14.8; 18.2, with Is. 14.12-14; 47.6, 7; 13.18; 30.32; 2 Th. 1.10.

4 Da. 2.25; 11.36-39; 2 Ti. 3.1-6; 13.1; 14.1-3; ch. xii. 19.2.

5 Or, fornications.

6 Da. 2.21.25. ch. 11.7; 14.13. 13.7; 10. 018.20.

7 ch. 13.1, 11. Hab. 1.13.

8 With Is. 40.27. Lu. 24.3. Mar. 16.6.

9 ver. 1.3.8-18.

10 ch. 13.1, 11.11. 17.9. 23. Da. 7.20.

11 The beast which was—the Roman empire—and is not—now so called, or by many imagined to be the same, "shall ascend out of the abyss," the distractions of the dismembered empire; and finally, as the bearer of the blasphemous woman, "go into perdition."—Note, "The word translated 'bottomless pit' in this verse is not the same as the word so translated in ch. 9.11.—C.

12 ver. 11. Da. 7.11, 26.11.45.2 Th. 2.3, 8. ch. 13.10. 14.8-11. 15.20; xvi.18.11; 19.15-21; 20.10.

13 ch. 13.4, 7, 8, 12.

14 ch. 13.8; 21.12.21.

15 3.5.14.3 Th. 2.12.1. Phi. 4.3. Lu. 10.20.

16 ch. 9.1-11; 13.1, 11, 14. ver. 3.

17 And yet—that self-same Roman empire—subdivided in territory, but united in one spirit—having laid aside the name, but adopted the rites of heathenism, professing to worship Jehovah, but adhering to the worship of idols.—C.

18 ch. 13.18. Ec. 1.17.

19 ver. 3, 7; ch. 13.1; 12.3. Da. 7.17.7.

20 ver. 8.2 Th. 2.7.

21 He is the eighth. Rather, "an eighth" king or form of government, and is of the seven—rather, "the eighth" (arises) out of the seven' (see Robinson's Lexicon).—C.

22 Da. 2.42; 7.20.24. ch. 13.13. 1. Zec. 1.18-21.

23 One hour. Rather, "at the same hour." Even so, the ten kingdoms, and the eighth or pagan form of the Roman empire arose out of the wreck of the united empire at one and the same period, being completely formed about 666.—C.

24 Pr. 1.14. Ro. 8.7. ch. 13.4, 7.

25 ch. 11.7; 13.7; 16.14; 19.15-21. 14.8-20. 15.21. 21.22.25.26. 24.4. Ps. 2.8; 21.8-12; 110.5.6. ch. 6.12-17.

26 1 Ti. 6.15. ch. 19.16; 1.5. Pr. 15.16. De. 10.17. Da. 4.35. Mi. 4.8.

27 ch. 14.1.4. Mi. 4.8. 9.1. Pe. 2.9. He. 3.1. Ro. 8.30. 37. Jn. 15.16. ch. 2.10. Je. 50.44.45.

28 Is. 8.7. ch. 13.4-7. 8. with 5.9; 9. ver. 11.

29 ver. 10.13.

30 ch. 11.13. Job. 9.12. 22.2. Sa. 13.15. Ps. 27.2. Da. 7.5. ch. 18.8.9.18. Le. 21.9. Is. 13.17.18. Je. 50.41.42. Eze. 16.28-44. ch. 16.12.

A.M. cir. 4100.
A.D. cir. 90.

1 Ac. 4.27.28. Ps. 105.25. ch. 18.6; 17.10.7. or ver. 13. No. 1.28.2 Th. 2.10-12.

2 ch. 11.8; 14.8; 16.19; 18.2. Lu. 2.1. ch. 13.17. 12.3.

3 CHAP. XVIII.

1 The vision in this chapter is exhibited after the visions recorded from ch. 11.10. to the end of ch. xvi. But the events foretold in ch. xviii. do not follow after in point of time, but merely in point of vision; for the fall of Babylon, proclaimed ch. 18.2, evidently synchronizes with a corresponding proclamation, ch. 14.7, 8.—C.

2 ch. xv. xviii.

3 ch. 14.8; 15.20.

4 Another angel. A vision of Christ the uncreated angel of the covenant in a new emblematic form.—C.

5 Eze. 43.2. Is. 60.1-3. 2 Co. 3.8.2 Th. 2.8.

6 ver. 13.13. 21.14. 43.21.9; 34.9-14. Je. 50.39; 51.8, 37.64. ch. 14.8; 16.4; 17.2. 1 Ti. 4.1.2, with Le. 7.35. Mar. 1.2.

7 ch. 14.17.2. Is. 47.15. Je. 51.7.

8 All (the) nations of the Roman empire to which the prophecy extends.—C.

9 ver. 11-19.23. 2 Pe. 2.13.

10 Or, power.

11 Ge. 19.12. Is. 48.20; 52.11. Je. 51.6.45; 50.50. 8. Zec. 6.7. 2 Co. 6.17.

12 Ch. 28.9. Eze. 9.6. Je. 51.9. ch. 16.9. Ge. 19.13.

13 Je. 51.9. ch. 16.19.

14 ch. 13.10. Ps. 137.8. Je. 50.15.29; 51.24.49.2.

15 14. ch. 14.10. 16.16. 18.17.18. Ex. 21.23. 24.22.4.9.

16 Fill to her double—not as an act of selfish and irritated retaliation, but as an act of that retributive justice whereby the thief was compelled, as a warning to others and a punishment to himself, to pay double the value of what he had stolen. Ex. 22.9.9-C.

17 2 Th. 2.4.8. Zec. 2.15. Is. 47.5-11. Eze. 28.2-10. Is. 42.12-14; 5.11-14.

18 ver. 10.17. 19. Is. 47.9-11. 66.15; ch. 13.10; 17.16. Je. 51.6.2 Th. 2.8.

19 ch. 15.17.14. 16.11. 17. Ps. 62.11. Je. 50.31. 34.

20 ver. 3, 7; ch. 16.14; 17.2.

21 The kings of the earth are not the "ten horns, or kings of Rome, among whom the Roman empire was divided; for these "shall hate the whore and make her desolate, and burn her with fire" (ch. 17.16); but the kings of fact, the wicked heathen orders, whose counsel, from the rise of paganism up to the time of the Reformation, Christendom was almost absolutely governed, and by whose counsel even Protestant kingdoms continue to be influenced in their policy, and misguided to their ruin.—C.

22 Eze. 26.16. 17.27. 30-32; 14. Ps. 58.10. Je. 50.40.

23 ver. 18; ch. 14.11; 19.3. Ge. 10.28.

24 Nu. 16.34. Is. 21.9. ch. 14.8.

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest "is that great city, which reigneth over the kings of the earth.

CHAPTER XVIII.

2 Babylon is fallen. 4 The people of God commanded to depart out of her. 9 The kings of the earth, 11 with the merchants and mariners, lament over her. 20 The saints rejoice for the judgments of God upon her.

AND after¹ these^a things I saw "another² angel come down from heaven, having great power; "and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3 For^a all nations³ have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, "and the merchants of the earth are waxed rich through the abundance⁴ of her delicacies.

4 And I heard another voice from heaven, saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5 For^a her sins have reached unto heaven, and God hath remembered her iniquities.

6 Reward⁵ her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double.⁵

7 How^a much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore¹ shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: "for strong is the Lord God who judgeth her.

9 And "the kings of the earth,⁶ who have committed fornication and lived deliciously with her, "shall bewail her, and lament for her, when they shall see the "smoke of her burning,

10 Standing^a afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, which was the mother of all

God's instruments for ruining its power. 7, 8.

lon, that mighty city! for 'in one hour is thy judgment come.

11 And^a the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise⁷ any more;

12 The^a merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thine⁸ wood,⁹ and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And^a cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves,¹ and souls of men.²

14 And^a the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The^a merchants of these things, who were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16 And saying, 'Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For 'in one hour so great riches is come to nought. ^bAnd every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,³

18 And cried when they 'saw the smoke of her burning, saying, 'What city is like unto this great city!

19 And^a they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, 'wherein were made rich all that had ships in the sea by reason of her costliness! 'for in one hour is she made desolate.

20 Rejoice^c over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.

21 And^d a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And^e the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of

A.M. cir. 4700.
A.D. cir. 96.

s ver. 8, 17, 19. Is. 47.

9, 11. ch. 17, 1. Je. 51, 8.

f Eze. 27, 27-30; 28.

15-21. ver. 3; ch. 17, 17;

13, 17.

7 Their merchan-

dise, in images, relict-

rosaries, scapularies,

and above all, masses

and indulgences.—C.

8 Eze. 27, 5-24. 1 Ki.

10, 12, 12. ch. 17, 4.

8 Or, sweet.

9 The meaning of

thyine wood, is not

specifically known.

It seems to have

been a general name

for all odorous

woods; and from its

occurrence after

'linen, and purple;

and silk, and scarlet,

it seems, most proba-

bly, to refer to such

as are used in ward-

robes both for the

preservation of gar-

ments from moths,

and for communica-

ting to them an agree-

able perfume, or for

being burned, as

sandal-wood, and

certain kinds of pas-

tils are still burned

by the rich and luxu-

rious in various coun-

tries.—C.

2 Pr. 7, 17. Ps. 23, 5.

Eze. 27, 13-22. Ps. 4, 7.

1 Or, bodies; Eze. 27,

13, 2. Ps. 2, 3.

2 Either the sale of

men's lives and libe-

ties in this world (as

in the case of the

Waldenses and Abi-

genses, and natives

of Peru and Mexico),

or the assertion of

power either to short-

en the residence and

torture of 'the souls

of men' in hell

or entirely to deliver

them within a given

period, and at a stu-

pulated price.—C.

3 Lu. 16, 25. ch. 16, 20;

12, 8.

4 ver. 3, 9-14, 19, 23.

5 ver. 10, 11; ch. 17, 4.

6 ver. 8, 10; ch. 17, 4.

7 Is. 47, 9, 11. Je. 51, 8. La.

4, 6.

8 Is. 23, 14. Eze. 27,

29.

9 While it is evident

that a great series of

events will prepare

for the downfall of the

pagan usurpation, it

is equally evident

that 'one hour' will

complete it; and al-

though the form and

manner of the de-

struction is unknown,

the event is not the

less certain.—C.

10 ver. 9, ch. 14, 11; 19,

3. Ge. 19, 28. Is. 34, 9, 10.

11 ver. 10. Eze. 27, 30;

with ch. 13, 4. Is. 23, 8.

Je. 51, 37.

12 Jos. 6, 1. Sa. 4, 12, 2.

Sa. 13, 19. Ne. 9, 1. Job, 2.

13 Eze. 27, 30, 31. ver. 10,

16.

14 ver. 3, 23.

15 ver. 8, 10, 17. Is. 47,

9, 11. Je. 51, 8. La. 4, 6.

16 Is. 44, 23; 49, 13. Je.

51, 48. ch. 10, 2. De. 32,

43. Ps. 96, 11-13. Lu. 11,

47, 50, 18, 7, 8.

17 Ex. 15, 2. Ne. 9, 11.

Je. 51, 63, 64. ch. 12, 8; 16,

20, 2. Th. 2, 8.

18 Is. 24, 8, 9. Je. 7, 34;

19, 25; 10. Eze. 26, 13.

No joy, no business,

no inhabitants shall

be in Rome.

* As the Asiatic Ba-
bylon, the first seat of
the four empires, has
been depopulated, so
as to answer most
literally to this de-
scription of ruin: so,
it is most probable,
will European Rome,
their last seat, be as
literally 'cast with

A.M. cir. 4700.
A.D. cir. 96.

8 Is. 24, 8. Je. 7, 34; 16,

9, 25; 10, 11.

9 See note * in first

column.

1 Is. 23, 8. ver. 3, 9, 11;

ch. 17, 25, 13, 17; 13, 3, 4,

8, 14, 2. Ti. 2, 24-26, 3, 1.

Ti. 4, 1-4, 2. Ki. 9, 22. Na.

3, 4.

11 ch. 17, 6; 19, 21, 13, 2,

7, 11, 7, 2. Da. 7, 21, 25.

Mat. 23, 29-35. Je. 51,

49.

12 i.e., for the witness

of Jesus, ch. 11, 7.—C.

CHAP. XIX.

a ch. xviii.; 4, 1; 7, 1;

16, 1-11.

3 After these things

—in point of vision,

not in point of time;

for a comparison of

ver. 15 with ch. 14, 19,

20, will show that the

events synchronize.

—C.

2 ver. 3, 4, 6; ch. 4, 11;

5, 9-13; 7, 10, 12; 12, 10;

11, 15-18, 1. Ti. 1, 17.

3 ch. 13, 3; 16, 5, 7. De.

32, 43-45; 34, 17.

4 De. 32, 42, 43. ch. 17,

1, 2; 18, 3, 9, 23.

5 ch. 10, 6; 12, 20, 24; 13,

10. Da. 7, 11, 26.

6 See ver. 1.

7 ch. 14, 11; 18, 9, 18.

8 Ge. 19, 28. Is. 34, 9, 10; 13,

20, 2. Th. 1, 9. Ps. 106, 18.

9 ch. 4, 4, 6, 9, 10; 5, 6, 8,

14, 1. Ch. 10, 36. Ne. 8, 6.

10 Ps. 134, 1, 2; 135, 1;

11, 13. ch. 11, 18; 10, 1.

11 Eze. 1, 24; 43, 2. ch.

1, 1, 15; 14, 2; 11, 17; 12,

10, 4, 6. Ps. 47, 1, 2, 5, 6, 9, 11,

1, 12; 95, 1-3; 98, 7-9.

12 Does it not ap-

pear from the wor-

ship of the elders, and

the reason assigned,

ch. 19, 4, 6, when com-

pared with the similar

worship and reasons,

ch. 11, 16, 17, that the

two prophecies syn-

chronize? That the

first exhibits an epi-

tome, and the second

a full detail of the

divine judgments

against Babylon?—C.

13 Ps. xc, c. cxvii.

cxiv.-cl. Is. xxv, xxvi;

27, 1-4; xxxv, 14, 23; 49,

13; 51, 10-12.

14 Mat. 22, 1-14; 25, 1-

10. Lu. 14, 16-23. 2 Co.

11, 2. Ep. 5, 31. ch. 21, 2,

9. Ho. 2, 20. Eze. 16,

8, 15. Is. 62, 5; 54, 5, 6; 52, 1.

15 Ps. 45, 15, 15; 132, 9.

Is. 45, 24, 25; 10, 10. ch. 3,

4, 18. Mat. 23, 12. R. Ro.

3, 25; 19, 10, 4; 13, 14, 2.

Co. 5, 21. Phi. 3, 9. Eze.

16, 10. Ep. 5, 26.

16 7 The righteous-

ness of saints is 'the

righteousness of God,

which is by faith of

Jesus Christ unto ad-

and upon all them

that do believe.' Ro.

3, 21.—C.

17 Lu. 14, 15-24. Mat.

22, 4. ch. 3, 20; 14, 13. Ps.

89, 15.

18 ch. 21, 5; 22, 6. 1 Ti. 1,

15.

19 ch. 22, 8, 9. Ac. 10, 25,

26; 14, 15. 1 Jo. 5, 21.

20 The word here

translated 'worship'

is applied either to

the divine worship

rendered to God, or

of the civil respect that

may be rendered to

men. It is not to be

supposed that John

mistook the angel for

Christ, and purposed

to offer him divine

worship; but merely

such honour as east-

ern manners would

have rendered to any

superior or instruct-

or. See 1 Sa. 25, 24, 2

Ki. 4, 37. Ac. 22, 3. Yet

even against this

mark of deference or

gratitude the angel

guards him, lest it

should lead to any

substitution of the

creature for the Cre-

ator.—C.

21 ch. 22, 8, 9. 1 Ti. 12,

the testimony of Jesus is the spirit of prophecy.

11 And ¹I saw heaven opened, and behold, a² white horse; and he that sat upon him *was* called ³Faithful and True; and ⁴in righteousness he doth judge and make war.

12 His eyes *were* ⁵as a flame of fire, and on his head *were* ⁶many crowns; and ⁷he had a name written, that no man knew but he himself.⁸

13 And⁹ he *was* clothed with a vesture dipped in blood: and his name is called ¹⁰The Word of God.

14 And¹¹ the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And¹² out of his mouth goeth a sharp sword, that with it he should smite the nations: and ¹³he shall rule them with a rod of iron: and he¹⁴ treadeth the wine-press of the fierceness and wrath of Almighty God.

16 And¹⁵ he hath on *his* vesture¹⁶ and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel ¹⁷standing in the sun; and he cried with a loud voice, saying to ¹⁸all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;¹⁹

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh ²⁰of all men, both free and bond, both small and great.

19 And²¹ I saw the beast,²² and the kings of

A.M. cir. 4100.
A.D. cir. 96.

¹ With ch. 4. 1; 11. 19;

15. 5.

² With ch. 6. 2. Zec.

1. 8.

³ ch. 1. 5; 14. Jn. 14.

6.

⁴ ch. 15. 3; 16. 14; 17.

14. Ps. 45. 3; 49. 10; 13.

15. 1. 4.

⁵ ch. 1. 14; 18.

⁶ ch. 6. 2. Ca. 3. 11. Is.

62. 3. Zec. 9. 10. He. 2. 9.

Ps. 21. 3; 2. 8. ver. 10.

⁷ ch. 3. 12. Jn. 1. 18. Ju.

13. 18. Is. 9. 6. with ch. 2.

17.

⁸ Because 'no man

knoweth the Son but

the Father,' Mat. 11.

27.—C.

⁹ Is. 63. 2, 3. Ps. 58. 10.

¹⁰ Jn. 1. 1. 14. 1 Jn. 1. 1;

5. 7. He. 4. 12.

¹¹ 2 Th. 1. 7, 10. Jude

15. ch. 14. 1; 17. 14; 4. 7.

4. 9. 14. Ca. 1. 9. Mat. 28.

3.

¹² ver. 21; ch. 1. 16; 2.

10. 16. Is. 11. 4. Nu. 2.

17-19.

¹³ ch. 2. 27; 12. 5. Ps. 2.

9.

¹⁴ Is. 63. 2, 3. 6. ch. 14.

19; 20; 16. 19. Na. 1. 6.

¹⁵ Ps. 72. 1-17. ch. 17.

14. 1. 11. 6. 15. Pr. 8. 15;

16. Mat. 28. 18. Ez. 1. 2.

23. Phil. 2. 9-11. 1 Pe. 3.

22. Ps. 45. 3.

¹⁶ A name on his

vesture. That is, a

name written in the

witness of his blood.

See ver. 13. 1 Jn. 5. 6.

—And on his thigh.

That is, in the witness

of his resurrection—conquest over

death, and his spiritual

conquest over

sin and Satan, Comp.

ver. 15 with Ps. 45. 3.

—C.

¹⁷ ch. 8. 13; 14. 6.

¹⁸ Eze. 39. 17-20. Je.

7. 33; 12. 9. 1 Sa. 17. 44. Is.

25. 6; 34. 1-8. ch. 16. 14.

Zep. 1. 7, with Tit. 2. 13.

Ps. 24. 8; 107. 19-5. 6.

¹⁹ Rather 'to the

great supper of God.'

—C.

²⁰ ch. 6. 15; 13. 16.

²¹ ch. 16. 14. 16; 18. 9;

17. 13. 14. Da. 7. 21, 25;

26. Joel 3. 2, 12.

²² The beast, in its

mystical being, com-

prises the 'ten horns';

therefore, 'the kings

of the earth' are not

to be identified with

them. See ch. 18. 9.—C.

A.M. cir. 4100.
A.D. cir. 96.

¹ ch. 13. 1-8; 16. 13, 14;

17. 3; 17. 17.

² ch. 13. 11-17.

³ ch. 20. 10, 14; 21. 8;

14. 8-12. Da. 7. 13; 23;

11. 45. with Ge. 19. 14.

Nu. 16. 33.

⁴ ch. 13. 16; 17. 14. 16.

⁵ Th. 2. 15. Is. 66. 14-16. 24.

ver. 15, 17, 18.

⁶ Fowls. Nations

swift and destructive

as birds of prey.—C.

—C.

⁷ ch. 12. 9. Mat. 16. 23.

Jn. 6. 70. ch. 2. 10. 2 Pe. 2.

4. Jude. 6. 1 Pe. 5. 8. Job

21.

⁸ Satan was the

first, the greatest, and

the last of man's ene-

mies, and of Christ's

enemies. All the

others were but in-

struments in Satan's

hands, employed to

carry out his foul de-

signs. He has been,

and is, and shall be,

the prime mover in

every effort to com-

plete man's ruin; and

Christ, as man's glo-

rious deliverer, can

get no rest until Satan

is completely over-

thrown. Of this over-

throw we have a pro-

phetic account in this

chapter.—P

⁹ With Da. 6. 17. Mat.

27. 66; 8. 29.

¹⁰ ch. 16. 14, 16. ver. 8.

¹¹ That he should

deceive the nations

no more into false

estimates of glory,

love of war, oppres-

sion of the weak, us-

urpation of Christ's

authority over his

church, support of

false doctrines, ido-

latry, and practice of

slavery, &c. &c.—C.

¹² Ps. 90. 4; 105. 8. 2 Pe.

3. 8.

¹³ ver. 7-10.

¹⁴ Da. 7. 9, 18, 22, 27;

12. 4. 1 Co. 6. 2, 3. Mat.

19. 28. Lu. 22. 30.

¹⁵ 28. Lu. 22. 30.

¹⁶ They sat upon

them. Who? The risen

saints immediately

after introduced.—C.

¹⁷ ch. 6. 9; 13. 4, 12, 15;

17; 15. 2.

the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 And ¹the beast was taken, and with him ²the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. ³These both were cast alive into a lake of fire burning with brimstone.

21 And⁴ the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls⁵ were filled with their flesh.

CHAPTER XX.

2 Satan bound for a thousand years. 6 The first resurrection: they blessed that have part therein. 7 Satan let loose again. 8 Gog and Magog. 10 The devil cast into the lake of fire and brimstone. 12 The last and general resurrection.

AND I¹ saw an angel² come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2 And he laid hold ³on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,⁴

3 And ⁵cast him into the bottomless pit, and shut him up, and set a seal upon him, ⁶that he should deceive the nations no more,⁷ till ⁸the thousand years should be fulfilled: ⁹and after that he must be loosed a little season.

4 And¹⁰ I saw thrones, and they sat upon them,¹¹ and judgment was given unto them: and I *saw* ¹²the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in

people of God to behold his righteous judgments inflicted on incorrigible persecutors, by which he vindicates his own righteous cause, and delivers his people from future molestations.

CHAPTER XIX. Ver. 1, 4, 6. Perhaps the repeated use of the Hebrew word ALLELUJAH hints that the newly-converted Jews will, in a peculiar manner, rejoice at the destruction of evil, whose idolatries had long filled them with prejudice against the Christian faith. 7, 9. This beginning of the glory of the latter days may be called the marriage and marriage-supper of the Lamb, because Jesus will then publicly avow his relation to his church, influence great multitudes of all nations to himself, and feast them in a spiritual manner upon his sacrificial life. 8. This robe of *fine linen* denotes Jesus' imparted sacrifice to entitle them to heaven; and the sanctification of their heart and life to render them meet for it; and represents their honour, favour, acceptance, purity, and holiness. 10. I am nothing but a mere creature like yourself, commissioned by Christ to make known the things relating to his person, cause, and government.

and things to himself.—No creature knew anything of his name, as Son of God or mediator, till it was revealed, and none can ever fully and comprehensively understand it. 13. He is rendered distinguished and glorious by the blood of his vanquished and slaughtered enemies. 15. His *sharp sword and iron rod* denote his dreadful threatenings and righteous judgments on idolatrous, persecuting, and wicked nations. His *treading the wine-press* denotes his squeezing and crushing his enemies into death and ruin by the terrible impressions of his heavy, infinite, and irresistible wrath. 16. His having his name, KING OF KINGS and LORD OF LORDS, *on his vesture and thigh*, imports that, by his mighty acts, he effectually and illustriously proves himself Sovereign Lord and Ruler of all the potentates, princes, and nobles of the world, to govern, influence, restrain, save, or bless them, or to work by or upon them, according to love. 17-21. According to Christ's awful threatenings, and by his influence, the whole power of evil, civil and wicked, is totally ruined; and while the souls of its wicked supporters are cast into hell, because of their wilful and awful sins, and the saints of God saved through faith in

his extirpation of pagan introduction of the latter-day glory! Yea, in a most awful manner, the calamities, and even the awful end of the wicked, comes in spite of all God in Christ could do to save them—Jesus' sacrifice imparted, and his grace implanted and exercised, are the great ornaments of his people; while their union to and fellowship with him, and his almighty power, unblemished faithfulness, sovereign and universal dominion, great salvation, and glorious triumph, gladden their hearts. But dreadful is their danger and certain their ruin who oppose him and his interests. In full hopes that all our tribulations will end, and all our sorrows for ever cease, let us, who fear and serve the Lord, praise his name, both small and great. Let us believe his infallible promises, worship him only, and follow him whithersoever he goes. Grace shall reign through righteousness to our eternal life by Jesus Christ our Lord.

CHAPTER XX. Ver. 2-7. Whether the *millennium* or THOUSAND YEARS here mentioned denotes precisely a *thousand* of our years, or only many years, as the term *thousand* is taken. De. 1. 11: 7. 9: 32. 30:

their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

A.M. cir. 4100.
A.D. cir. 96.

71 Pe. 2.9. ch. 11. 11.
15. Ro. 11. 15. Da. 2. 44.
7. 18. 22. 27. Ps. lxxii.
cxxxix. Is. xlii. xxxv.
xl. ix. lx. xlvi. Je. xxxi.
xxxiii. Eze. xxxiv.
xxxvi. xxxvii. xl.
xlvi. Mt. iv. v. Ho. 1.
10. 11. ii. iii. Am. 9. 11.
15. Joel 3. 17-21. Obad.
20. 21. Zeph. iii. Zech. x.
xii. xv. Ro. 11. 9-32. ch.
5. 10. 16. ver. 6. ch. xxi.
xxii.

See ver. 8.9.

7 ch. 11. 11. 15. Ro. 11.
15. Eze. 37. 2-14. Col. 3.
1. Jn. 5. 25; 11. 25. Ep. 2.
6. 5. 14.

7 Da. 12. 12. Is. 4. 3.
ch. 2. 11; 21. 8. ver. 14.

o Is. 61. 6. 1 Pe. 2. 9.
Ro. 8. 17. 2 Ti. 2. 12. ch.
1. 6. 5. 10. 9. 6. 11.

7 Job 1. 7. 1 Pe. 5. 8.
ver. 3. 10.

7 With Eze. xxxviii.
xxxix. ch. 16. 14; 11. 17;
12. 17.

7 With Is. 8. 8. Eze.
38. 9. 16. Hab. 1. 6.

7 Mat. 16. 16. ch. 2. 3.
12. 13. Eze. 48. 35. ch.
xxi.

7 With Is. 30. 33; 37.
36. Eze. 38. 22; 39. 6, 9.
10. 2 Th. 1. 8. Jude 1. 7.

7 Ge. 19. 20. 24. 25.
Mat. 25. 41. Da. 7. 11.
ch. 14. 10. 11; 19. 20; ver.
15.

7 Mat. 25. 31. Ac. 17.
30. 31. Jn. 16. 11. Ps. 39.
14; 97. 2.

7 Da. 2. 35. 2 Pe. 3. 7.
12. ch. 6. 14; 16. 20.

7 Jn. 5. 22. 1 Th. 4. 15.
17. Ro. 14. 12. 2 Co. 5. 10.
Da. 7. 10. He. 4. 13. Je.
17. 10. 32. 19. Mal. 3. 16.

7 Da. 12. 1. ch. 3. 5. 13.
5. 17. 21. 27. Phil. 4. 3.

7 Eze. 12. 14. Je. 17. 10;
32. 19. Mat. 16. 27. ch. 2.
23; 22. 12. Ro. 2. 6. See
ver. 13.

7 1 Co. 15. 51. 52. 1 Th.
4. 15. 17. ch. 6. 8. 7. 5. 28.
29.

8 Or, the grave.

8 Death and hell.
Rather, 'death and
hades'—the visible
and invisible places
of the dead—the one
rendering up the bod-
ies, the other the
spirits.—C.

8 Mat. 25. 31-46; 16.
17. Je. 32. 19. See ver. 12.

• 'It is done':—
Christ's work of sal-
vation is complete.
His people are re-
deemed from the
curse; raised from
the dead; acquitted
in judgment: freed
for ever from Satan's
assaults; received
into that glorious
kingdom in which
Christ rules, and in
which also they as his
people shall live and
rule for ever.—P.

A.M. cir. 4100.
A.D. cir. 96.

7 Ho. 13. 14. 1 Co. 15.
26. 54. 55. with ch. 2. 11;
21. 8. ver. 6.

7 Death and hades
are here put for 'him
that hath the power
of death, with all his
principles' (He. 2.
14. Ep. 2. 12), even as a
king or people are
often called by the
name of a kingdom
or country.—C.

7 ch. 21. 8. 22. 15; 19.
20. Mat. 25. 41. 45; 3. 12.
Mar. 9. 43. 48.

CHAP. XXI.

7 ch. 19. 20; 20. 10.

7 Is. 65. 17-19; 66. 22.
2 Pe. 3. 13. Ac. 3. 21. Ro.
8. 37. 1. 8. 10. 20-28. ch.
20. 11.

7 Is. 57. 20. Jude 13.

7 Is. 52. 15. 54. 5. 61. 10.
62. 4. 5. Ps. 45. 9-14. Ga.
6. 2. 4. 5. 12. ver. 10.
He. 12. 22; 11. 10; 13. 14.
2 Co. 11. 2. ch. 19. 7. 8;
ver. 9. 10. 18-20.

7 ch. 10. 4. 8. 12. 10.

7 Le. 26. 11. 12. Eze.
37. 27; 43. 7. 2 Co. 6. 16.
ch. 7. 15. Zec. 8. 8.

7 ch. 7. 17. Is. 25. 8. 50.
20. 35. 10. 51. 11. 65. 18-
25. 1 Co. 15. 26. 54. ch. 20.
14. 22. 3.

7 ch. 4. 2. 9; 20. 11. Jn.
1. 22.

7 ch. 19. 9. 12. 6. 1. Ti. 1.
15. 2. Ti. 2. 11. Th. 3. 8.
Nu. 23. 19.

7 Eze. 30. 8. ch. 16. 17.
Ps. 39. 9. ch. 1. 6; 22. 13.
Is. 41. 4. 4. 4.

1 See note * in first
column.

7 Is. 55. 1. 112. 3. 14. 3. 4.
Jn. 4. 10. 14. 7. 37. ch. 22.
1. 17. Ps. 36. 6. 126. 11.

7 ch. 2. 7. 11. 17. 26; 3.
5. 7. 21. Ro. 8. 17. 2. 1 Co.
3. 22.

7 Zec. 8. 8; 13. 3. 2. Sa.
7. 14. He. 8. 10. 2 Co. 6.
18. Ps. 50. 7.

7 Ga. 5. 19-21. Ep. 5.
4. 1. Ti. 1. 9. 10. 1. 20. 14.
15. Is. 3. 11. Ps. 17. 17.
14. 30. He. 12. 14.

2 The fearful. Who
are convinced that
the Christian religion
is true, yet for fear
of ridicule or perse-
cution shamefully
shrink from avowing
it.—C.

7 Mat. 10. 28. Lu. 12.
4. 9.

7 Jn. 3. 36; 12. 42. 1 Jn.
5. 4. 10.

7 1 Co. 6. 9. 10.

7 1 Jn. 3. 15.

7 He. 13. 4.

7 Mal. 3. 5.

8 Sorcerers. More
literally 'poisoners'—
figuratively 'enchan-
cers'; persons pretend-
ing to a power of in-
fluencing the mind or
health, or the success of
others by means of
chemical mixtures or
power over invisible
agents.—C.

* 1 Co. 10. 20. 21.
7 ch. 22. 15. Pr. 19. 5. 9.

14 And death and hell were cast into the lake of fire.⁷ This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

CHAPTER XXI.

1 A new heaven and a new earth. 10 The heavenly Jerusalem, with a full description thereof. 23 She needeth no sun, the glory of God is her light. 24 The kings of the earth bring their riches unto her.

AND I^a saw^b a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more^c sea.

2 And I John saw^d the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful.

6 And he said unto me, It is done.¹ I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

8 But the fearful,² and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers,³ and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

again of the soul, but of the body. The resurrection of the martyrs' and confessors' souls here spoken of must therefore mean, not the resurrection of these deceased persons, but the remarkable reformation, deliverance, comfort, and activity of the church in their successors, Ro. 11. 15; Eze. 37. 1-14; Ps. 85. 6; Ho. 6. 2, 3; Zec. 10. 1.—And as Elijah is represented as living in John Baptist, Mat. 11. 14; 17. 12; Lu. 1. 17, and antichristian Rome is called in this book *Sodom, Egypt, and Babylon*, on account of her likeness to them in luxury, cruelty, pride, and idolatry, ch. 11. 8; 14. 8; 16. 19; 17. 5; 18. 2, 21, so the ancient martyrs will live in the Christians of this period, being united to the same head, members of the same body, and of the same

cause. 8-10. Perhaps *Gog and Magog* may here include the wicked everywhere in the world, instigated by Satan to embolden their spirits, and combine in a furious and desperate attack upon the church, which shall issue in a manner no less dreadful than the last efforts of evil. 11. The opening of the books, and judging men according to them, denotes that, in the last judgment, the infinite and all-observing knowledge and exact remembrance of God, the extensive notice and exact recording of men's own consciences, and the whole contents of God's revelations and purposes, will be clearly manifested, and all men righteously judged exactly answerable thereto. 13, 14. By *hell* may be understood the state of separate spirits; and *death* and

'and the Scripture cannot be broken.' Jn. 10. 35; neither does the Spirit of truth speak in vain and boastful hyperboles; and the length of time thus allotted to the happy condition of the church will appear in no-wise disproportionate to the announcement of other scriptures. C.

REFLECTIONS.—Glorious is the period of light, life, liberty, love, peace, purity, joy, and triumph which the church of true believers shall enjoy even on earth, after a long, long night of darkness, trouble, and oppression. When Satan is restrained by Christ, and the Holy Ghost poured out, with what power, spirituality, and splendour shall the cause of Christ revive! They who in evil times had faithfully adhered to the truth shall, in their persons, or in the numerous multitudes of their converted successors, live and reign under the

9 And^a there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come^a hither, I will show thee the bride, the Lamb's wife.

10 And^b he carried me away in the spirit to a great and high mountain, and showed me^c that great city, the holy Jerusalem, descending out of heaven from God,

11 Having^d the glory of God: and her light was like unto a stone most precious, even like a jasper-stone, clear as crystal;

12 And had^e a wall great and high, and^f had twelve gates, and at the gates twelve angels, and names^g written thereon, which are the names of the twelve tribes of the children of Israel:

13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14 And the wall of the city had^h twelve foundations, and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me hadⁱ a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth^k four-square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs.^l The length, and the breadth, and the height of it are equal.

17 And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

18 And^m the building of the wall of it was of

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A.D. cir. 96.

2 ch. 17.1; 15.1, 6, 7; 16.1.

a ver. 2; ch. 19.7. Is. 54.5; 62.4, 5. Ep. 5.23-32. 2 Co. 11.2. Ho. 2.19, 20.

b ch. 1.10; 17.3. Eze. 3.12, 14; 40.2. Is. 2.2, 3. Mt. 4.12.

c ver. 2. Ga. 4.26. He. 12.22. Is. 65.18, 19. Eze. 41.18.

d Is. 60.1, 2, 19, 20. Eze. 1.26, 27; 48.35. Ps. 4.6; 27.1; 30.9. ch. 22.5; ver. 23.

e Is. 26.1; 60.18. Ps. 125.2. Zec. 2.5.

f Eze. 48.31-35. Is. 54.12. Nu. 24.5. Ps. 34.7. He. 2.14. ch. 5.11; 7.11.

g Ga. 6.16. He. 3.1. 1 Pe. 2.9.

h Mat. 16.18. Is. 14.32; 28.16. He. 11.10. 2 Co. 3.11. Ep. 2.19, 20.

i Eze. 40.3. Zec. 2.1. ch. 11.1, 15.8. 20. Mat. 28.30. Ac. 17.11. Jn. 5.39. 2 Th. 3.15-17.

k Is. 33.30. Ep. 3.18. Eze. 48.16-35. Lu. 14.23. Jn. 14.2.

l Twelve thousand furlongs, being cubits, to 1500 miles, it seems difficult to comprehend how 'the height of it' could be 'equal,' especially as the measure of the wall is immediately given (and most probably a height, see ver. 12) as 'a hundred forty and four cubits,' or about 200 feet. The meaning seems to be that this emblematic city was represented as built on the 'great and high mountain,' to which the Spirit had carried the prophet (ver. 10), and that the height of the mountain was equal to the side of the city.

—C.

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precious one, being the foundation of all, 1 Pe. 2.4, 7. 2 Pe. 1.1, 4.—C.

o Is. 54.11, 12. See ver. 14.

p See note^a in first column.

q Mat. 13.45, 46. Jn. 10.7, 9; 14.6. Ep. 2.18.

r Pearls, Emblems of that 'one pearl' of great price, the which when a man findeth, he selleth all that he hath, that he may buy that pearl, Mat. 13.46.—C.

s ch. 22.2.

t 1 Co. 13.12; 15.28. Is. 8.14. Ps. 91.1. Jn. 4.23, with Col. 2.17. He. 10.1.

u I saw no temple—but he saw the body of Christ, the living temple of the God-head.—C.

v Is. 60.19, 20; 30.26; 24.23. 1 Jn. 1.5, 7. ver. 11; ch. 22.5. Zec. 14.7. Jn. 1.4. Ps. 73.25, 26. 1 Co. 15.28.

w Is. 60.3-11; 66.10, 12, 19. 23. Ps. 67.17, 18. Jn. 3.35.

x Is. 49.22, 23; 45.15; 46.3, 10, 16; 66.12. Ps. 72.10, 11. ch. 1.15.

y Is. 60.1, 2. ch. 3.8. Jn. 10.7, 9; 14.6, 6, 37.

z Is. 60.20. Zec. 14.7.

aa Is. 60.6-8, 11-17. Ps. 22.27-30; 72.8-17. Zec. 2.12.

ab Nations. To affirm that national distinctions shall be re-collected and recognized in the life to come were, perhaps, to deal beyond what is revealed. But if so it should be, as certain passages in this book seem to indicate (see ch. 5. 9, 10; 7. 9, 10; 21. 24, 26), yet the recollection and distinction must consist with that scripture which declares that 'in Jesus Christ there is neither Jew nor Greek, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all and in all.'—C.

ac Joel 3.17. Zec. 14.21. Eze. 44.9, 15. 18. 5; 52.150; 21; 62.12. Mat. 13.41. 1 Co. 6.9, 10. Ga. 5.19-21. Ep. 5.5. He. 12.4. ver. 6; 22.15, 15. 1; Th. 4.1. 2 Th. 2.11, 12. Hab. 1.13. Je. 44.4.

ad Phi. 4.3. ch. 5.5; 13.8; 17.3; 20.2; 21.1; 21.19. Ro. 8.30. Lu. 10.20.

jasper; and the city was pure gold, like unto clear glass.

19 And^o the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius, the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.⁵

21 And the twelve gates were twelve^p pearls;^q every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

22 And^r I saw no temple^r therein: for the Lord God Almighty and the Lamb are the temple of it.

23 And^s the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

24 And^t the nations of them which are saved shall walk in the light of it: and^u the kings of the earth do bring their glory and honour into it.

25 And^v the gates of it shall not be shut at all by day: for there shall be no night there.

26 And^w they shall bring the glory and honour of the nations^s into it.

27 And^x there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's^g book of life.

passions, mischievous enemies, and distressing calamities. 6. The fountain of the water of life denotes abundant and never-failing satisfaction in the familiar and immediate enjoyment of God in Christ, and all the blessings of his kingdom. 8. The fearful are they who, through cowardice or fear of reproaches and sufferings, are ashamed or afraid to own and honour Christ. 9. All professing Christians appear as persons devoted to and received by Jesus Christ as their husband; and all true believers are truly and spiritually married and united to him for ever. 11-13, 21. Her light of knowledge, purity, honour, and joy was illustriously bright. Her jasper wall, great and high, may denote the invincible power, infinite wisdom, and love of Christ, and his great salvation, powerful providence, and regular government. Her twelve gates of pearl, each inscribed with the name of an apostle, guarded by an angel, and three towards each quarter, may denote Christ's being preached to all the ends of the earth by faithful ministers, according to the New Testament, and that holy angels are ready to minister to every one that enters. 14-21. Her being measured denotes her conformity to the oracles of God. Her four-square form denotes her perfection, stability, and uniformity.

heaven they will have inexpressibly greater glories and honours than could be had on earth, and shall receive the gracious reward of their right improvement of the benefits they received on earth. 25. Gates never shut denote perfect safety and perpetual freedom of access. —No night is no darkness, ignorance, or trouble.

Ver. 1. By 'the new heaven and the new earth,' several distinguished expositors understand, the renovated state of kingdoms and churches during 'the thousand years' preceding the final judgment. The following reason seems, however, to lead to the conclusion that they represent the renovated world (2 Pe. 3. 7-13) after that judgment. The reason stands thus:—The time at which 'the earth and the heavens fled away' was when the Judge took his seat on 'the great white throne' (comp. ch. 20. 11, with ch. 21. 1), and the dead, 'small and great,' stood before him, and were 'judged according to their works,' ver. 12, and 'death and hell were cast into the lake of fire'; consequently after these events there could be no more judgment. But it is evident that after 'the thousand years' there will be the terrible judgment of Gog and Magog, ch. 20. 3, 7, 9; therefore it follows that this vision of the 'new heaven and new earth' must represent a period posterior to the final judgment. C.

Ver. 12. A wall. The emblem of divine protection.—The names of the twelve tribes. In their meaning, viz. Judah, the praise of Jehovah; Reuben, vision of the son; Gad, an army; Asher, blessedness; Naphtali, who contends; Manasseh, forgetfulness, viz. of past sorrows; Simeon, that hears, obeys, or is heard; Levi, associated; Issachar, reward; Zebulun, habitation.—A continuing city: Joseph, increase; Benjamin, the son of

on Jesus Christ, and correspondent to the doctrine of his apostles and prophets! Abundant, delightful, and glorious is the access into this state by him, as the door, the way, the truth, and the life. Men who have through faith accepted Christ, of all ranks. Jews and Gentiles, are admitted into it. And in what honour they appear therein as the beloved, the espoused bride of Christ! Complete, secure, and immortal is their blessedness where sin, darkness, trouble, and death are fully and for ever passed away. Familiar and immediate is their fellowship with and enjoyment of God; and pure and glorious their holiness in heart and life.—But, alas! how inexpressible is the misery of those impenitent sinners who, by the purpose, word, and providence of God, are for ever excluded therefrom!

CHAPTER XXII. Ver. 1, 2. The Holy Ghost, proceeding from and sent by Christ and his Father, in his graces and comforts, and abundantly enjoyed, is the river of life. Jesus Christ, in his person, offices, relations, and manifold blessings, sufficient for the full satisfaction of all the Israel of God, according to the doctrine of the twelve apostles, and whose very words, ordinances, and manifestations of himself, have a sovereign virtue to remove all evil and render men per-

CHAPTER XXII.

1 The river of the water of life. 2 The tree of life. 3 The light of the city of God is himself. 9 The angel will not be worshipped. 18 Nothing may be added to the word of God, nor taken therefrom.

AND he showed me ^a a pure river of water of life, clear as crystal, proceeding out of the throne^b of God and of the Lamb.

2 In the midst of ^c the street of it, and on either side of the river, ^d was there the tree of life,^e which bare twelve *manner* of fruits, and yielded her fruit every month: ^f and the leaves of the tree ^g were for the healing of the nations.

3 And^h there shall be no more curse: ⁱ but the throne of God and of the Lamb shall be in it; and ^j his servants shall serve him:

4 And^k they shall see his face; and ^l his name shall be in their foreheads.

5 And^m there shall be no night there: and they need no candle, neither light of the sun; for the Lord God giveth them light: ⁿ and they shall reign for ever and ever.

6 And he said unto me, ^o These sayings are faithful and true: and the ^p Lord God of the holy prophets sent his angel ^q to show unto his servants the things which must shortly be done.

7 Behold,^r I come quickly: ^s blessed is he that keepeth the sayings of the prophecy of this book.

8 And I John ^t saw these things, and heard them. And when I had heard and seen, ^u I fell down to worship before the feet of the angel which showed me these things.

9 Then saith he unto me, ^v See *thou do it* not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 And he^w saith unto me, ^x Seal not the sayings of the prophecy of this book: for the time is at hand.

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CHAP. XXII.

1. Eze. 47. 1-10. Zec. 14. 8. Ps. 36. 8. 9. Jn. 7. 38. 39. 4. 10. 11. 14. Hab. 2. 14. Eccl. 26. 19. 27. 6. ch. 3. 21. 4. 3. 5. 6. 7. 17. 6. ch. 21. 21. ver. 1. 2. Eccl. 2. 9. Eze. 47. 7. 12. Ps. 92. 12-14. ch. 2. 7. Jn. 11. 95. 1. If the tree of life be here put not for a single tree, but for a species—according to a common form of speech—then it is easy to see how it might be 'on either side of the river.' And this view would correspond with the parallel passage, Eze. 47. 7, where were 'seen many trees on one side and on the other' of the bank. But if this view be considered inadmissible, then a new translation, which fully accords with the original, will solve the difficulty:—'In midst of the street of it, and of the river (which flowed) on either side (around it, was) a tree of life, &c. Thus the image presented is a wide street, with a river flowing down the centre, which divides to form an island where the tree of life grows in all its beauty and fruitfulness.—C.

2. Ex. 15. 26. Mal. 4. 2. Ps. 107. 20. 3. Ga. 3. 13. Ro. 8. 1. 15. 11. 3. Zec. 14. 11. Ge. 3. 16-19. 4. ch. 21. 3. Eze. 48. 35. 5. ch. 4. 8. 7. 15. 10. 5. 6. Mat. 5. 8. 1. Co. 13. 12. 1. Jn. 3. 5. Ps. 17. 15. Jn. 12. 26. 17. 24. 6. ch. 3. 12. 14. 1. Ex. 26. 36. He. 4. 14. 10. 23. Ep. 4. 13. 7. ch. 21. 23. 25. Ps. 36. 9. 27. 1. Is. 66. 1. 19. 20. Zec. 14. 5. 7. Jn. 8. 12. 1. ch. 3. 21. 5. 10. 4. Ro. 8. 17. 2. Ti. 2. 12. 2. Co. 4. 17. Ro. 5. 17. Da. 7. 27. 2. ch. 1. 1. 3. 19. 9. 21. 5. 1. Ti. 2. 15. 3. ver. 16. He. 2. 1. Joel 2. 28. ch. 1. 1. 2. Ti. 3. 16. 4. Ps. 25. 14. Am. 3. 7. 5. ver. 6. 10. 12. 16. 20. Mat. 25. 31. He. 10. 37. 2. Th. 1. 8. He. 9. 28. ch. 3. 11. 20. 16. 15. 11. 7. 6. ch. 1. 3. 3. 11. 1. Jn. 19. 35. 21. 24. 1. Jn. 1. 3. 3. 11. 12. 4. ch. 19. 9. 10. Ac. 10. 25. 26. 14. 13. 15. with Mat. 4. 10. De. 6. 13. 10. 20. 1. Jn. 21. 2. Christ, ver. 12, 13, 16. 20. 3. Mat. 10. 77. Eze. 2. 7. ch. 1. 13. with ch. 10. 4. Da. 8. 26. 12. 4. 9.

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CHAP. XXII.

2. Pr. 1. 24-33. Eccl. 11. 2. Eze. 3. 27. Da. 12. 10. 2. Ti. 3. 13. Mat. 15. 14. 25. 10. Ro. 4. 17. Ps. 81. 12. 2. Ro. 8. 1. ch. 2. 1. 1. 5. 5. ver. 3. Job 17. 9. Pr. 4. 18. Mat. 5. 6. 24. 13. Ep. 5. 27. 3. See ver. 7. Zep. 1. 4. 4. Is. 40. 10. 62. 11. Mat. 16. 27. Ro. 2. 6. 14. 12. ch. 20. 12. 5. Is. 41. 4. 44. 6. 48. 12. ch. 1. 8. 11. 21. 6. 6. Lu. 12. 37. 38. Mat. 7. 21. 5. 3. 9. 1. Jn. 3. 23. ch. 2. 7. 1. 3. ver. 7. Da. 12. 13. Is. 3. 10. Ro. 2. 7. 10. 3. Or privilege or power, Jn. 1. 12. 4. ch. 2. 7. ver. 2. Ca. 2. 3. Jn. 11. 25. 14. 19. Ga. 2. 20. 5. ch. 21. 12. 13. 21. 25. Jn. 10. 7. 9. 14. 6. 2. Pe. 1. 11. Ep. 1. 18. 6. ch. 21. 8. 27. 1. Co. 6. 9. 10. Ga. 5. 19. 21. Ep. 5. 5. Col. 3. 6. Phil. 3. 2. 18. 19. ch. 9. 20. 21. Mat. 7. 6. 22. 13. 4. ch. 1. 1. 11. De. 18. 15. Mat. 28. 20. 1. Pe. 3. 22. 7. ch. 5. 5. Is. 11. 1. 10. Ro. 15. 12. Je. 23. 5. 6. Is. 9. 6. 7. Mat. 22. 42. 45. Jn. 1. 14. 4. The root in Deity, 'the offspring' according to the flesh, Ro. 9. 5.—C.

5. Mal. 4. 2. Zec. 6. 12. 13. 6. ch. 1. 4. 19. 10. 7. ch. 19. 7. 21. 2. 9. 10. Is. 5. 5. 7. ch. 2. 7. 11. 17. 29. 13. 9. Mat. 11. 15. 13. 9. 4. 3. 18. 55. 1. 7. ch. 21. 6. Jn. 7. 37. 29. Ps. 81. 10. 34. 8. Mat. 11. 28. Jn. 6. 37. 16. 3. ver. 16. 17. 200. ch. 1. 513. 7. 14. 32. Pr. 30. 6. Mat. 15. 9. 6. If any man shall and imaginary revelations of his own to the completed canon of prophecy.—C.

7. ch. 2. 2. 29. 13. 30. 14. 9. 11. xvi. xviii. 19. 20. 21. 20. 10. 15. 6. If any man shall take away, &c. That is, by denying their divine authority, or by violent and perverse interpretation.—C.

8. Ex. 32. 33. Ps. 69. 28. ch. 3. 5. 13. 8. 17. 8. 21. 27. ver. 5. 5. ch. 1. 3. 8. 17. 11. 26. 28. 3. 4. 5. 12. 21. 7. 9. 17. 14. 13. 6. ch. 1. 7. ver. 10. 19. 3. ver. 10. 12. 2. Pe. 3. 8. ch. 1. 7. 8. Ca. 8. 14. 12. 17. 2. Ti. 4. 8. He. 9. 28. 2. Is. 25. 5. 6. ch. 1. 4. 11. Ro. 16. 24. 1. Co. 16. 23. 2. Co. 13. 14. Co. 6. 6. 18. Ep. 23. 24. Phil. 2. 24. 25. Col. 1. 2. 1. Th. 1. 1. 2. Th. 3. 18.

11 He^a that is unjust, let him be unjust still; and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And,^b behold, I come quickly; and ^c my reward is with me, to give every man according as his work shall be.

13 I^d am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed^e are they that do his commandments, that they may have right^f to ^g the tree of life, and may enter in through ^h the gates into the city.

15 Forⁱ without ^j are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I^k Jesus have sent mine angel to testify unto you these things in the churches. I am ^l the root^m and the offspring of David, and ⁿ the bright and morning star.

17 And the ^o Spirit and ^p the bride say, Come. And let ^q him that heareth say, Come. ^r And let him that is athirst come. And whosoever will, let him take the water of life freely.

18 For ^s I testify unto every man that heareth the words of the prophecy of this book, ^t If any man shall add^u unto these things, God shall add unto him the plagues that are written in this book:

19 And if any man shall take away^v from the words of the book of this prophecy, ^w God shall take away his part out of the book of life, and out of the holy city, and from ^x the things which are written in this book.

20 He^y which testifieth these things saith, ^z Surely I come quickly; ^{aa} Amen. ^{ab} Even so, come, Lord Jesus.

21 The^{ac} grace of our Lord Jesus Christ be with you all. Amen.

employed by Christ to communicate these revelations to you. 10. Christ charged me to publish to the church the revelations I had received, as their accomplishment was immediately to begin. 14. They who, from a principle of faith and love, sincerely obey all God's commandments, and thus prove their union to Christ, shall, by his free grant, have all authority, warrant, dignity, and meetness to partake of the immediate enjoyment of him in all his heavenly blessings, and have a free, open, abundant, and honourable admission into the heavenly state. 16. As God, Christ is the Root, Lord, and Source of David's family and kingdom; and as man, he is his Son, descended from his loins. He is the *bright and morning star*—as he is infinitely glorious, and his rising up in his incarnation introduced the gospel-day; his rising in power introduces the millennial day; his rising in the saving influences of his Spirit, introduces the spiritual day of grace and

promises; and the last part is an invitation to sinful men to come and freely receive his promised blessings. 19. Will accept all them who through faith in Christ, and who through perseverance in his life and word give themselves to him, but will cut off all who reject his blessed Son.

REFLECTIONS.—Happy are they who enjoy the millennial, and especially the heavenly blessedness! their freedom from curses, sorrows, and maladies is complete. Ravishing and abundant is their enjoyment of Jesus Christ and his Spirit, and all his secured salvation—all the consolations, all the fullness of God in him. Divinely acknowledged and immediately illuminated, they reign with him for evermore! And with uninterrupted delight and fervour they serve, worship, and glorify him!—But none must expect this celestial happiness without being justified and sanctified on earth. Holiness

of God, and be for ever fixed in their sin as a principal part of their punishment. Important and infallible are the declarations of Christ in the Scripture. According to them as our rule we must now walk; and according to them at the last day we shall be judged. Infinite is the danger of adding to, taking from, perverting, or denying these sacred records. And great is the mercy that they are so full of the most encouraging promises and endearing invitations to receive an undoubted, a free, a full, an everlasting salvation in Christ. In the exercise of an assured faith, let me always receive his fulness, and look, long, and wait for his second coming!—O when shall time give place to eternity! When shall the transient glimmerings of his glory issue in my being for ever with the Lord! When shall my beloved ordinances of his grace, and this precious, precious, precious book of God be exchanged for seeing him as he is, and knowing him even as I am known in the